

everything. It was said just a little before, that the superimpositions cannot exist apart from the Substratum upon which they are being perceived. The Self is the Substratum on which the multitude of the world-of-plurality is visualised, and therefore, it is rightly said that "HE PERVADES ALL." This is only a repetition of the great *Upanishadic* Truth that "the Infinite pervades all, and nothing pervades It."

39. *You are VAYU, YAMA, AGNI, VARUNA, the Moon, PRAJAPATI, and the great-grandfather of all. Salutations! Salutations unto You a thousand times, and again salutations unto You!*

So far Arjuna was chanting the glories of the God in His transcendental form. A devotee (*Upasaka*) may wonder what exactly the relationship of the Supreme with his particular Lord-of-the-heart (*Upasya*) is. The forms and names of *Deities* conceived of, and fervently prayed to in ancient times, are generally representations of the manifested phenomenal powers.

In the *Vedic* period, *Vayu* (the Wind), *Yama* (the Destroyer), *Agni* (the Fire), *Varuna* (the Sea-god), *Shashanka* (the Moon)* and *Prajapati* (The Creator) were considered as *Deities* for reverence and devotion, concentration and growth of the seeker's inner personality. These gods were involved in those days through chantings and worship, through rituals and