

practised for a continuous and successful negation and complete rejection of the charms of the sense-organs, that they invariably fail in their endeavour.

Naturally, it becomes easy for the individual who has gained in himself all the three above-mentioned qualities to control and direct the new-found energies in himself. The inward peace, an attribute of the intellect, comes only when the discriminative faculty is relatively quiet. Fearlessness brings about a great control over the exhausting thought commotions in the mental zone. *Brahmacharya*, in its aspect of sense-withdrawal, lends a larger share of physical quietude. Therefore, when, by the above process, the intellect, mind and body are all controlled and brought to the maximum amount of peace and quietude, the 'way of life' pursued by the seeker provides for him a large saving of mental energy which would otherwise have been spent away in sheer dissipation.

This newly-discovered and fully availed-of strength makes the mind stronger and stronger, so that the seeker experiences in himself a growing capacity to withdraw his wandering mind unto himself and to fix his entire thoughts "in the contemplation of Me, the Self."

The concluding instruction in this most significant verse in the chapter is: "LET HIM SIT IN YOGA HAVING ME AS HIS SUPREME GOAL." It has been already said in an earlier chapter that the meditator should continue