

our recent history and even amidst us today. In all those cases, the only satisfactory explanation will be that the individual mind-and-intellect was expressing through its given physical structure its own characteristic tendencies, which it had acquired by itself in its past incarnations, through its own willful actions and deliberate motives.

When an individual, who was a fallen *Yogi* in the past, is reborn, "IN SPITE OF HIMSELF" he is drawn towards a life of meditation and quietude, of seeking and striving, of self-control and discipline. Let him be put on the throne of a kingdom, or in the bustle of a market-place, or in the ignominy of the gutters, he cannot but express his nobility of heart and the philosophical bent of his mind. All the wealth in the world brought under command, unquestioned might and power gained, love and respect given... yet he cannot be dissuaded from his Path Divine. If the whole world stands surprised at his peculiar tendencies, he himself is one of those who are gazing on with the wildest surprise, with the utmost amazement!! "BY THAT PREVIOUS PRACTICE ALONE IS HE BORNE ON IN SPITE OF HIMSELF."

After observing this philosophical truth, Lord Krishna is naturally tempted to express the glory of meditation (*Yoga*). He says "ONE WHO HAS EVEN THE WISH TO KNOW CONTROL (YOGA), HE PASSES BEYOND THE VEDIC RITUAL." According to Shankara, the term "*Shabda-brahman*" used here denotes "the words in the *Veda*," wherein the term *Veda* indicates only the "ritualistic