

sustained aspiration to goad him on towards the Temple-of-Truth within himself.

As long as the sense-organs are not properly controlled, 'the agitations of the mind' cannot be pacified. An agitated mind is no instrument, either for listening or for reflection or for meditation --- and without these three, the 'veiling power' cannot be rolled up. The agitations (*Vikshepa*) and veiling (*Avarana*) are caused by 'activity' (*Rajas*) and 'inactivity' (*Tamas*), and we have already found that, without controlling these two temperaments, the 'un-activity' (*Sattwa*) cannot come to predominate in the seeker.

It is natural, in a discussion, that you have to present your own arguments against a team of opposite arguments so that the discriminative intellect of the listener may, by contrast, easily judge the acceptability and logic of your view-point. Krishna uses here this commonplace technique of every drawing-room, when He, in the second line, explains as a contrast, how "THE SELF-CONTROLLED, STRIVING HARD, BY RIGHT MEANS, CAN OBTAIN IT." Self-control, achieved through the process of total withdrawal of the sense-organs from their respective objects, is the beginning of spiritual life... and this is never possible until we learn to turn our minds to the Higher Truth.

Even in ordinary life, when he wants to achieve something solid, the man-of-the-world will have to live to