

The previous few stanzas explained why one should love one's neighbours. The *Yogi*, after his experience of the Self, comes to recognise the whole world as nothing but himself. As all the limbs and parts of one's body are equally dear to an individual, one can easily experience one's intimate identity with all the different parts of the body. If your tongue were to be accidentally bitten by your own teeth, you would never think of punishing the teeth for the crime they had done, for, both IN the tongue and IN the teeth you pervade equally. Having realised the Self, when I come to feel everywhere the presence of Me as the Self, the whole Universe of names and forms becomes for Me the one integrated form, in which at all places and at all times, "I alone AM."

Such an individual, who has in his realisation come to feel the entire universe as his own form, is called a true *Yogi* by the Singer of this Celestial Song. In short, a Seer of Self-realisation instinctively becomes a divinely compassionate man, producing in society more than what he consumes, and creating in the community much more than what he destroys during his lifetime. Love is his very breath, kindness his very sustenance.

In thus concluding the description of a perfect *Yogi*, with a word-picture of the perfect man's attitude to life, and his relationship with the world outside, Krishna would fascinate any eagerly listening student; but Arjuna, a practical man-of-the-world, immediately discovers his