

Arjuna acknowledged and recognised these phrases, indicating the attributes of the Lord, only as empty and purposeless words, though they had come from accepted great teachers. His actual surprise was clearly expressed in his words "SO ALSO YOU YOURSELF REPEAT TO ME." Here the occasion for Arjuna's staggering confusion was, how his own contemporary, Lord Krishna --- a living creature standing right in front of him, whom he knew all these years, and was even related to --- could Himself be the Infinite, the Supreme, the Birthless, and the All-pervading.

Arjuna looks at Krishna with his physical eyes and he sees only Krishna's physical structure. Krishna has been declaring Himself as the pure Self throughout the Geeta and not as a living member of the society. "Sri Krishna *Paramatman*" is the teacher in the Geeta and not the son of Vasudeva, or the lover of the *gopis*. Arjuna could not comprehend 'Krishna-the-Spirit,' in his pre-occupation with 'Krishna-the-friend,' 'Krishna-the-lover,' 'Krishna-the-dependable man of intellect and diplomacy.' Hence the Pandava prince's wonderment and confusion.

THE FOLLOWING IS GIVEN TO BRING OUT CLEARLY THE ATTITUDE OF THE SEEKER IN ARJUNA WHEN HE ASKS THIS QUESTION: