

persecuted by an army of despairs --- he fails to accept that he can rediscover himself to be Himself, the ever-Divine. Therefore, as a kindly teacher, Lord Krishna reassures him by affirming directly, "no doubt" (*Na-samshayah*).

A TYPICAL MAN OF THE WORLD, ARJUNA, LOOKS UP TO THE LORD, DECLARING HIS ABJECT HELPLESSNESS TO ACCOMPLISH THESE TWO SEEMINGLY SIMPLE, BUT PRACTICALLY IMPOSSIBLE CONDITIONS OF MEDITATION. AS AN ALTERNATIVE, THE LORD SAYS:

*9. If you are unable to fix your mind steadily upon Me, then by the 'YOGA -of constant-practice, ' seek to reach Me, O Dhananjaya.*

The technique of self-unfoldment was irrevocably declared by the Lord in the previous verse. The seeker has to fix his mind totally at the feet of the Lord and bring his intellect to play upon and rip open the significance of the Form-Divine. This double act needs an extremely subtle intellect and single-pointedness of the mind. Perhaps Arjuna felt, as any average man would, that this 'Path' was almost impossible for him to pursue successfully. The kindly teacher in Krishna, reading this despair from the face of his disciple, tries to give him an alternative method of Self-unfoldment.