

possible for the seeker to recognise for himself the Essence when he meets the next specimen.

In this chapter, the Lord has given to Arjuna and over his shoulders to the entire generations of Geeta-students who may listen to Him in the world, the above FIFTY-FOUR instances, wherein the play of the Infinite, as recognised through the apparent veils of matter, has been shown. By now, any student who has meditated sufficiently upon those instances, must have educated his mind fully to discover for himself the One Infinite behind the finite multiplicity.

In utter despair at not being able to exhaust the infinite varieties of the pluralistic phenomenal world, Krishna declares that "there is no end to the 'rays' of My glory when I, being resplendent in My Absolute Perfection, shine out in my self-effulgence."

If this knowledge was already with the Lord, why did He, as a spiritual teacher, bluff His disciples all along in a futile attempt to reveal Himself through the finite forms? Why this deception by the Divine? Why disappoint the students after straining them so long? Is this the general trait of all the religious teachers, prophets, seers and masters?

The answer to such accusations against the technique of religion is that --- "there is no other way"! A medical college student is asked to do a series of operations, upon