

SHOULD BE MADE, SAYS THE LORD, TO REPEL THIS ENEMY:

*23. He who is able, while still here (in this world) to withstand, before the liberation from the body (death) , the impulse born out of desire and anger, he is a YOGIN , he is a happy man.*

Krishna himself feels that his over-enthusiastic description of the Perfect-man and his mental life may give to any reader a despairing sense of impossibility or futility. No one living the present life of agitations, can ever dare to hope that such a perfect happiness is ever possible for a mortal living upon this ever-spinning globe. If a philosophy is only an idealism which has no contact with the practical world, that philosophy is merely Utopian poetry fit for entertaining a pleasant idea, but never capable of making man a nobler being.

In order to remove that misunderstanding, Krishna, in this stanza, gives the assurance that man is capable of living that perfect joy in this VERY WORLD, if only he makes the necessary adjustments in himself.

My great-grandfather was a great violinist. His violin was preserved and worshipped in my house till now. I too have gained now a preliminary nodding acquaintance with music. Suddenly an idea struck me: "Why not take my great-grandfather's instrument and play upon it and thus become overnight a great musician?" If I play directly