

total mental rupture. Therefore, we shall expect in the Geeta a much more sympathetic explanation and guidance than when the same truths came out from the inspired saints, who were not as much in contact with the weaknesses of ordinary mortals. This glory of the Geeta has been indicated here when the *Sankalpa Vakya* says that it is a conversation between the Lord and a mortal.

This chapter is called by a self-contradicting title. It is named as the *Yoga* of ARJUNA'S GRIEF. If 'grief' could be *Yoga*, almost all of us, without a choice, are already Yogins. In the commentary of this chapter, I indicated that the Arjuna-condition of utter despair is the auspicious mental attitude wherein the Geeta-seeds are to be sown, and the flowers of Krishna-perfection gathered. Be it in an individual or a society, in a community or a nation, religion and philosophy will be in demand only when the heart has come to experience the Arjuna-grief.

To the extent that the world of today has felt its incompetence to face the battle of life, not daring to destroy their near and dear values of economic expansion and industrial lust, to that extent it is fit for listening to the message of the Geeta. Just as the act of cooking, by itself, is not fulfilled without the eating that follows, so also, in spite of the best that may be available in life, a sense of incompleteness is felt and a deep hunger to gain a better awareness and fuller existence in the world is experienced. The scriptural texts cannot in themselves help any one. Since this mental condition is so