

*The Blessed Lord said: 35. Undoubtedly, O mighty-armed one, the mind is difficult to control and is restless; but, by practice, O Son of Kunti, and by dispassion, it is restrained.*

Krishna knew his Arjuna; the warrior, the man of action, the daring adventurer, the ruthless realist. When such a tumultuous personality spurs himself on with a drawn dagger, as it were, either to agree with or to condemn the noble philosophy of a true missionary, the teacher must have the balance of mind to approach the rebel-intellect with divine understanding and extreme tact. At this juncture in the Geeta, the situation, in a nutshell, is this: the Lord propounds a theory that MIND STILLED IS SELF GAINED, and Arjuna argues that mind cannot be stilled and so Self cannot be gained.

When an impetuous man like Arjuna gets hold of an idea in all enthusiasm, the best technique is to yield to him to start with. "Stooping to conquer" is the secret of success in philosophical discussions, especially in such cases of prejudice natural to the ignorant. Thus, the great psychologist Krishna, with the very first word in his reply, quietly disarms his mighty adversary, and tickles his vanity with the term, "NO DOUBT, O MIGHTY-ARMED." Krishna admits that the mind is turbulent, strong, unyielding and restless and that it is very difficult to control, and therefore, the goal of perfect and enduring tranquillity, cannot EASILY be achieved.