

*PURUSHA*, O SON OF PRITHA, ONE GOES TO HIM." With integrated mind, whatever the individual meditates upon intensively, he must come to gain it soon enough. Thus, the stanza indicates an ampler significance than what has been so far declared. This realisation of the Self, and thereby gaining one's identity with It, can actually take place in this very same life, if, with prepared mind and intellect one can, with steadfastness, meditate upon Me, "THE SUPREME RESPLENDENT *PURUSHA*.

The term that has been used to indicate the one who meditates upon the Self (*Anuchintayan*) is very significant. Thoughts of the same species, made to run towards one fixed ideal or goal, in an unbroken flow, are called "meditations." The prefix 'Anu' in '*Anuchintayan*' provides this significant meaning of the "continuity" of the flow-of-thought, in one determined channel of contemplation.

WHAT ARE THE SPECIFIC QUALITIES OF THIS GREAT *PURUSHA* UPON WHOM WE ARE CONSTANTLY TO MEDITATE?

*9. Whosoever, meditates upon the Omniscient, the Ancient, the Ruler (of the whole world) , minuter than the atom, the Supporter of all, of Form inconceivable, Effulgent like the Sun and beyond the darkness (of ignorance) . . .*

By holding the mind constantly in the contemplation of the Self, the devotee was promised that he could develop