

development, by which one's earlier fields of enjoyments through the senses, drop out to make room for the perception of a newer field of ampler joys and more satisfying Bliss.

This idea is very well brought out here, when Lord Krishna, as though in the very same breath, repeats both the negative and the positive aspects of the technique of Self-development. He advises not only a withdrawal from the unhealthy gutters of sensuousness, but he also gives the healthy method of doing so by explaining the positive technique of Self-perfection. Through a constant attempt at focussing our attention "ON ME, THE SUPREME," he advises the disciples to be steady.

In this simple-looking statement of half-a-verse, the Geeta explains the entire technique of Self-development. Immoral impulses and unethical instincts, that bring a man down to the level of a mere brute, are the result of endless lives spent among sensuous objects, during the infinite number of different manifestations, through which the embodied soul, the ego in each one of us, had previously passed. It is humanly impossible for an individual to erase and transcend in his life-time, the thick coating of mental impressions gathered along his journey from life to life, from embodiment to embodiment. Naturally, this is the despair of all the promoters of ethics, the teachers of morality and the masters of spirituality.