

By this admission Arjuna is flattered. By reminding him that he is a mighty-armed soldier in life, he is mentally brought to a restful peace. The taunting implication in it is obvious; to achieve the impossible and the difficult is the job of the mighty-armed: it is no glory for a warrior to claim that he has plucked half-a-dozen flowers from a bush in his own court-yard. The mind is, no doubt, a great enemy --- but, the greater the enemy, the nobler the victory.

In the second line of this stanza, the eternal missionary in Krishna, very carefully weighs his words and uses the most appropriate terms to soothe the mind of Arjuna. "O SON OF KUNTI, IT CAN BE BROUGHT UNDER CONTROL" is an assertion which comes only at the very end of the stanza. Through practice and renunciation, the mind can be brought under control in the beginning, and ultimately to a perfect 'halt' --- this is the confident, reassuring declaration of the Lord in the Geeta.

Renunciation has been already described earlier in the Geeta as *Samnyasa* which was defined as renunciation of (a) all clinging attachments to the objects of the world, (b) lingering expectations for the fruits-of-action. These two are the main causes for the agitation of thoughts, which again thicken the flood of the thought-flow, and make the mind uncontrollable. As Shankara declares, 'practice' (*Abhyasa*) is "constant repetition of an idea regarding one and the same object-of-thought." This consistency of thought during steady meditation generally gets