

that the meditator "ATTAINS THE INFINITE BLISS THROUGH THE *BRAHMAN*-CONTACT." This phrase "*Brahman*-contact" should be understood as "Self-contact" -- in contrast to the finite joys which we ordinarily gain in life through the "not-Self-contact."

IN THE FOLLOWING STANZAS WE GET A DESCRIPTION OF THE EFFECTS OF YOGA AND THE CONSEQUENT PERCEPTION OF ONENESS IN THE PLURALISTIC WORLD:

*29. With the mind harmonised by YOGA he sees the Self abiding in all beings, and all beings in the Self; he sees the same everywhere.*

All religions in the world are great, but indeed, none of them is so perfect as the religion of *Vedanta*, if by religion we mean the "Science of Self-perfection". In this stanza, the author of the Geeta says, in unequivocal terms, that the perfect man of Self-knowledge or God-realisation is not merely one who has realised his own divinity, but is also one who has equally understood and has come to live in an intimate knowledge and experience of the divinity inherent in all creatures, without any distinction whatsoever. The Awareness in us is the Awareness everywhere in all names and forms and this Divine Awareness is the very essence in the entire world of perceptions and experience. To contact the Infinite in us, is to contact the Eternal everywhere.