

been subdued --- such seekers, however sincerely and ardently they may meditate, have little or no chance of unfolding themselves into their diviner possibilities; THEY BEHOLD HIM NOT. Though the Self is the nearest, and therefore, most easily perceivable, yet, all do not see Him, because of their complete slavery to the enchantments of the sense-objects.

So far the Self has been indicated as: (1) That, which cannot be illumined by the known phenomenal sources of light, such as the Sun, the Moon and the Fire; (2) That having reached which, none returns from that State of Perfection; (3) That, of which the individual entities (*Jivas*) are as though only a part.

Hereafter, in the following four stanzas the Immanence of the Lord --- (a) as the All-illuminating Light of Consciousness, (b) as the All-sustaining Life, (c) as the subjective warmth of Life, in all living organisms, and (d) as the Self in all the hearts --- is being described.

TO SHOW THIS VERY GOAL AS THE ESSENCE OF ALL AND THE REALITY BEHIND ALL THESE EXPERIENCES, KRISHNA PROCEEDS TO GIVE A SHORT SUMMARY OF THE LORD'S IMMANENCE, IN THE FOLLOWING FOUR VERSES: