

After describing all possible types of "heads-and-hearts" and after prescribing treatment for all of them to rediscover their own Divine Nature, the Lord, concluding the section, makes a general statement in the second line. "HAVING ATTAINED THIS TRANSIENT AND JOYLESS WORLD, WORSHIP ME DEVOUTLY." This instruction to Arjuna is an instruction for all, since, in the Geeta if Lord Krishna represents the Self, Arjuna represents the confused man standing impotent against the challenges of life.

Life is lived in a field always constituted of objects, instruments, and mental moods. These three are ever in a state of change. Naturally, the flickering joys that come to us in life prove to be transient. And the intervals between any two experiences of joy are only FULL OF PAIN.

In tune with the positive and energising philosophy of optimism which the Geeta preaches, here Krishna declares the world to be a mere pit of sorrows, or a ditch of despair, or a mire of disappointments, or a field of joylessness (*Asukham*).

HAVING REACHED THIS WORLD, IMPERMANENT AND JOYLESS, Krishna advises Arjuna, that he must occupy himself in the worship of the Self. In this spiritual activity, Arjuna has been well encouraged by the Lord with his statements that to a heart that has not the weakness natural to the lower evolute but has a wealth of poise and understanding which are the hall-marks of a