

process, we unwittingly come to hoard in ourselves more and more dirt of new impressions. The 'subjective-mind' gets increasingly granulated by the overlapping signatures of our own past moments. These granulations make the 'subjective-mind' dull and opaque, and form, as it were, an impregnable wall between ourselves and the spiritual Divinity that shines eternally as pure Consciousness in all of us deep within the core of our personality.

The theory of Vedanta repeats that reduction of the Vasanas is the means of volatalising the mind. When I look into a mirror and do not see my face in it, it is not because the mirror is not reflecting the object in front of it, but because the reflected image is not perceptible to my vision due to, perhaps, the thick layer of dust on the mirror. With a duster, when I clean the mirror, the act of cleaning does not CREATE the reflection of the face, but it only unveils the reflection which was already there. Similarly, man is not aware today of his divine spiritual nature because the 'subjective- mind' reflecting it is thickly coated with dull Vasanas gathered by it during its ego-centric, passionate existence in the world.

To bring the subjective and the objective aspects of the mind together into a happy marriage where the 'objective-mind' is well-disciplined to act faithfully as per the guidance of the 'subjective,' is the Yoga pointed out in the Geeta. This is accomplished only by the removal of the dividing factor--the ego-centric desires. The typical word