

the living, because of the rational capacities of his discriminative intellect. As long as man does not utilise this special equipment in him, so long he cannot claim his heritage as man.

Arjuna was asked by Krishna not to be a vain and hysterical person, but to be a he-man and, therefore, ever a master of all his external situations. The great hero, Arjuna, became so frail and weak because he started living in delusory identification with the sense of his own physical security and with his various emotional attachments.

He who lives constantly asserting his full evolutionary status as man, becomes free from the chains and bondages of all his past impressions (*vasanas*), which he must have gathered in his pilgrimage through his different embodiments.

"Therefore, apply yourself," advises Krishna, "to the devotion of action, *Yoga*." In this context, again, Vyasa is giving a definition of *Yoga*, as he means it here. Earlier, he had already explained that "Evenness of mind is *Yoga*." Now he re-writes the same definition more comprehensively and says, "*Yoga* is dexterity in action."

In a science-book, if the very same term is defined differently in every chapter, it would bring about confusion in its understanding. How is it then that in the Science of Religion, we find different definitions of the