

It is, indeed, a rare experience to be a God-man upon the earth. What then are the marks of such a liberated soul, so that we may understand him and also recognise this State in ourselves? How will he conduct himself in society and what exactly will be the relationship of such a Master living the God-experience, with the world outside?

ARJUNA GETS AN OCCASION FOR ASKING THESE QUESTIONS REGARDING THE NATURE AND BEHAVIOUR OF SUCH A GOD-MAN:

*Arjuna said: 21. What are the marks of him who has crossed over the three GUNAS, O Lord? What is his conduct, and how does he go beyond these three GUNAS?*

The Geeta is written in a conversational style, to remove the tedium unavoidable in the early studies of any philosophy, and to make it more entertaining. In this conversation between the Lord of Perfect Knowledge and the mortal of extreme delusion, Vyasa, the poet, has evidently not forgotten the human element in his philosophical pre-occupation. In any Hall of Knowledge, the questions of Arjuna sound like some childish inquisitive-ness, the play of some intellectual pranks. The patience with which the Lord answers all the questions of the lesser types of intellect, clearly indicated the duties of a true *Brahmana* in answering exhaustively all the questions raised by the sceptic, nay even by the non-believers.