

and redeems itself by ending its ego-centric pilgrimage through the ignorance of Truth, and the consequent mis-judgement of the world.

The goal pointed out --- perfect equanimity in all conditions, challenges, and circumstances of life --- is an admirable gain, but the technique seems to Arjuna to be sheer poetic fantasy, with no roots in the soil of the actualities of life. The acute intellect of Arjuna, systematically approaching the Science of Self-realisation, discovers as it were, a dangerous missing-link in the chain of its arguments. Mercilessly, the man-of-war is hammering at this weak point, with the absolute confidence that he will immediately expose the hollowness of Krishna's philosophy.

Thus, Arjuna tauntingly points out: "THIS YOGA WHICH YOU HAVE BEEN TEACHING ME, WITH SUCH MENTAL TRANQUILLITY, IS NOT AT ALL PRACTICABLE." The argument given out by Arjuna and the daring with which he directly faces his teacher, show the characteristic spirit of a true student of *Vedanta*. Blind faith can gain no entry into the fields of pure spirituality. The teachers are to answer and clear all the doubts of the seekers. But, in questioning the philosophy expounded by a teacher, the student must indicate the logical arguments by which he had come to feel the particular weakness in that philosophy. Here, Arjuna gives all his arguments, to show why the state of evenness of mind would remain