

only refuge is to come back to the tranquil harbour, the Self!

The above descriptions put together, add up to give the conception of the Reality as a heartless noumenon, a dignified deity, an un-approachable realm of Perfection. To wipe off this idea from the tender heart of emotional seekers --- and Arjuna was one --- the Eternal, in the form of the beloved friend of man, Krishna, is using here more humane terms in defining himself.

I AM THE FRIEND (*Suhrit*) --- The Infinite is a friend of the finite, not a nodding acquaintance from whom you can borrow a match-box, but a friend, whose only anxiety is for the security and the well-being of the befriended.

I AM THE ORIGIN AND DISSOLUTION, THE SUBSTRATUM, THE STOREHOUSE --- As gold in all ornaments and mud in all pots, the Self is in the whole universe, and therefore, all things can come to manifestation from and dissolve into the unmanifest, the substratum, which can hence be considered as the "the storehouse" of all names, forms and qualities that constitute the multiple world.

I AM THE IMMUTABLE SEED (*Beejam Avyayam*) --- There is a contrast here with all other seeds, which perish when they germinate and produce trees. The Self is no doubt the Origin of the "Tree-of-Samsara," but in the production of this tree, the Self is not transformed, It being ever