

literature. No doubt, this method is not used everywhere. Wherever logic is available, ideas are nailed in by logical reasonings. but there are realms, into which the teacher alone has admission in the beginning and not the student-class, and therefore, the *Rishis* had no other go but to repeatedly assert for our acceptance, the nature and condition of the unknown experience of the Infinite.

This glorious State-of-Perfection is the Goal which almost all stanzas in the Geeta consistently indicate and though it is an Absolute State, here an honest attempt is being made to describe It in terms of finite phenomena.

NEITHER SUN, NOR MOON, NOR FIRE ILLUMINES THAT --- Herein are enumerated almost all the sources-of-light, blessed by which the physical eyes experience vision. To see a thing is to know it; and in order that the organ-of-vision might use its power of seeing, it is not only sufficient that objects are in front of the sense-organ, but they must also be bathed in light. In the medium of light alone can the eyes see forms and colours. Again, not only do the eyes perceive; but the ears pick up sounds, the nose the smell, the tongue the tastes, and the skin the touch. Each instrument perceives its objects. Even this is not all. We can perceive our feelings and also our ideas. The 'light' in which we thus perceive all our sense-objects, all our emotions, and all our thoughts, is the Light of Consciousness by which alone we become AWARE of all our experiences.