

This idea has been emphasised by great commentators like Sankara, who tirelessly repeat that selfless activity, performed in a spirit of egoless adoration and reverence to the divine ideal, would ultimately result in inner purification. This, according to Sankara, is the most unavoidable pre-requisite before the subjective mind can turn inward seeking to rediscover the sanctuary of the Self, the Spiritual Reality.

Spiritually viewed, the 'subjective-mind' is thus a secret weapon in man to be used as an OUTLET for the existing impressions that have come to be stored up in it. But the tragedy is that the average man, in his ignorance, misuses this dangerous weapon and brings about his own annihilation. He uses it as an INLET and creates, during his selfish activities performed with low motives, a new stock of mental impressions.

In order to exhaust them, nature provides new equipments (bodies), in which the same ego comes to live, repeatedly, life after life. The message of the Geeta clearly points out that actions are not to be avoided and the world of objects is not to be denied. On the contrary, by making use of them intelligently, we must strive selflessly, and force the very Samsara to provide us with a field for exhausting our mental dirt.

An unhealthy mind divided in itself, as we explained earlier, becomes an easy prey to a host of psychological diseases. Weakened in its constitution, it easily becomes a