

and in himself, apart from his wandering mind. If we identify ourselves with the mind, wherever the mind takes us, we also must go. Therefore, in order to control the mind, the meditator must stand apart from his mind, identifying himself with that power in him which possesses the ability to rule over and direct his mental energies. This direct controller and ruler of the mind is the higher faculty in man called the intellect. With our discriminating capacity alone can we rule over the lesser faculties of the mind in ourselves.

This alternative method suggested by the Lord is to help those who are not able to accomplish the most direct 'Path' indicated in the previous stanza. By striving hard in *Abhyasa-Yoga* for a length of time, our mind gets so well disciplined that we will be able to practise the immediate method of self-unfoldment advised in the earlier couplet.

IF THIS ALSO IS NOT POSSIBLE, THEN:

*10. If you are unable even to practise ABHYASA-YOGA, be you intent on performing actions for My sake; even by doing actions for My sake, you shall attain perfection.*

The thoroughness of the Hindu scriptures consists in suggesting varying and exhaustive techniques of self-development. Psychologically, the technique is so analytical that the more one studies it, the more one is convinced of the 'path.' There is no "do it or else to hell"