

that for a man-of-renunciation there is no reaction either to the actions done in the PAST or to actions undertaken by him in the PRESENT.

This idea clearly brings out the subtle difference that the Geeta makes between *Tyaaga* and *Sanyasa*. Earlier we found that *tyaaga* is that capacity in us with which, from moment to moment, we withdraw ourselves from the impulses of our mind; while *Samnyasa* is the total renunciation of the entire "tendencies," both good and bad --- from their crystallisation as the "ego."

The Geeta-technique for the rehabilitation of man's personality, so beautifully elaborated and exhaustively discussed, when briefly put would be: (a) the seeker first gets detached from the lower sensuous cravings and passions by identifying himself with the nobler ideals of self-control and moral-perfection; (b) a mind so conditioned becomes tamer than a mind goaded by sensuality. This purified mind develops in itself the required amount of subtle powers of thinking, of consistent self-application and of steady contemplation; (c) on realising the Pure 'Be'-ness, all becomings end. To the pure Self there is no becoming; the "tendencies" of the mind (*vasanas*) cannot shackle the Spirit. Its subtle Presence cannot but be ever Immaculate and Unconditioned.

The "pleasant," the "unpleasant" and the "mixed" types of reaction (*Karma Phala*) reach only those who have an ego-