

When this avalanche of thought is barricaded on its sweep by a substantial obstacle ere it reaches its destination, the blast with which it shatters itself on that obstacle is called "anger." It is these two types of thoughts that generally agitate our bosom. The greater the desire with which we ponder over an object, the greater shall be the anger against any obstacle that comes between us and our object-of-desire.

To one who has won over joy and grief, and who has gained a certain amount of detachment from external objects, desire for obtaining the pleasant or the unpleasant is no emotion at all. Where there is no desire, hatred is an unknown alien factor there. He who has gained over these two impulses, powerful and almost irresistible as they are, is he who can afford to live in this world of multiplicity and imperfections as an independent solitary man of true and steady happiness.

Thus Krishna assures Arjuna --- and through Arjuna all others like us who will read and try to understand this immortal scripture --- that man can live perfectly happily even while in this form, among these very objects, in this very world, during this very life, if only he, in his spiritual evolution, learns to renounce his impulses of desire and hatred.

WHAT SORT OF A MAN RESTING IN *BRAHMAN*,
ATTAINS *BRAHMAN*?... THE LORD SAYS: