

the MANIFEST is available either for the perceptions of the sense-organs, or for the feelings of the mind, or for the understanding of the intellect. That which is not available for any one of these instruments of cognition, feeling or understanding is considered as the UNMANIFEST.

The Self, indeed, should then be considered as the UNMANIFEST, for it is the VITALITY behind the sense-organs, the FEELER --- potential in the mind and the very LIGHT that illumines the intellect.

The distorted intellects of the extroverts, in their miscalculations, come to the false judgement that the physical glory of the Prophet, or of the incarnation, is all that is the Eternal Truth. The point-of-concentration (*Upasya*) is to be considered, no doubt, as the symbol of the Truth which the devotee is seeking, but it cannot IN ITSELF be the Truth. If it were the Truth, then after carving out an idol, or after approaching a *Guru*, the devotee has nothing more to do, since he has gained the Truth! Idol worship is only a convenience for gathering true concentration, for getting an initial momentum for the final flight into themselves, to reach the Self and discover therein their own oneness with It.

This stanza gives us a clear insight into the futility of mistaking the bottle for the medicine, the physical form for the *Guru*, the idol for the God! All white-wood is not the fragrant sandal-wood. Any bright light high up in the sky, however resplendent it might be, is not a star. Some