

HIGH-SOULED PAARTHA --- In the stanza Arjuna has been glorified and not Lord Krishna, the *Parthaasaarathi*. The Pandava Prince, Arjuna, had the courage and heroism to come out of his mental confusions, when he gained the right knowledge from his Master's teachings. Certain acts of a child call forth our admiration, but the same acts performed by a grown-up person, look perhaps ridiculous and childish. To the omnipotent Lord, the declaration of the whole Geeta itself is but a love-play. But, for the confused Arjuna to understand the philosophy, and heroically walk out of his confusions is indeed an achievement, worthy of appreciation. Thus Krishna, the All-perfect, is almost ignored, but Arjuna, the mortal, who has understood the art of living as expounded in the Geeta, and has actually revived himself by living it, is heartily congratulated and glorified!

Sanjaya's sympathies were with the Pandavas; but as an employed minister, he was eating the salt of Dhritarashtra, and it was not *Dharma* for him to be disloyal to his master. At the same time, in the context of the politics of that time, Dhritarashtra was, perhaps, the only one who, even then, could stop the war. Diplomatically, Sanjaya tries his best, in these stanzas, to bring into the blind man's heart the suggestion of a peace treaty. He makes the blind king understand that Lord Krishna has revived and re-awakened the hero in Arjuna. The blind king is reminded of what the consequences would be: the death and disaster to his hundred children, the pangs of separation in his old age, the dishonour of it