

person, the passion and passionate entity --- all of them revel in me. They all belong to me but I am not they! Yet, when I identify myself with them, I become the perpetrator of the regrettable actions and the passionate actor in me comes to brood over what has happened, and so it suffers. Similarly, the Self contains matter possibilities --- the Self being *Paripoorna*. To project matter and to identify with it, is to become the *Purusha*, and the *Purusha*, maintaining Itself in the Field-of-Matter so projected, becomes the source of the entire *samsara*. To analyse closely with discrimination, to detach courageously with vitality, to carefully and heroically live as an observer of all that is happening within, not allowing ourselves to be misled by our own imaginations --- is the method of realising the Perfection in ourselves.

THIS SELF, WHICH IS THE SUBSTRATUM OF A GIVEN 'PURUSHA' AND 'PRAKRITI,' IS ITSELF THE ONE SELF EVERYWHERE AS INDICATED BELOW:

*28. He sees, who sees the Supreme Lord existing equally in all beings, the unperishing within the perishing.*

HE SEES, WHO SEES THE SUPREME LORD --- The Supreme Lord (*Parameshwara*), on whom the "Field" and the "Knower-of-the-Field" play the game of delusory identification and consequently suffer the endless sorrows of *samsara*, is the Eternal Principle of Pure Existence. The one factor that binds all the waves of the ocean together,