

Never does the Geeta, at any point, encourage man's surrender to circumstances, or to his own debilities and incompetencies. As a Scripture of activity and optimistic endeavour, the Geeta unmistakably emphasizes the ultimate supremacy of man over his weaknesses and even over his circumstances.

IS THIS PATH OF SELF-DISCOVERY AVAILABLE ONLY FOR THE GOOD?... LISTEN:

*30. Even if the most sinful worships Me, with devotion to none else, (or with single-pointedness) , he too should indeed be regarded as 'righteous, ' for he has rightly resolved.*

The practice of devotion, understood in the special meaning in which it is used in the Geeta, is glorified here by indicating its effects upon each individual practitioner. In the Geeta, *Bhakti* is selfless contemplation with a single-pointed mind upon the non-dual *Brahman* considered as nothing other than the very Essence in the devotee. When this *Bhakti* is practised for a sufficiently long time, with the required intensity and sincerity, the evolution in the individual is mapped out here showing the various stages in its efflorescence.

Ordinarily, there is a vague belief that a vicious sinner or a desperate criminal is an outcaste, who can never dare to enter the courtyard of heaven. This condemnation of the immoral sinner is an unhappy mis-reading of the spirit of