

upon that ancient and faithful instrument, I will be forced to break it into pieces, for, that violin, in that condition, cannot give me perfect music. It needs general cleaning and dusting; perhaps, re-stringing and a lot of tuning up. When these adjustments are made, then only can it faithfully give out all the notes, implicitly obeying the strokes of my bow and the ticklings of my finger. In the same fashion, today, our mind and intellect, the instruments of singing the song of Perfection, neglected from beginningless time, need a lot of re-adjustments before they can gurggle out their contents of laughter and joy.

The technique of re-adjusting the inner-instruments is beautifully summarised here by Lord Krishna. The very brevity and simplicity of this verse are the obstacles to our understanding its full import. The advice has a deceptive look of simplicity. "WITHSTAND THE IMPULSE OF DESIRE AND ANGER," then he is a *Yogi*, even while here, before his death, the happy man. To a modern student of Freud and others, soaked with the ideas of behaviourism and such other modern superficialities of psychology, this may look rather an unscientific expression of a crude enthusiast. But when we analyse and try to grapple with its full import and implication, we shall see that it contains volumes of suggestions.

"Desire" is the avalanche of thoughts sweeping down from the pinnacles of our intellect, along the valleys of our heart, towards an object-of-desire in the outer world.