

the very gates of Truth, but there, he himself may come to bar his own entry into the sanctum 'within.' There, some imperceptible vanity, or unsuspected desire, is sufficient to exile him from himself. In this sense, there is a wealth of meaning in Lord Christ's declaration that a camel can pass through the eye-of-a-needle more easily than a "rich" man through the gates of heaven --- the RICHES here are not the 'worldly wealth,' but the individual's mental *vasana*-wealth. Unless the mind is perfectly naked, it has no entry into the Bliss of Truth.

Viewing the stanza in the light of the Krishna-spirit, it only means that rare indeed are people who come to study sincerely and get a true glimpse of the *Vedanta*-literature, and only a low percentage of these again can discover in themselves the necessary mental stamina, the intellectual vision and the physical forbearance to live that life of truth and purity in the world. Since Arjuna and all the students of the Geeta are such rare souls, they represent the community of evolvers. To them Krishna promises that He can, through His Divine Song, not only deliver the speculative part of the philosophy of *Vedanta* but also practically hand over chances to live subjectively the vital moments of vivid inner experience of the Self.

HAVING PREPARED THE HEARER FOR THE
TEACHING, BY INDUCING IN HIM A TASTE FOR IT,
THE LORD PROCEEDS THUS: