

forward to, and detect the "presence" of the Divine in the very world of his perceptions. But at the same time, he has not gained any visible experience of the Unity in the diversity; he has no personal experience of the oneness of things and beings, although theoretically at least, his intellect has come to accept this inherent Oneness.

The Pandava Prince, Arjuna, realises that Krishna has so elaborately explained the theme in the previous chapter only "out of compassion towards me" (*Mad-anugrahaya*). This reminds us of Krishna using almost the same term (X-2) when He explains how He, abiding in the hearts of his devotees, destroys all their inner darkness born out of ignorance.

OUT OF COMPASSION FOR ARJUNA, WHAT WERE THE SUPREMELY PROFOUND WORDS THAT WERE GIVEN OUT BY THE LORD? LISTEN:

*2. The origin and destruction of beings verily, have been heard by me in detail from You, O Lotus-eyed Krishna, and also Your inexhaustible greatness.*

It is natural, in a discussion between the teacher and the taught, that at the end of a difficult lesson, on approaching the teacher with his doubts, the student should first of all prove to him that he has sufficiently understood the theme