

oneness that embraces even the forms in the outer world-of-matter.

"THE ONE IN THE MANY" HAS BEEN DESCRIBED IN THE LAST CHAPTER, AND HERE WE ARE ABOUT TO SEE "THE MANY IN THE ONE."

*8. But You are not able to behold Me with these Your own eyes; I give You the divine-eye; behold My lordly YOGA.*

We have already explained how it is relatively easy to see the essential stuff as the core of individual names and forms, but the reverse of it --- to discover the many in the one --- is the work of a subtle intellect functioning through right philosophical understanding. TO READ a poem, only a knowledge of the alphabet is necessary; but to understand its subtler beauties and to classify it in a comparative study with other similar poems, it needs a masterly mind that has been well soaked with the masterpieces in poetry. Similarly, to see "THE ONE IN THE MANY" is the work of a 'heart' soaked with faith; but to PERCEIVE "THE MANY IN THE ONE," we need, besides the 'heart,' an educated 'intellect' that has learnt to see for itself the logic of the philosophers. This peculiar capacity of an educated intellect to see the extraordinary is the vision of the intellect which is gained when we develop the faculty to perceive and to know.