

fore the greatest 'commentary' on the Gita is the life of its author.

The first and foremost of His mandates to Arjuna was—*Kṣudraṁ hṛdaya daurbalyaṁ tyaktvotiṣṭha paramtapa*—"Rise, O hero, casting off your petty faint-heartedness." More significant than this mandate was Madhusudana's remaining firm as a rock under many a catastrophic circumstance. His action proved itself more effective than his words. Feebleness found no more quarter in his mind than darkness finds in the sun. He exhorted Arjuna to heroic action, and he was himself an embodiment of superhuman achievements. Parthasarathi that He was, He put it to His disciple to pour forth love in abundance to all. And for His part He was Love incarnate. "A champion of righteousness makes no distinction between friend and foe" was the statement made by Sri Krishna. He proved himself an embodiment of that teaching. He behaved in the manner in which fire does. It burns them who ill-contact it and serves them who handle it properly. A righteous man's concern is to uphold virtue and to wipe out its opposite. This was the very act that was found exemplified in Govinda's earthly career. "Nature is the embodiment of activity; Atman, the Substratum behind it, is unaffected by action." This is one of the cardinal teachings of Sri Krishna. This principle stood supremely illustrated in the Teacher himself. All the other characters in the epic of the Mahabharata rolled into one did not do a quarter of the work that Sri Krishna did. While the physical