

promised by ritualism has no more any charm for the man-of-Knowledge, the Self-realised.

The Knowledge the *Veda* indicates is comprehended in Pure Knowledge, which is the nature of the Self. So long as the ego exists it craves for the blessings of the *Vedas*; when the ego has ended, the Self, in Its Infinite Divinity is capable of blessing even the *Veda*. A student of mathematics, having successfully passed his post-graduate course, need not read the arithmetic table, since his greater knowledge comprehends this elementary study.

AND AS FOR YOU:

*47. Thy right is to work only, but never to its fruits; let not the fruit-of-action be thy motive, nor let thy attachment be to inaction.*

The traditional belief of Hinduism has not at all been shaken in the Geeta-theory that single-pointed, divine-dedicated *Karma*, without desire for the fruits, shall bring about inner purification, which is a condition precedent to spiritual awakening. The Geeta only gives an exhaustive exposition of this idea to incorporate in it ALL activities in the social and personal life; while in the *Vedas*, *Karma* meant only the religious and the ritualistic activities.

Philosophy is not a subject that can be rightly understood by hasty students. The stanza now under review, when