

are in a state of mental agitation in which no dynamic and effective meditation is possible. The instrument is not fit for it, and therefore, the selfless activity in a spirit of *Yajna* is prescribed for them. When the "Path-of-Action" is pursued for a time, as contemplated in the Geeta (III-30), the existing *vasanas* exhaust themselves and more and more quietude and tranquillity are experienced by the seeker. A mind, thus steadied, is fit for delving into the deeper significances of the *mantras*, and when the conviction of the goal is intensified in the individual, as a result of these reflections, his meditation gathers a momentum and a dash which can take him to the Highest Peaks.

In short, seekers with the noblest *Sattwic* qualities need only practice meditation; seekers of a slight *Sattwic* temperament with a large share of agitations, must develop the "creative stillness" in themselves through the "Path-of-Perfection"; those who are suffering from the worst mental oscillations, created by the *vasana*-disturbances, must through *Karma Yoga*, develop *Sattwic* traits, nurture and nourish them through reflection, and thus gain enough *Sattwic* dynamism and steady meditation.

IN THAT CASE, WHAT 'PATH' IS PRESCRIBED FOR THOSE WHO ARE COMPLETELY STEEPED IN "TAMAS" --- MENTAL AND INTELLECTUAL INERTIA? THEY TOO ARE SERVED. LISTEN: