

is not sufficient if he merely enumerates the dry philosophical truths; he must so beautifully arrange his ideas that the very scheme of the discourse must help the student to gather all the ideas together in a bunch. The stanza, now under review, gives us one of the typical examples in Krishna's discourse wherein he directly makes an attempt to systematise his theoretical disquisitions into a well-arranged pattern of thought.

Here we find a sequence of ideas, arranged in a descending order of importance. When once this ladder-of-ideas is brought completely within a seeker's comprehension and when he learns the art of moving up and down this ladder, he will master almost all the salient points so far expounded in this chapter.

BETTER INDEED IS KNOWLEDGE THAN PRACTICE --- Spiritual practices are not mere physical acts but are disciplines that should ultimately tune up our mental and intellectual levels. The inner personality cannot be persuaded to toe the line with the physical acts of devotion unless the practitioner has a correct grasp of what he is doing. An intellectual conversion is a prerequisite to force the mind to act in the right spirit and to gain a perfect attunement with the physical act. A correct and exhaustive knowledge of what we are doing, and why we are doing it, is an unavoidable pre-condition for making our *Yoga* fruitful. Therefore, it is said here that a knowledge of the psychological, intellectual and spiritual