

and then to renounce it so that he may fulfil himself by union with the Paramatman. And this is the acme of renunciation towards which beings are knowingly or unknowingly wending their way. It is the yogi who hastens the progress while the others are lingering in the wilderness of the Prakriti.

The goal of the *Jivatman* is to be emancipated from Prakriti which expresses itself in the form of karma. But he cannot and should not violently snatch himself away from karma. There is a natural and delightful way of transcending karma; the process is presented as follows :—

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५

यज्ञ-दान-तपः-कर्म न त्याज्यम् कार्यम् एव तत् ।

यज्ञः दानम् तपः च एव पावनानि मनीषिणाम् ॥

*yajña dāna tapaḥ karma na tyājyaṁ kāryam eva tat ।*

*yajño dānaṁ tapas ca 'va pāvanāni manīṣiṇām ॥*

यज्ञदानतपःकर्म *yajña dāna tapaḥ karma* acts of sacrifice, gift and austerity न *na* not त्याज्यम् *tyājyaṁ* should be abandoned कार्यम् *kāryam* should be performed एव *eva* indeed तत् *tat* that यज्ञः *yajñah* sacrifice दानम् *dānam* gift तपः *tapaḥ* austerity च *ca* and एव *eva* indeed पावनानि *pāvanāni* purifiers मनीषिणाम् *manīṣiṇām* of the wise

Acts of Yajna, gift and austerity should not be given up, but should be performed; Yajna, gift and austerity are purifying to the wise. 5

The silkworm builds a cocoon for its further development and evolution. But it gets itself encaged