

student, all by himself, gains the capacity to solve any similar problem independently.

I, WITH ONE PART OF MYSELF, SUPPORT THIS WHOLE UNIVERSE --- In philosophical usage, the term *Jagat* means "all the fields of experiences which man has, as a physical body, as a psychological being and as an intellectual entity." This would mean that the *Jagat* is the sum-total of the world perceived by my senses, plus the world of my emotions and sentiments, plus the world of my ideas and ideologies. The entire field that is comprehended by the sense organs, the mind and the intellect, is to be understood in its totality as *Jagat*. In short, this term conveniently embraces, in its meaning and import, the entire "realm of objects."

The declaration here in the last line, therefore means that the total world-of-objects is supported, tended and nourished by a quarter of --- meaning, a portion of --- the Subject, the Self. Krishna, as the Self, naturally declares here that the whole *Jagat* is supported by a portion of His glory. The statement has yet another philosophical implication, inasmuch as it declares that there are in the Truth vast portions which are uncontaminated by the disturbances which we call *Jagat*. No doubt, in the homogeneous Truth, there cannot be distinctly separate portions of different features; however, this is a kindly method of indicating a transcendental idea with the terrestrial words of finite language.