

for, 'MY ABODE' IS THAT 'WHEREIN HAVING GONE THERE IS NO RETURN.'

TO CLEAR THIS POSSIBLE DOUBT THE STRUCTURE AND THE NATURE OF THE EGO (JIVA) IS EXPLAINED IN THE FOLLOWING STANZAS:

7. An eternal portion of Myself, having become a living soul in the world of life, and abiding in PRAKRITI, draws (to itself) the (five) senses, with mind for the sixth.

A RAY OF MYSELF --- The Infinite has no parts. It can suffer no divisions within Itself, and yet, just as with reference to the four walls of my room I consider the 'room-space' as different from the 'outer-space,' so too, with reference to a given mind-intellect vehicle, the Infinite Light of Consciousness playing upon it is considered, by the ignorant, as limited by its vehicles. The moon-in-the-bucket, will dance and break up into bits when the water in the bucket trembles at the touch of a passing breeze. Even if a million such reflected moons were to be broken and shattered, the immortal moon in the heavens will not suffer any destruction. Similarly, the ego-centric personality (*Jiva*), born out of the Consciousness playing upon a given subtle-body, suffers not any sense of limitations. Even though the ego changes with its joys and sorrows, with its knowledge and ignorance, with its peace and agitations, the essential nature of the Infinite Consciousness that sparkles in our