

neither by the subtlest and the noblest of our perceptions, nor can we apprehend this Self through our '*Danava*'-like challenge to possess, to acquire, to investigate and to know. Neither the good in us can embrace the Truth, nor can the bad in us challenge and bring up the Truth as an opposing force right in front of us. There are only two methods of meeting another being or thing; either as a friend or as a foe, either as something that we like or as something that we abhor. In neither way can we come to apprehend the individuality, the total personality (*Vyakti*) of the Self --- It being the subject, both in Its expression as an individual (*Yoga*) and in Its expansion as the cosmic (*Vibhuti*).

IF NONE CAN KNOW THE TRUTH, WHY IS ARJUNA ASKING KRISHNA TO EXPLAIN? WHAT EXACTLY IS THE SPECIAL QUALITY THAT ENABLES HIM TO EXPLAIN THAT WHICH NONE ELSE CAN EVEN KNOW?

15. *Verily, You Yourself know Yourself by Yourself, O PURUSHOTTAMA (Supreme PURUSHA) , O Source of beings, O Lord of beings, O God of gods, O Ruler of the world.*

This stanza indicates how Krishna is capable of explaining the Supreme which is not known by the denizens of the heaven or the hoards of the other kingdom. The Self is, of course, not known as an 'object' through the intervention of our instruments of knowing, nor can It be apprehended