

mortal in Arjuna prostrates in all loyalty and adoration and pleads for His Divine mercy and forgiveness.

There is a very intimate personal touch in these two stanzas wherein the philosophical discussions are tempered with the emotional touch of deep intimacy. The very effect of the Geeta is to bring the sonorous truths of the *Vedas* and the *Upanishads* to the happy tune of the work-a-day world. Great and thought-provoking *Vedantic* truths have been suddenly brought down to the easy familiarity of a drawing-room-chat by such frequent psychological touches given by Vyasa's masterly pen. As an intimate friend, Arjuna must have, in rashness, not knowing Krishna's real Divine Nature, called Him familiarly by His pet names.

FOR:

*43. You are the Father of this world, moving and unmoving. You are to be adored by this world. You are the greatest GURU, (for) there exists none who is equal to You; how can there be then another, superior to You in the three worlds, O Being of unequalled power?*

Here we find that Arjuna, bursting under the pressure of his voiceless emotion and his great regard for the Lord, addresses him: "THOU ART THE FATHER OF THE WHOLE WORLD CONSTITUTED OF THE MOVING AND THE UNMOVING." No doubt, the three worlds ---