

noble qualities, his essential divinity will be more available for perception.

These different types of emotions and thoughts, which provide for each individual different patterns of life, and whip him forward to act and live in the external world accordingly --- all arise from "ME ALONE." Whether the ghost be pleasantly smiling, or angrily grinning, or vengefully threatening, its smiles, grins and threats are all qualities

that have no other substratum than the post. If the Pure Awareness were not there to illumine all the qualities in the bosom, they would have no existence for us.

These qualities are almost a complete classification of the entire world-of-beings and their fields of experiences, and therefore, as Shankara observes, we can consider these two stanzas as an exhaustive commentary upon the Self's status as the Lord of the worlds (*Sarva-loka-maheshwarah*).

*6. The seven great RISHIS, the ancient four and also the MANUS, possessed of powers like Me, were born of (My) mind; from them are these creatures in the world (originated and sustained) .*

The idea which was hinted at in the second stanza is being taken up here to prove how the Seven Seers, the four *Kumaras*, and the fourteen *Manus*, are all born out of the