

SELF-IMPROVEMENT, WORK IS SAID TO BE THE MEANS." By working in the world with neither the ego-centric concept of agency nor the ego-centric desires for the fruits of those actions, we are causing *vasanas* to play out without creating any new precipitate of fresh impressions.

The metaphor used here is borrowed from horse-riding, and it is very powerful in its suggestions. When a wild horse is being broken in, for some time, it will ride the rider before the rider can ride it. If one desires to bring a steed under perfect control, there is a period when, with one leg on the stirrup, the individual has to hang on to the saddle and with the other leg on the ground, must learn to kick himself off from the ground and spring up and throw his legs over the back of the animal, until he sits, with the steed completely between his own legs. Having mounted, it is easy to control the animal, but till then, the rider, in his attempt to mount the horse, must pass through a stage where he is neither totally on the horse nor on the ground.

In the beginning, we are merely workers in the world; desire-prompted and ego-driven, we sweat and toil, weep and sob. When an individual gets tired of such activities, he comes to desire to mount the steed of the mind. Such an individual, desiring to bring the mind under his control and rise over it (*Arurukshah*) takes upon himself the same work as before, but without the ego and ego-centric desires. Such desireless activities undertaken in the *Yajna-SPIRIT* explained earlier, (IV-18, 19 20, 21, and 25 to 30.)