

by the very special type of its thought-vibrations. When these are sustained for a long period, the bosom becomes quiet and still. The reflected glory of Awareness becomes, in such a bosom, almost as glorious as the Reality and, therefore, as we said earlier, here too, by employing a transferred-epithet, THE VERY QUALITIES ARE DECLARED AS THE SELF.

We should not forget that these FIFTY-FOUR items of analogy, given in this chapter to indicate "THE ONE IN THE MANY" are all meant to be as many items of contemplation, to be meditated upon by all sincere seekers. This is not an OBJECTIVE narration and, as such, no true student of the Geeta can ever expect his education to be complete unless he understands the true meaning of these stanzas in his SUBJECTIVE experience.

STILL IF YOU NEED ELABORATION, ARJUNA, YOU MAY HAVE SOME MORE. LISTEN:

*37. Among the VRISHNIS I am 'VAASUDEVA' ; among the PANDAVAS, (I am) 'DHANANJAYA' ; also among the MUNIS I am 'VYASA' ; and among the poets I am 'USHANA, ' the great Seer.*

OF THE VRISHNIS, I AM VAASUDEVA --- Among the *Yadavas*, the ancestor *Yadu* had a son *Vrishni*. All the descendants of *Vrishni* together constitute the tribe called the '*Vrishnis*.' In this tribe was born *Vasudeva* as the great-