

third great factor that is to be kept in mind and lived fully, in order that success in life be assured.

The terms '*Yoga*' and '*Kshema*' defined as "the power to gain (*Yoga*), and the power to guard (*Kshema*)" respectively, by Shankara in his commentary, are quite applicable in the context of our discussion. In life, all conflict and contests, all struggles and sorrows, whatever be the form in which they may appear, are always different from individual to individual, from place to place, and from time to time, and all of them distinctly fall into two groups, as (a) the struggles to gain, and (b) the efforts to guard what might have been gained. These two tensions tear into bits the joy and tranquillity of life. He who is without these two preoccupations is the luckiest, in the sense that he has gained all that is to be gained; and when these two factors are totally blotted out from one's life, one is dead to the world of sorrows --- and one awakens to the world of joy imperishable.

It is promised here by the Lord that to the one who is capable of maintaining the three factors described above, and pursuing them diligently, there need be NO ANXIETY TO GAIN, NOR WORRY TO GUARD, because these two responsibilities will be voluntarily undertaken by the 'Lord Himself.' Here the term Lord may be understood as the "Law" behind the world-of-plurality and all the happening therein. When water is let out from a height for purposes of irrigating the lower planes, we have only to allow it to flow in the right direction, to reach