

situation indeed. But Krishna adds, almost in the same breath, "THEN THAT GOAL SHOULD BE SOUGHT AFTER, TO WHICH MEN GO AND DO NOT RETURN AGAIN."

On the whole, the tone of suggestion and the manner of expression in these two stanzas clearly indicate that the students who seek the Divine in themselves should learn to withdraw more and more from their usual dissipations with perceptions, feelings and thoughts, and must, in "the still moments of meditation, contemplate upon the Higher --- the Source from which the *Ashwattha*-tree itself draws its sustenance and nourishment.

Had this advice been merely given out and left at that, it would have been, at best, only a poetic vision, or an impossible suggestion. As a practical hand-book of instructions to man on how to live nobly and grow out of his instinctive weaknesses, the Geeta has to show the seekers some practical methods of self-improvement at every stage. And this is accomplished when the stanzas are closed with a prayer: "I SEEK REFUGE IN THAT PRIMEVAL *PURUSHA* WHENCE STREAMED FORTH THE ANCIENT CURRENT."

The stanza indicates that when our personality has, to a maximum degree, retired from its extrovert pursuits, the intellect is to be consciously turned, in an attitude of love and surrender, to the goal --- the goal from which the stream of Consciousness flows to the matter-vehicles