

heart of a student some dangerous misgivings. The Sun in the heavens is, no doubt, resplendent, but only during the day; and even during the day-time there are various degrees of intensity of the sunlight experienced by the living kingdom. If the Self is "LUMINOUS LIKE THE SUN," then the industrious student may gather that the Self also varies in Its intensity, and that there are periods of time when It is not at all available! To remove these two fallacious ideas --- that the Self is variable in nature and sometimes totally absent, this qualifying term is used here. The very limitation of the Sun, meaning the darkness of the night, is negated when Krishna says that the Self is "BEYOND THE DARKNESS" of ignorance, or *Maya*.

He who meditates upon the Self thus, as Omniscient, Ancient, Overruler, Subtlest of the subtle, Nourisher of all, of Inconceivable Form, Self-illuminating as the Sun, and Beyond all traces of ignorance, is the one who "goes to Him."

*10. At the time of death, with an unshaken mind full of devotion, by the power of 'YOGA' fixing the whole 'PRANA' (breath) between the two eyebrows, he (the seeker) reaches the Supreme Resplendent 'PURUSHA.'*

Following the word-meaning only, this stanza has been indeed, very often, sadly mis-understood and badly interpreted.