

Thus the two terms *Yoga* and *Kshema* encompass all our ego-centric activities motivated by selfish desires to acquire and, compelled by equally selfish wishes, to hoard and preserve what has been acquired. To renounce these two temperaments is to get away immediately from the two main fields that yield the poisonous harvest of extreme restlessness and sorrow in life.

It is very easy for a spiritual master to advise an aspirant to be "free from the pairs-of-opposites, and remain ever pure and free from the natural appetites for acquisition, and the usual greed for preservation." But the philosophy will be practical only when the seeker is advised as to HOW he can do so. This 'how' of it all has been indicated by the last word in the stanza: *Atmavan* --- "be established in the Self." The persecutions of the pairs-of-opposites, the instinct to be impure, the desire to possess and the anxiety to preserve, all belong to the ego-centre, which is born when the Self identifies with the body, mind and intellect, and when the consequent ego suffers the pangs of anxieties, pains and sorrows.

To detach ourselves from these by keeping a constant sense of awareness of our pure Divine Nature is the Path shown in the Geeta. Established in the Self, the individual-ego, ever pure and free from all anxieties, finds itself beyond the experiences of the world. Necessarily, he will be trans-*gunas*. One who is beyond the *gunas* has no more use for the *Veda* Text Books --- he is the Master, thereafter, to amend the *Vedas* or to add to them; he is the Master