

the Spirit is indicated as that which transcends even darkness.

The second line indicates that the Spirit is (a) Knowledge (*Jnanam*), (b) that which is to be known (*Jneyam*), and (c) that which is to be reached by knowledge (*Jnana-gamyam*). In short, this is the final experience that is to be gained for which we have prepared ourselves through moral perfections such as "humility," etc., (XIII-5 to 11) and have tried to concentrate upon the "Knowledge" (XIII-12 to 17). This is the point-of-concentration for the head and the heart that have been already disciplined for the final flight in meditation. The Consciousness that transcends our experiences and illumines our life is the very goal in all spiritual endeavours, at all times, and everywhere.

DWELLING IN THE HEART OF ALL --- If there is an Infinite Light of Knowledge to be known --- without which life is impossible, in the presence of which alone all experiences can have a meaning and existence --- then this Infinite Goal is certainly to be acquired and possessed. Where am I to seek it? What pilgrimage must I undertake? Am I capable of making an expedition? Probably, I am not in possession of it today as it must be something to be experienced yonder in some unknown time and place. To negate all such misconceptions, it is boldly declared here that this Infinite dwells in the hearts of all.

Philosophically, "heart" means the area in the mental zone from where noble and pious thoughts spring forth. In an