

only a dream, as long as the human mind was, by its very nature, 'restless' in its own agitations.

In contradicting the Krishna-philosophy, Arjuna is extremely careful. He does not say that mental equanimity cannot at all be gained through meditation, but his doubt is, that it cannot be an experience of "LONG ENDURANCE." The implication is that, even if after years of practice the mind were to be won over, the experience of the Self can only be momentary, and although a full 'experience' of the Infinite can be had in that split-moment, that direct realisation could not be maintained by the Man of Knowledge for any length of time, the mind, being by its very nature, ever restless.

AS IF MAKING HIMSELF MORE CLEAR TO HIS TEACHER, ARJUNA ADDS THE FOLLOWING STANZA WHICH, IN FACT, TAKES THE EDGE OFF FROM THE SPEARHEAD OF HIS LOGIC IN THE PREVIOUS STANZA:

*34. The mind verily is, O Krishna, restless, turbulent, strong and unyielding; I deem it quite as difficult to control as the wind.*

There is an ocean of difference between a modern man condemning the sacred scriptures of our land, and a true seeker questioning the same philosophy, in his honest attempt to understand the full import, the wealth of