

a large extent in self-denial. The life of a candidate during election time, that of a student before examinations, or of an actor or a dancer before his first performance... are all examples wherein we find that the individuals deny themselves all their idle preoccupations in their anxiety for success in their respective fields. If, for material gains and flimsy ephemeral glories, we have to deny ourselves, how much more should we deny ourselves the joys of the world outside in order to win the glories of the Eternal and the Permanent, the Infinite and the Absolute Bliss of the Self!

It is not that the seeker should deny himself all sense-objects. This seems to be the general misunderstanding among almost all seekers in India to-day. In the name of religion or spiritual practice, many seekers, at least for some years, live seemingly in self-denial and self-punishment, shamelessly insulting themselves and carelessly persecuting their own physical urges and even biological needs. This sort of a devilish and suicidal self-condemning tyranny of oneself, always ends in an outburst of Satanic forces from within the very seeker.

Lest the student of the Geeta also should fall a prey to such a misunderstood and misconceived spirituality, Bhagawan indicates here, that the self-controlled seeker can, "STRIVING RIGHTLY, OBTAIN IT." Not going to a cinema and not visiting the playgrounds are not, in themselves, assurances that the students will pass their examinations. The time wasted in such merry-making