

thickest of life, yet, never let himself down from the Consciousness of the Divine Essence.

Moreover, he makes it very clear why he has requested Krishna to explain "without reserve," His Cosmic-Stature. Arjuna asks: "IN WHAT FORMS ARE YOU TO BE THOUGHT OF BY ME?" Even while living life and meeting its problems, if one were to remember constantly the Divine Presence everywhere, one must know exactly where to see It, among the individual objects of the world, among the combinations of things and in the community of beings.

STATING AGAIN PRECISELY WHAT HE WANTS KRISHNA TO EXPLAIN, ARJUNA MAKES IT CLEAR THAT EVEN IF THE ANSWERS BE RATHER LENGTHY, HE WILL NOT FEEL TIRED OF LISTENING TO THEM AND UNDERSTANDING THEM ALL:

*18. Tell me again, in detail, O Janardana, of your YOGA - power and Immanent glory; for I do not feel satisfied by hearing your (life-giving and so) nectar-like speech.*

A student of philosophy --- and for that matter, a true student of any knowledge --- should have, first of all, an insatiable thirst to understand, to know, and to appreciate. Without this appetite, no knowledge can be digested by the student with profit. This is especially so in the SUBJECTIVE SCIENCE of self-development. For, here, as