

in the thickness of the *Vasana*-layers that we entertain in our inner-equipment. When a brass vessel is slightly dim, an 'ash-treatment' is sufficient to polish it; if it is with a thicker layer of oxide, some 'acid-dipping' will be needed. Similarly, here, if the mind is thinly coated with *Vasanas*, the slight distractions created by them can be controlled by the *Yoga*-of-practice. But if the layer of *Vasanas* is thick, then it can be treated with the *Yoga*-of action performed in a spirit of Divine dedication. If the mind is shackled with still thicker layers of *Vasanas*, then the seeker is advised 'to curb his imagination' and act in the world (*Karma-phala-tyaga*). As I said earlier, nowhere in the world's spiritual literature do we see such an exhaustive treatment of the different 'Paths' for self-development, as in the Geeta.

BUT THEY MUST BE PERFORMED SERIALY, TO INDICATE THAT THESE ARE NOT TO BE PURSUED TOGETHER. NOW THE LORD EXTOLS

THE ABANDONING-OF-THE-FRUITS OF ALL ACTIONS:

12. '*Knowledge*' is indeed better than '*practice*' ; '*meditation*' is better than '*knowledge*' ; '*renunciation of the fruits-of-actions*' is better than '*meditation*' ; peace immediately follows '*renunciation*'. '

When a divine philosopher gives a discourse for the benefit of a disciple who is confused and broken-down, it