

entangled, what is beyond is unfettered. The means to get into it is also presented herein. Heat and cold, pain and pleasure, gain and loss, victory and defeat—duals such as these are called the pairs of opposites. They are inevitable in the phenomenal existence. When a person refuses to be affected favourably or adversely by these happenings and when he maintains his even-mindedness, he is said to be making progress in self-culture. The term *yoga-kshema* requires to be clarified. *Yoga* is the act of seeking for the needful earthly things and *kshema* the act of keeping carefully, such of the things procured. But the spiritual aspirant ought to be unconcerned with getting and keeping them. As all beings get, as a matter of course, the air they require for breathing, the spiritual aspirant gets his bare bodily requirements without effort. Such is the law of spiritual life. The aspirant deviates from the path when he gives undue attention to getting and keeping them. As one gets his being centred in the Self, he transcends the phenomenal existence.

If the word 'Gita' be rapidly repeated it would sound, 'Tagi, Tagi...' And Tagi is a modification of Tyagi—the man of renunciation. Renunciation of the phenomenal existence is the gist of the Gita.

— Sri Ramakrishna

Whatever a man wants for his earthly life can be procured here and he can live a happy life. Instead, what is it that one gets by transcending the three Gunas? The answer comes :—

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६