

Under the above circumstances, it will be mere exaggeration to believe Krishna's assertion in the previous three stanzas. To avoid such a serious misunderstanding among the students, the Lord is here trying to find out for us the positive glow of assured Divinity when the ego rediscovers itself to be the Self as it renounces all its delusory preoccupations with the false and the fleeting. The substantial and definite experience of solid bliss enjoyed and lived by the Self, in the Self, as the Self, is indicated here in this stanza.

The seeker, in his detachment, not only withdraws himself from the world-of-objects outside, but also discovers in himself an ampler sense of bliss and security. This inward joy is not a rare flickering flash, but a constantly experienced factor. Such a well-developed seeker striving constantly on the path comes to discover a field of fruitful 'entertainment' and engaging 'recreation' in the brilliant light of joyous satisfaction within himself.

To him his entire within is flooded with the Light of Pure Consciousness. His heart is thereafter alit with the Glow Divine.

Such an individual --- who has withdrawn himself completely within, where he has learnt to enter at will and court and live in It --- is the one who has come to KNOW *Brahman*. In his realization of the Infinite he has come to experience the