

he were nothing better than a crawling worm in some wayside ditch.

Simple-looking though it be, this stanza is pregnant with untold suggestiveness. By contrasting thus the "Path-of-Knowledge" with the "Path-of-Ignorance" in the most vivid terms, Krishna brings to the comprehension of Arjuna the advisability of the blessed path of Higher seeking, the realisation of the Imperishable.

IN THE FOLLOWING, KNOWLEDGE IS THEREFORE GLORIFIED, WHEN KRISHNA EXPLAINS THAT DHARMA, WHICH IS TO BE FOLLOWED IS:

*4. All this world is pervaded by Me in My Unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them.*

ALL THIS WORLD IS PERVADED BY ME IN MY UNMANIFESTED FORM --- The subtlety of a thing is measured in terms of its pervasiveness and therefore, the Subtlest must necessarily be the All-pervasive. As all limited things must have forms, the All-pervasive alone can be Eternal and Infinite. All forms are perishable substances (*Dravya*). Thus the Self, in its essential Unmanifest nature, must be pervading everything, as the mud pervades all forms and shapes in all mud-pots.

If thus, the Infinite pervades the finite, what exactly is the relationship between them? Is it that the finite rose from