

come to gain the experience of the transcendental Absolute.

Men belonging to foreign cultures find it very difficult to understand Hinduism when they approach it with all their native enthusiasm. They feel overwhelmed when they read of such a variety of 'Paths' and seemingly contradictory advices. But, to condemn Hinduism as unscientific because of this, would be a mistake, as colossal and as ludicrous as to say that medicine is no science at all, since, for each patient, the same doctor prescribes a different medicine, during a single afternoon!!

Religious men, men fit for spiritual discipline, fall under two distinct categories: the active and the contemplative. Temperamentally, these two classes fall so widely apart, that to prescribe for both of them one and the same technique for individual development, would be to discourage one section and ignore its progress. The Geeta is not merely a text-book of Hinduism but a Bible of humanity. As such, in its universal application, it has to show methods of self-development to suit the mental and intellectual temperaments of both these categories.

Therefore, Krishna clearly explains here that the two-fold path of Self-development was prescribed for the world-the 'Path-of-Knowledge' to the MEDITATIVE, and the 'Path-of-Action' to the ACTIVE. It is added that this classification and careful prescription for the two different