

different fields of his temporary fascinations, according to the mental impressions, gathered in his earlier moments of activity and thought. To conceive that "the Creator is putting ideas into each one of us because of which one is good and another vile," is a philosophy of the defeatist, of the impotent, of the sluggard. True men of action, with the daring of a well-developed intellect, can very easily see through men and their behaviours and come to this bold conclusion that each man acts as per the schedule, maintained and ordered by himself, during his own past actions.

In short, a deluded person strives hard, running after the mirage of sensuality, vainly hoping to gain therein a satisfaction that is at once infinite and immortal, while another is found to have the subtle discrimination to discover for himself the hollowness and futility of sense-pursuit. This latter type withdraws from all these ultimately unprofitable fields, and with avidity seeks the path to the Real.

WHAT THEN IS THE FUNCTION OF THE ATMAN, THE GUARDIAN ANGLE IN EACH ONE OF US?

*21. Whatsoever form any devotee desires to worship with faith --
- that (same) faith of his I make (firm and) unflinching.*

In the very opening of this chapter (VII-7), discriminating the Self from the not-Self, it was shown how Krishna is the