

perhaps, end all our agitations caused by these three. But how can that create any positive development in ourselves? The Geeta preaches a positive way-of-life; and the stanza, as it stands, suggests this positive achievement when it says that such an individual "PRACTISES WHAT IS GOOD FOR HIM."

#### WHAT IS THE POSITIVE PRACTICE?

*23. He who, having cast aside the ordinance of the scriptures, acts under the impulse of desire, attains neither perfection, nor happiness, nor the Supreme Goal.*

The Divine Teacher of the Geeta explains that when the ruinous expenditure of vitality, both psychological and intellectual, is stopped and energy is conserved, it has to be applied in the right direction. If again the energy is misused, the chances are that the seeker would dash himself down with a mightier bump to the depths of a miserable life. Ravana and such other mighty *Asuras* of the *Puranas* are typical examples of personalities that performed fierce *tapashcharya* (penance), accumulated inner dynamism, and yet achieved but a thorough self-destruction! So mighty was their strength that they made their own generation rock, crumble and bite the dust. To avoid such a calamity to the individual, as well as to the world around him, a severe warning must necessarily be given; and these two closing stanzas contain such a warning.