

distinction between these two powerful impulses. He says *Kama* is 'desire for what is absent' at present in the scheme of our life, and *Raga* is 'affection for what one already has.' These are the two emotions, lashed by which, individuals or communities, or societies or nations, generally express their might and strength (*Balam*). Riots and agitations, battles and wars, are all ever motivated by these two dangerous urges. In the subtle definition of the Self, the Lord brings a new life of thought here for the contemplation of the seeker. He says, the Self is not merely the strength in the strong but "I AM THE STRENGTH DEVOID OF DESIRE AND ATTACHMENT."

As though not satisfied with his own definition, the Lord gives yet another example. "I AM DESIRE IN BEINGS, UNOPPOSED TO *DHARMA*." We have already explained the term *Dharma* as the 'LAW OF BEING.' The essential factor in man is the Divine Consciousness. All actions, thoughts and ideas entertained by him which are not opposed to his essential Divine Nature constitute his *Dharma*. All actions and thoughts that hasten the evolution of man to rediscover his essential Divine Nature are considered righteous action (*Dharma*), while all activities of the mind and intellect that take him away from his true Divine Nature and make him behave like an animal and degrade him in his evolutionary status, are called unrighteous behaviour (*A-dharma*).

With this understanding of the term *Dharma*, the second line of the stanza becomes very clear. "ALL DESIRES