

mences here. In the very first utterance in these two stanzas, the core of the everlasting message is delivered.

Pithily putting the fundamental at the outset is characteristic of a classical literature. An example may be cited.

ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

“Om. The Invisible is the Whole, the Visible is the Whole. From the Whole, the visible universe has come out. The Whole remains ever Itself even though the infinite universe has come out of It.” This is the fundamental in the Upanishads. Nothing but the elaboration of this truism is found in all of them. The Lord’s teachings are also after this pattern.

The term *ārya* in our sacred books does not refer to any race or stock. It only refers to a highly evolved and cultured man. It connotes much more than referring to somebody as a perfect gentleman. An Aryan is one who scrupulously adheres to dharma. Manu Smriti has it that children born of parents imbued with self-control and austerity are Aryans; and those others born of lust are non-Aryans. The function of the Vedānta philosophy is to induce man to become Aryan in all respects. Arjuna in whom manliness was writ large all along, has now suddenly and unexpectedly sunk into unmanliness. The Lord rouses him up from this set-back.