

moan; for, the spokes of a wheel that turns eternally must COME DOWN only to RISE UP again.

Again, the dream-children, unmanifest before, and which came to manifestation during the dream, become unmanifest again on waking up. Why moan, you bachelor, for a wife whom you had never married, who had disappeared with your dream, the children unborn, who dissolved away with your dream?

If there be, as Krishna says, an Infinite, Eternal, Truth which is Changeless and Deathless, in which alone this drama of change occurs, this whirl-of-birth-and-death spins, how is it that we are not able to realise It even though it is explained to us repeatedly? According to Shankara, Lord Krishna here feels that He should not blame Arjuna for his incapacity to understand the Self.

SHANKARA SAYS, "THE SELF JUST SPOKEN OF IS VERY DIFFICULT TO REALISE. WHY SHOULD I BLAME YOU ALONE, WHILE THE CAUSE, IGNORANCE, IS COMMON TO ALL?" ONE MAY ASK: HOW IS IT THAT THE SELF IS SO DIFFICULT TO REALISE? THE LORD SAYS:

*29. One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard none understands This at all!*