

*ADHIDAIVA IS THE INDWELLER* --- The term Indweller (*Adhidaiva*) is used to indicate the "special faculty" that presides over each apparatus of knowledge and activity in the living creatures (the *Purushah*). The presiding deities of the sense-organs, of the mind, and of the intellect, are called the *Devatas*, which are nothing other than the faculty of vision in the eyes, the faculty of audition in the ears, the power of smelling in the nose, and so on.

*Adhiyajna, HERE IN THIS BODY, I ALONE AM* --- We have already seen that the *Yajna* here means the "act of perception, feeling, or thought." As in the *Yajna*, here also oblations --- the sense-objects --- are poured into the *Yajna*-altar --- the sense-organs --- when the *Devata* --- the particular faculty in it --- gets propitiated and invoked, and as a blessing from it we gain the "fruit" thereof, viz., the knowledge of the perception. In this *Adhiyajna*, in the subjective *Yajna*-act of perception, it is quite evident that the One Vital Factor that dominates the entire activity is the Self, the Principle of Life.

By giving these definitions, the Lord is on the whole suggesting with a subtle under-current of the implications, that the Eternal Self alone is the Real, and that all else are delusory super-impositions upon it. Therefore, to know the Self is to know everything and having known the Eternal as one's own Real Nature, one is free to act or not to act, and to play or not to play, in any of the fields of the not-Self.