

interpretation of the Geeta and make the listener follow the Krishna way-of-life. "Fight the evil down, whether it be within or without" is the cardinal principle that Krishna advocates to Prince Arjuna. In order to impart such a culture, it is not enough that the teacher be a mere scholar, but he must have the Krishna-ability. Hence the glorification. The Lord's Song has a special appeal to those who have the mysterious spiritual thirst to live a fuller and more dynamic life. Hence it is said: "This deeply profound philosophy" (*Paramam Guhyam*) must be imparted to "My devotees" (*Mad-bhakteshu*). Devotion to the Lord (*Bhakti*) means the capacity to identify with the ideal, and therefore, the philosophy of the ideal way-of-life can profitably be imparted only to those persons who have a capacity to identify themselves with the ideal and thereafter live up to it.

It is not sufficient that the student alone has this capacity to identify himself with the higher ideal, but the teacher also must have (*Bhakti*) "perfect attunement" with the Supreme Krishna-Reality. Such an individual, who is himself rooted in his attunement, and who tries to impart this knowledge to others and thereby constantly occupies himself in reflections upon the philosophical ideals of the Geeta --- "shall certainly (*Asamshayah*) come to Me alone."

An educated man should, in his gratitude, feel much indebted to the Muse-of-Wisdom. In fact, this indebtedness is actually called, in our tradition, *Rishi*-indebtedness (*Rishi-Rinam*), to absolve ourselves from