

same time, the waker is not in the dream nor in fact, when awakened fully, does the dream ever exist in the waker.

KRISHNA FEELS THAT THE LANGUAGE OF PARADOX IS PROVING TOO MUCH OF A RIDDLE TO THE GROSS INTELLECT OF THE AVERAGE MAN IN ARJUNA, AND THEREFORE, IN HIS DIVINE KINDNESS, THE LORD PROVIDES FOR HIS DISCIPLE AN EXAMPLE:

*6. As the mighty wind, moving everywhere, rests always in space (the AKASHA ) , even so, know you, all beings rest in Me.*

The confused Prince, trying to solve the riddle, is helped here by the Kingly Teacher in Krishna who gives him a vivid example. To imagine a substance that exists everywhere, allowing everything to exist in it, but at the same time, it in itself not getting conditioned by the things that exist in it, is very difficult, and the ordinary intellect cannot easily soar to comprehend those heights of understanding and appreciation. As a prop for the ordinary intellect, to raise itself up so that it may peep over its own limitations and gain a vision of the unravelling expanse of the Infinite, here is a brilliant example.

The gross can never condition the subtle. As the poet sings, "Stone walls do not a prison make," for, even