

total despair, that this statement is made by the Lord in the Geeta. On the other hand, it is solely for bringing into the recognition of the student the urgency of his faithful pursuit of the higher life. The very fact that a seeker has come to feel a disappointment with his present state of existence, and the fact that he has discovered enough intellectual capacity to appreciate and comprehend the subtle thoughts of the *Upanishadic* lore, clearly shows that he has reached the very archway to the temple of the Self. A little more sincere and steady self-application can take him to the highest state of his evolution.

NOW IT WILL BE SHOWN WHY THE PEOPLE ARE NOT GENERALLY AWARE THAT THE SELF, OR VASUDEVA, ALONE IS THE ALL:

*20. Those whose wisdom has been looted away by this or that desire, go to other gods, following this or that rite, led by their own nature.*

Desire for the sense-objects of the world and the urge for sense-gratification are the great factors which cloud the discriminative potentialities in the human intellect. It is impossible that an individual is not made conscious of his own Self, in the light of a powerful and strong discrimination.

Earlier, we were told that the deity for whose propitiation we performed the *Yajna* was none other than "the