

incapacity to attain the goal pointed out here, and raises his own doubts, in the form of a question.

SEEING THAT THE YOGA DESCRIBED --- THE YOGA OF RIGHT KNOWLEDGE --- IS VERY DIFFICULT TO ATTAIN, ARJUNA WISHES TO KNOW THE SUREST MEANS OF GAINING THIS YOGA.

*Arjuna said: 33. This YOGA of Equanimity, taught by Thee, O slayer of Madhu, I see not its enduring continuity, because of the restlessness (of the mind) .*

The most practical-minded Aryan that he was, Arjuna, the man of action, could not at all be moved merely by the poetic beauty of an ideology. He was thirsty to live, and therefore, the philosophy of meditation and successful victory over the cravings of the flesh could not charm him away to any idle intellectual pursuit. He shot some very relevant questions to explode the seemingly impractical philosophy that had been explained in this chapter.

'DETACHMENT FROM PAIN-ATTACHMENTS' (*Duhkhah-samyoga-viyoga*) was the definition of "Yoga" that Krishna provided in this chapter. The process of achieving success in this "detachment-Yoga" has been explained herein as the technique of withdrawing the mind from the objects by lifting it to the planes of higher contemplation. The theory is that mind, when it comes to a single-pointed devotion in the contemplation of the Self, becomes stilled