

the sciences. Its sole purpose is to lead man from the impermanent to the Permanent, from ignorance to Enlightenment, from sorrow to Beatitude and finally from death to Immortality. In its practical aspect, it comes down as injunctions — what to do and what to refrain from. In this Supreme Science, there is no place for sophistry and dogmatic fiat. The governing principles are presented systematically and logically. Superstition and baseless belief have no place in Vedanta. All tenets, commandments and systems of yoga are presented coherently and convincingly. Man is given the freedom to investigate into the validity of this science. It is no sin, no libel to doubt the very existence of God. Nihilism, atheism and agnosticism have their due places in man's honest search into the Reality. When consistently pursued, even these seemingly derogatory paths wean man from darkness to Light. Freedom is the first condition of growth — physical, mental, intellectual, ethical and spiritual. The Lord encourages Arjuna and through him all aspirants to exercise their power of understanding, enquire into yoga as daringly and inquisitively as they can and accept and practise those principles only which they are convinced are beneficial to them. Laws pertaining to the ethical and spiritual life of man are inviolable; they are facets of Truth. They require no defenders, no patrons and protectors. Sri Krishna Himself gets His status as Yogeswara because of His being the embodiment of the principles of Yoga. A personality becomes great to the extent he adheres to principles. A seeker after Truth must be more a