

cleanse the mind of its past impressions and integrate the entire inner equipment. When thus the required amount of concentration has been gained by the individual as a result of the *vasana*-purgation effected, he is to stop his activities slowly and apply himself more and more to live in deeper meditation. When once his mind has been conquered, and his agitations have become well-controlled, the seeker in that state of mental growth and development, is termed as "having mounted the steed of the mind" (*Yoga-Arudhah*). To such an individual, in that state of mental equipoise and self-application, "quiescence" (*Shama*) is the means for gaining higher perfection and self-growth.

By thus prescribing two methods at the two distinct stages of the individual's growth, it is meant that they are not contradictory. Selfless activity is good at a stage but afterwards it becomes a positive agitation which brings the mind down from its serener flights, and frequently bumps it on the ground with a shattering shock. Specially prepared milk powder, diluted with hot water, is the full diet for an infant. But the same feeding-bottle will not satisfy the growing demands of a boy vigorously working and mischievously knocking about all day. The more solid bread and butter are his diet. We need not be great intellectuals to understand that buttered toast will choke and kill an infant.

Similarly here, work without self is healthy for the beginner, but a developed seeker needs more and more