

being established in the Self is the abandonment of egoism.

Thinking of the individuals as physical entities and one individual trying to have an upper hand over the others is violence. He who outgrows this evil is a yogi.

While exercising violence, that individual who succeeds in subduing the others, thinks very highly of himself and lightly of the others. This attitude that he develops is arrogance. The yogi does not run the risk of falling victim to this evil.

*Kāma* or desire is the hankering after sense-pleasure. He who cherishes the senses is a *bhogin* and he who curbs the senses is a yogin. The latter has nothing to do with any base desire.

An obstructed fondness transforms itself into enmity. The yogi who sees divinity in all is given neither to fondness nor to enmity.

Bodily sustenance is not possible without property. The ownership of the body leads to the ownership of the property too. While in the body, the yogi is not of the body; while in possession of the bare necessities of the body, the thought of possession is not in the mind. That trifling property is handled with the same indifference and detachment shown to the body.

Free as the yogi is from ownership of any kind, he is necessarily free from the notion of "mine."

When all the disturbing factors are eliminated from the mind, its resting in peacefulness is a matter