

sort of threat ever seen anywhere in our great *Shastras*. Any young man, open to intellectual conviction and scientific appraisal, can get totally convinced of the Hindu way of life.

If a meditator is agitated and wild in his mental personality he will be incapacitated even to perform the "Yoga-of-practice" (*Abhyasa-Yoga*). Here, Krishna advises him not to struggle hard and thereby bring about avoidable and unnecessary mental repressions and psychological suppressions. The inner personality is a million times more delicate than an unopened flower-bud and to hasten its unfoldment is to ruin for ever its beauty and fragrance. Meditation is only an attempt on our part to create the necessary conditions, most favourable for an early blossoming of the greater man in us. Naturally, therefore, one who is incapable of performing one kind of practice must be given an alternative method of self-development.

An individual will find it easy to gather his mind from its chosen fields of dissipation only when the mind is gliding NOW AND THEN into unworthy channels along the impression-routes created by his own past actions. But if a seeker is too full of such impressions and is so extremely extrovert in nature as to make the practice of concentration futile, then he is advised to surrender all his actions unto the Lord in a spirit of dedication. In doing so, even the most extrovert man will remember the Lord all through his day's activities.