

as to why there is no action in the Self, will be described presently (XIII-32).

He who is capable of recognising how his own vehicles function and realising that the Self in him is ever actionless, is alone the right perceiver, who is recognising and experiencing the "IMPERISHABLE AMIDST THE PERISHABLE." "HE SEES WHO SEES." The manifestations of individuals are different from person to person because of the differences in the composition and make-up of the various equipments (*upadhis*), and, when they are destroyed, all differences merge to express the one Infinite experience, the Supreme Lord.

WHILE EXPLAINING THE SELF, AS THE SOURCE-OF-ALL-BEINGS, THE LORD INDICATES THE STATE OF A MAN WHO CAN DECLARE THAT HE HAS HAD FULL EXPERIENCE OF THE INFINITE ONE:

*31. When he (man) sees the whole variety-of-beings, as resting in the One, and spreading forth from That (One) alone, he then becomes BRAHMAN.*

A scientific investigation is complete only when the phenomenon intellectually analysed, is applied physically and brought within the limits of our observation.

When one has understood that the atoms are the physical units of matter, one must also realise at once that these