

all contained in these three significant epithets. Encountering and vanquishing of the demon is a cosmic function and so a necessity. Every creature in the universe has enemies to encounter, dangers to life and evils to conquer; and all of them are compelled to undergo training for their conquest. Acquisition of strength is the reward for living earthly life with a purpose. The strong ones thrive while the weaklings are exterminated. Man is to make himself strong physically and also to avail himself of all the weapons of offence and defence that can be got from Nature. This is the message contained in Sri Krishna being the slayer of Kesi and in His being the mighty-armed. Finally man has to conquer his senses and the mind. This is the greatest of all conquests. It is by subduing the senses and the mind that man evolves from the human to the divine. The Lord delivers this message, Himself being Hrishikesa—the lord of the senses. He embodies the perfection attainable to the aspirant.

In chapter five stanza thirteen and in chapter nine stanza twenty eight the Lord made reference to *Sanyāsa*.

In chapter four stanza twenty and in chapter twelve stanza eleven He made mention of *Tyāga*.

These two spiritual practices require to be clarified and differentiated. This is the purport of the question raised by Arjuna. The Lord of yoga can authoritatively answer this question.