

suggestiveness contained therein. In his acute awareness, Arjuna realises, deep within himself, his own subjective experience that a mind cannot be stilled --- "as it is ever TURBULENT, STRONG and UNYIELDING."

These three terms are quite pregnant in their own import. Turbulence shows not only the speed in the flow of thoughts but also their restlessness and agitations, causing undulating waves rising on the surface. Not only does the flood of thoughts flow fast and rough, but having reached its destination at some sense-object or the other, it gets so powerfully attached to it, that it becomes strong in its new roots. Mind in turbulence is, no doubt, difficult to arrest; when it gets strongly rivetted, it is difficult to pluck it away from its attachments. And the third characteristic feature of the mind is that, when it has flown into any new channel of its own choice, for the moment, it is "unyielding"; and so it is impossible for the individual to pull it back from its flight and persuade it to stay at any chosen point-of-concentration. It is to be remembered that this was the technique advised by Krishna for the practice of meditation earlier in this chapter (VI-26).

The strength and vigour, the vivacity and treachery, the penetrativeness and all-pervasiveness of the mind, cannot be better expressed than by the simile given here "AS THE WIND." In raising this question, Arjuna is asking Krishna for some practical tips by which he can gain perfect control over the stormy nature of "the unyielding, strong, turbulent and restless mind." Herein, unlike the previous