

but intelligent that we should accept the truth of this declaration in good faith --- till we come to confirm it in our own personal experience.

No doubt, an immature child can never understand the physical thrills of the nuptial chamber, and thereby it cannot be said that the newly-weds are always telling lies!! The little child has not matured enough even to feel sympathetically the thrills explained. Similarly, we, living in delusion, cannot UNDERSTAND the thrills of the transcendental, or EXPERIENCE its Eternal Nature --- however vividly the teachers may explain, until we also grow to the required inner maturity.

By this rediscovery of the Self, Krishna promises that the Pandava Prince will thereafter be able to recognise the entire creation --- constituted of the world of objects, emotions, and ideas --- as nothing other than the Self, which is his own real Nature; which again is nothing other than 'Me', Lord Krishna, the *Paramatman*. Having for once realised the ocean, all the waves are recognised by the intelligent-eye as nothing but the ocean.

In this stanza, thus, tests of having realised "that Knowledge" --- discussed in the previous stanzas, are given. It also indicates how long we must hold on to the apron of a true *Guru*. As long as we have not realised that the whole creation is nothing but our own Self, which is as divine and omnipotent as the Lord of Dwarka Himself, so long we cannot afford to leave our intimate relationship