

The brilliance in fire and sun is one and the same. While the former is handy and always available to man the latter is to be beheld with reverence from where he is. But both of them are the physical representations of the undecaying splendour of Brahman. Meditation on sun and fire leads to the cognizance of the divine blaze within oneself.

Self-consciousness is concomitant with the manifestation of life and it persists, though in varying degrees in all beings. Meditation on the continuity of life is therefore equivalent to meditation on consciousness. There should be no difficulty for the *sadhaka* in having recourse to either form of meditation.

It is one thing just to live and quite another to make a conscious attempt at intensifying the life that one lives. Ascetics are they who intensify life by subjective means. The process of their effecting this end is known as *tapas*—austerity. The presence of the Lord is patent in this holy act. The *sadhaka* ought to study the austerity of the successful ascetics so that he may follow in their wake. The Lord Siva is designated as *Ghora tapasvin*—the One of terrible austerity.

The Excellences in Beings come from God — 10-12

वीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामसि तेजस्तेजस्विनामहम् ॥ १०

वीजम् माम् सर्व-भूतानाम् विद्-हि पार्थ सनातनम् ।

बुद्-तिः बुद्धिमताम् अस्-मि तेजः तेजस्-विनाम् अहम् ॥