

portion." Therefore, the *Acharya*, commenting upon this portion, says that such an individual goes beyond all the charms for the promised fruits of the *Vedic* rituals. This may rightly be considered as too laboured a commentary, although its implications are only too true. One who has warped his mind in the practice of self-control, study, and meditation in the past, could not have any more fascination for the material wealth or the sensuous life, however celestial they might be. Even if this interpretation fits in with the context, we must admit that it has been laboriously stretched by the teacher of the *Advaita*-philosophy.

HOW IS THE PATH OF MEDITATION NOBLER THAN ALL OTHERS? LISTEN:

*45. But the YOGI, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest Goal.*

As already noticed, the mind-intellect equipment of an individual functions through his body in the world outside as per the traits chalked out upon it by the actions performed in its earlier lives. These channels of thinking cut across the fields of the mind determine the direction of its thoughts and the texture of its actions in the present. These lacerations on the subtle body are called in *Vedanta* as 'SINS,' or as the 'DIRT OF THE WITHIN.' These