

worthiness for his spiritual life. Many seekers have I met, who have, in the long run, fallen a prey to their own activities because of this false notion. In this stanza, we have a clear direction as to how to avoid the victimization of ourselves by the work that we undertake.

Not only must we be temperate --- discriminately careful in choosing the right field of activity --- but we must also see that the EFFORTS that we put into that activity are moderate (*cheshtasya*). Having selected a divine work, if we get bound and enslaved in its programme of effort, the chances are that the work, instead of redeeming us

from our existing *vasanas*, will create in us more and more new tendencies, and in the exhaustion created by the work, we will slowly sink into agitations and, perhaps, even into animalism.

When Krishna wants to indicate the Absolute necessity for moderation regarding sleep and wakefulness, the phrases which he uses are very significant. '*Swapna*' is the term used for indicating that total conscious life of the ego's active experience in the world. Elsewhere, in the *Upanishads* also, the entire life's experiences have been classified under the 'state of sleep' (the non-apprehension of Reality) and the 'state of dream, (the mis-apprehension of Reality) wherein the waking state is also included.

The term *Avabodha*, used here, echoes the scriptural goal explained as Absolute Knowledge. To all intelligent and