

I AM THAT WHICH IS THE SEED OF ALL --- In all the above descriptive phrases, indicating through analogies the nature, place and function of the Self in the scheme of the perceptible world of forms, thoughts and ideas, it was constantly suggested that the Self is the "Source of all creation." In order to hammer this idea into the dull-witted so that no student of the Geeta might overlook and ignore this wonderful idea which is the essence of all Knowledge-spiritual, Vyasa, again and again, makes Krishna repeat this essential truth, in a hundred different suggestive expressions.

The analogy of the seed and the tree is an inexhaustible theme for the meditators to contemplate upon. Under favourable conditions, the dormant life-content in the seed can manifest itself, and, ere long, the germinated seed can grow out to inconceivable heights and may thereafter look as though it has no relationship to the very seed from which it has sprung up. One who is viewing only the finite world of plurality --- and mourning under the sledge-hammer of change and constant death --- may not find in *Samsara* anything to remind him of the Divine, Infinite and Blissful, as the Source from which the finite and sorrowful *Samsara* has burst forth into expression.

The 'seed-condition of the Universe' is equivalent to the dormant condition of the tree before its manifestation among the two lobes of the dicotyledonous seed. Under favourable conditions, of course, the primary-shoot and the root-system will emerge, one ascending upwards to be