

on, he will work at the warp and the woof of his descriptions, and at the logical reasoning for the elaboration of his theme, and will, of necessity, come back to the same statement at the conclusion of his talks. Here also we find, in the last stanza of this chapter, how Krishna concludes with the same thought, more powerfully expressed, "I EXIST SUPPORTING THIS WHOLE BY A PORTION OF MYSELF."

If, in the first half of the verse it is declared that Krishna, as the Self in all, is the essence in the world of multiplicity, the same idea is expressed in other words, in the second line of the verse, "I AM THE BEGINNING, THE MIDDLE, AND ALSO THE END OF ALL BEINGS." The world of things and beings is essentially a projection of the mind; the world outside is only the Infinite, misinterpreted by the finite mind. Therefore, this idea can be understood subjectively, as referring to the world-of-thoughts also. Every thought rises from the Consciousness, and when it dies away, it merges back to leave behind nothing but Consciousness. There can be no thought where there is no Consciousness. Later on also we shall find the same idea forcefully repeated (X-32) and Krishna never seems to tire of repeating this great Truth.

THE FOLLOWING ARE THE METHODS OF
MEDITATING UPON THE SELF WHILE LIVING
AMONG THE ENDLESS VARIETIES OF OBJECTS AND
BEINGS THAT CONSTITUTE THE WORLD OF
PERCEPTIONS: