

The demand in the previous stanza has been repeated here, with a dignified humility and pure reverence. In our ordinary life, in all our respectful appeals and humble petitions we use such phrases as: "If I may be permitted to say," "I shall be much obliged if," "I have the honour to submit," "If I may have the leave to say so," etc. The Pandava Prince, as a result of a second thought, as it were, smoothens his solider-like abrupt language used in the previous stanza and says that the Lord's IMMUTABLE Universal Form may be shown to him --- "IF YOU THINK I AM CAPABLE OF SEEING IT."

The modesty and reverence shown here are not expressions of a faked emotion for cheap fulfilment of desires. This is evident from the term he is using in addressing the Lord in the verse. In the first line we find Krishna being addressed as "O Lord" (*Prabho*), and in the following line He is again addressed as "the Lord of *Yogas*" (*Yogeshwara*). These clearly indicate that Arjuna has come to feel that Krishna is not a mere mortal teacher, capable of giving only some intellectual ventilations and spiritual discourses, but that "He is Himself Divine and a Master-of-Yoga," and therefore, he is capable of fulfilling the request, if the "teacher" in Krishna is satisfied that the "student" in Arjuna will be benefited by such a demonstration.

THE HUMBLE REQUEST OF AN EARNEST STUDENT
NEVER FALLS ON DEAF EARS, IF IT IS MADE TO A
TRUE TEACHER: