

Religion is philosophy in action. From time to time an ancient philosophy needs intelligent re-interpretation in the context of new times, and men of wisdom, prophets, and seers guide the common man on how to apply effectively the ancient laws in his present life.

If we try to digest properly the implications of the Geeta's advice in the light of Vedic lore, it becomes amply clear how actions performed without ego-centric desires purge the mind of its deep-seated impressions and make it increasingly subtle in its purification and preparation for greater flights into the Infinite Beyond. To explain this, we will just try to review a little the conception of the mind and its functions in our day-to-day life.

Mind is man. As the mind, so is the individual. If the mind is disturbed, the individual is disturbed. If the mind is good, the individual is good. This mind, for purposes of our study and understanding, may be considered as constituted of two distinct sides--one facing the world of stimuli that reach it from the objects of the world, and the other facing the "within" which reacts to the stimuli received. The outer mind facing the object is called the objective mind--in Sanskrit we call it the Manas--and the inner mind is called the subjective mind--in Sanskrit, the Buddhi.

That individual is whole and healthy in whom the objective and subjective aspects of the mind work in unison with each other, and in moments of doubt, the