

Thoughts themselves are inert matter, inasmuch as they are the by-product of food, being constituted of the subtlest aspect of the food consumed. These inert thought-waves gather a momentum and force by borrowing their strength and vigour from the Self, through the individual's enthusiastic identification with those desires. The urge of thoughts determines the action. The actor in the field, for the time-being, is rendered incapable of discriminating whether the action undertaken can, or cannot, ultimately bring to him a permanent and an enduring satisfaction. Drunk with the idea that he will be at least temporarily appeased, the individual struggles hard and strives intensively to invoke and propitiate THE PRODUCTIVE POTENTIAL OF ANY GIVEN FIELD OF HIS ACTIVITY (*DEVATA*).

In thus invoking the *Devata* of a given field, the individual has to strive in a proper and fitting fashion. The methods of assembling the required instruments, the techniques of their application, the time intervals necessary for maturing the results, and the type of gains accrued from the different kinds of application... all these differ from field to field in the world. Therefore, each one will have to "FOLLOW THIS OR THAT RITE," according to the type of his desires.

The reason why different persons thus struggle hard so differently, leaving aside all sincere struggles to realise the Self, as "VASUDEVA IS ALL THIS," is explained here in the second line. Each individual helplessly functions in the