

From every experience, all intelligent men try to gather their own conclusions, which alone, in fact, constitute true knowledge. Arjuna had a great experience, too subtle for words to express, or for his intellect to comprehend, in all

its entirety. But from what he saw, he tries to draw certain conclusions. Crystallised into his understanding, the conclusions are that the Power behind this Cosmic Form is that which is the Imperishable Supreme Truth.

When we see all the waves playing on the surface of the ocean, manifesting and disappearing after a temporary existence into the very waters from which they rose, we generally conclude that the ocean is the source of all waves. It becomes at once the rest-house for the waves, or the treasure-house for all the disturbances. Similarly, Arjuna comes to the intelligent conclusion that Krishna, as the Cosmic-Form, is the very Substratum from which the pluralistic world of phenomena arises, exists in, and merges into. The Universe (*Vishwa*) mentioned here, is not merely the astronomers' universe of physical things, but, in *Vedanta*, *Vishwa* is the sum-total experience of everyone, gained through the individual instruments of perception, feeling and understanding. The Lord is the foundation (*Nidhaanam*) for the entire universe of disturbances, experienced by us at our physical, mental and intellectual levels.

Things that change can continue to do so only on a changeless substratum. The world-of-change plays ever to