

Thus, when the whole scheme is re-evaluated, we can find in it a logic quite acceptable and perfectly psychological. Each subsequent item in the scheme is beautifully supported and nourished by the previous one. From the stanza, it is evident that the spiritual seeker's great pilgrimage starts with God-dedicated activities. Soon, that God-principle Itself becomes his very goal in life. He will develop, in himself, a consummate liking for this glorious goal. Naturally, all his other finite attachments with the world-of-objects will end, and at last, he will come to contact the Self. Having become the Self, he recognises himself everywhere, in everything, and so, in him there cannot be any sense of enmity at all.

LOVE FOR ALL AND HATRED FOR NONE can be considered the Geeta 'touch-stone' to know the quality of realisation and intensity of experience a seeker has gained through his *Sadhana*.

*Thus, in the UPANISHADS of the glorious Bhagawad-Geeta, in the Science of the Eternal, in the scripture of YOGA, in the dialogue between Sri Krishna and Arjuna, the eleventh discourse ends titled: THE YOGA OF THE VISION OF THE UNIVERSAL FORM*

The Chapter is rightly named as the vision of the Universal-Form. In Sanskrit scriptural terminology, it is pointed out that the term *Vishwa Roopa* used here is actually the *Virata Roopa*. The Self, identifying itself with an 'individual physical body,' experiences the waking-