

The entire "Path-of-Self-development" and the final Goal that is to be reached have been indicated in this stanza. Without renouncing attachment and its by-products, which always disturb one's mental equipoise, no progress is ever possible for a seeker. Once this mental discipline is gained, absorbed in the idea of Self-perfection, the seeker comes to take total refuge in this great victory. Thereafter, the mission of Self-perfection becomes a passion with him to thrill his life. When an individual has thus gained this stage of Self-development, he becomes fit for the study and practice of

the great scriptures --- the *Upanishads*.

(a) The study of the scriptures at the feet of a Master, followed by (b) independent analysis of *Vedantic* Truths by oneself in an attempt to understand their real import, and lastly, (c) the seeker's slow and steady attempt at balancing himself in single-pointed meditation --- all these three together constitute the technique of Self-development as visualised in Hinduism. A study of the theory of *Vedanta* and all our attempts to live the life of tranquillity and love indicated therein, together constitute *Jnana Tapas*.

There are some commentators who read into the stanza a synthesis of all the three "Paths." The "Path-of-Action" is indicated in the first-half of the first line, because, unless one trains oneself in the field of activity, "DETACHMENT FROM DESIRES, FEAR, AND ANGER" cannot be gained.