

nowhere else, the knowledge gained is not only to be digested and assimilated, but lived intensively. Therefore, anxiety to listen (*Jijnasa*) has been recognised as one of the noblest qualities, unavoidable for a fit student in *Vedanta*, if he is TO BE ASSURED OF ANY PROGRESS on the Path-of-Knowledge.

Arjuna, the Pandava Prince, had this noble trait to a large extent, for he confesses, "I AM NEVER SATISFIED WITH LISTENING TO THE NECTARINE WORDS OF YOUR DISCOURSES." No doubt, it is true, *Satsanga* has a chastening effect upon all intelligent and interested listeners. This intoxication, vicariously experienced by the students when a true teacher discourses upon the Truth, is only a temporary exhilaration, a passing mood of false peace, which cannot stand in good stead when the student is left all alone by himself.

And yet, however volatile it may be, it can enchant the new initiates, and some, like Arjuna, may become addicted to it. This state of fascination for hearing more and more spiritual discourses is amply indicated here. Though this is not the end, this is a good beginning, no doubt, and those who feel a fulfilment in the study of philosophy are certainly much more noble than the thousands who cannot even stand a philosophical discourse, discussing the Nature of the Divine!!

THE TIRELESS MISSIONARY IN KRISHNA, WITH MOTHERLY PATIENCE, ANSWERS ARJUNA: