

with here is the very theme which the *Upanishads* have indicated in their secret verses, especially so "in its passages about *Brahman*."

Why should we so readily accept these statements of the *Rishis* in the *Upanishads* except in a stunned admiration nurtured by our blind belief in them? Krishna points out that even if we had no great respect or reverence for the *Rishis* as such, we will have to accept their declarations because they are not intellectual dictations, or divine commandments, thrust upon the helpless laity by some winged angels assuming divine prerogative and claiming special sources of secret knowledge. This is the general attitude that poisons the scriptures of almost all other religions. As a contrast to them, our *Upanisadic declarations* are "FULL OF REASONING AND SO CONVINCING."

When a truth is declared, along with logical reasoning, the conclusions arrived at are acceptable to any intelligent student by the sheer force of its appeal.

WHEN ARJUNA IS THUS PREPARED TO LISTEN ATTENTIVELY TO THE DISCOURSE OF THE "FIELD" AND ITS "KNOWER," THE LORD SAYS:

6. *The great elements, egoism, intellect, and also the unmanifested (MOOLA-PRAKRITI) , the ten senses and the one (the mind) and the five objects-of-the-senses, . . .*