

faith and unquestioned acceptance of any declaration said to be divine."

Shankara tolls the death-knell of this misunderstanding when he explains *Shraddha* as "that by which an individual readily understands the exact import of the scriptural text as well as the pregnant words of advice of the preceptor."

DEVOTED TO IT (*Tatparah*) --- Whatever be the 'path' of divine self-development that he may be following, it is an unavoidable necessity that the seeker must give his undivided attention to it, and must, on all occasions, maintain in his mind a continuous consciousness of the Divine. A mere intellectual study of the scriptures will not help us in purifying and shaping our 'within' to the glorious Beauty of the Divine. It is necessary that we must pour out our mind and intellect into the scheme of living that the *Upanishads* advise.

WHO HAS SUBDUED THE SENSES --- The *Shraddha* and *Jnana* explained above will not sustain themselves, and no seeker can consistently hope to entertain them unless he is constantly striving his best to live in a spirit of self-control. It is the sense-organs that seduce us away into the life of excessive sensuousness, and when one has entered into the troubled waters of a sensuous life, one has no chances of maintaining oneself quietly in the higher values of life. To walk the Path-Divine is to get out of the gutters-of-sensuousness. Excessive sense-life and Absolute God-life are antitheses to each other; where the one is, the other