

Arjuna confesses that he had already been taught, through the *Vedic* passages, that the great seers of old had indicated the INFINITE, the ETERNAL, through suggestive phraseologies, such as "THE SUPREME BRAHMAN, THE SUPREME ABODE, THE SUPREME PURIFIER, THE ETERNAL BRAHMAN, THE SELF-LUMINOUS PURUSHA, THE FIRST DEVA, THE BIRTHLESS AND THE ALL-PERVADING." In all these cases he had heard them only as attributes of the Truth. So when he heard in his own presence, the same phrases used by Krishna, in the first person singular, he, the son of Kunti, feels lost, not knowing how to comprehend that Krishna, his charioteer, is the Source of the Whole Universe!

A practical man-of-the-world as Arjuna was, he needed more data, and we shall discover that in order to satisfy this demand, Krishna supplies enough information in this very same chapter. But, instead of satisfying Arjuna, it only sharpens his curiosity and compels him to demand from Krishna an experimental demonstration, which also is provided by Krishna in the following chapter (Chapter XI).

The ancient seers mentioned here, "Narada, Asita, Devala, and Vyasa," cannot be very familiar to the students of the *Upanishads*. Vyasa, perhaps, deliberately quotes these *Rishis* mentioned in his *Puranas*.