

heart is Eternal indeed, and hence the stanza qualifies the Self-in-man as: 'THE ETERNAL JIVA IN THE WORLD OF JIVAS.'

ATTRACTS THE SENSES --- This Spark of Consciousness vibrates the entire body with life, renders existence possible for a living creature, and maintains, by its mere presence, the sense-faculties and the mental-capacities around Itself. No doubt these are faculties that belong to matter, but at the same time, these powers of seeing, hearing, etc. and also of feeling, thinking, etc., are not the powers of the sense-organs, or even of the inner organs (*Antah-karana*). They are the expressions of the Spirit when It functions through matter, and hence, it is said that along with the mind and the five senses, 'ABIDING IN THE PRAKRITI,' (Chapter XIII) It functions. That this conditioned-Self is experienced as the limited ego, the mortal, because of our ignorance or error of judgement that It is only a portion, as it were, an imaginary portion of the indivisible whole, etc., --- have all been proved in the Geeta.

WHEN DOES THE INFINITE DRAW THESE FACULTIES AROUND IT?

*8. When the Lord obtains a body, and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (the flowers) .*