

when it moves out, carries along with it the senses, mind and intellect, not in any gross-form, but as a mere "fragrance" of what all they had lived through, felt in, and thought of. Thus viewed, the mind is nothing but a bundle of *vasanas*. These *vasanas* can exist only in the Infinite Consciousness, and the Light of Awareness illumining the *vasanas* is called the 'individual personality' --- *Jiva*.

In this stanza the *Jiva* is called the Lord (*Ishwara*) only because the 'individual personality' is the Lord of the body, that orders, commands, and regulates all its actions, feelings and thoughts. Just as an officer, on receiving his transfer orders from the Government, packs up his belongings and moves out of his residence for the time being, and having reached the new seat of appointment unpacks and spreads out his furniture for his comforts, so too, at the time of departing from the body, the subtle-body gathers itself from the gross 'dwelling place,' and on reaching the new physical structure, it spreads itself out again to use its faculties through that new "house-of-experience." These stanzas are really a summary of the Upanishadic declarations.

THIS SUBTLE-BODY, DESCRIBED IN THE PREVIOUS STANZAS ROUGHLY AS "THE FIVE SENSES AND THE MIND AS THE SIXTH," IS BEING EXPLAINED FURTHER IN THE FOLLOWING STANZAS: