

to claim and finally enjoy the Highest Perfection which meditation promises and the *Yajna*-spirit guarantees.

When actions are undertaken without ego, the reactions of those actions (*Vasanas*), whether good or bad, cannot reach us, since he who is to suffer or enjoy the reactions would be "out-of-station" from the given bosom. The ego acts, and it is the ego that receives the reactions.

Hence Bhagawan says, "YOU SHALL BE FREE FROM THE BONDAGES OF ACTIONS, GOOD OR EVIL." Since the reactions (*Vasanas*) arising from fresh actions do not add their impressions on to the mind, and since the existing impressions (*Vasanas*) get wiped out during the mind's activities in the world outside, slowly and steadily, the mind gets almost a total purgation of all its existing *Vasanas*. In short the mind becomes more and more PURIFIED --- the term being used in its scriptural sense. A purified mind has more concentration and single-pointedness.

The next stage of evolution is that such a purified mind, discovering in itself more and more discrimination, learns to live a life of *Samnyasa* and *Yoga*. Both these terms are to be understood in the Geeta-way. Earlier these terms have been very elaborately discussed. *Sannyasa* or renunciation, is not the physical rejection of the world, but in the language of the Geeta, *Samnyasa* is the renunciation of: (a) all ego-centric activities and (b) all anxieties or cravings for the fruits of actions. These two effects would be