

dissipated because of the frequent explosive eruptions of desires. Whipped up by the new desires that are rising at every moment, the thoughts wander into dissimilar channels of activities, upsetting the inner equilibrium, and thereby shattering the true vitality of the inner personality.

Thus viewed, practice (*Abhyasa*) strengthens renunciation (*Samnyasa*), which generates detachment (*Vairagya*), and which in its turn deepens meditation (*Abhyasa*). Hand in hand, each strengthening the other, the total progress is

steadily maintained.

In scriptural text-books, the arrangement of words is to be carefully noted, for, in all cases, the words are arranged in a descending order of importance. To very seeker the question comes at one time or the other, whether he should wait for the spirit of detachment arriving in his mind of its own accord, or he should start his practice. The majority wait in vain for the accidental arrival of the moment of *Vairagya* before they start their *Abhyasa*. The Geeta, in this stanza, by putting the word 'practice' (*Abhyasa*) before the word 'detachment' (*Vairagya*) clearly declares that such an expectation is as ridiculous as waiting for the harvest of the crops that we have never sowed!

Let us analyse life, question its experiences, argue with ourselves and note carefully how much we put into life