

The grief-sticken hero of the first chapter has forgotten his hysteria and has now come to take an active interest in the discussion. As a practical man, he is afraid as to whether, after gaining this great Goal of Life through *Buddhi yoga*, he will be able to live so vigorously in the world outside.

Looking from the *Vedic* usage of the term, one is apt to misunderstand that the perfected *Yogin*, who has come to rediscover the Self, lives exclusively in a world of his own. The description of the *Upanishads* can give a novice the notion that a Perfected Sage is ill-fitted to live in the world. Arjuna, as a child of the age of hatred and diplomacy, was curious to know fully the condition of the Perfected Master before he actually accepted the theory and tried to live it.

His anxiety to know the entire Truth is clearly shown here in his very questions upon such non-essentials as, 'How does he speak,' 'how will he sit,' 'how will he walk,' etc. These questions must be considered quite appropriate and dramatic, when they come from one who had been, till then, a patient of hysteria. Again, the first-half of the stanza demands a description of a Man-of-Steady-Wisdom while in *Samadhi*, that is, with regard to his inner life, and the second half is asking for a description of how such a Master will act in the world outside.

Arjuna is asking a forked question: (a) a description of the state of mind in a man-of-realisation merged in Self-experience and, (b) an explanation as to how that