

to suffer the agonies of existence in the sorrowful plurality. Whenever it comes in contact with the infinite number of objects outside, it pants to court the things of its own attachment and labours to run away from the things of its own aversion. This excitement of the mind is truly 'its tragedy.'

Having stated this Truth, Krishna advises all seekers:

"LET NONE COME UNDER THEIR SWAY."

The philosophy of Geeta does not suggest, even in its implications, any kind of running away from the world-of-sense-objects. Krishna's creed is to live HERE and NOW, in the midst of situations in life, in this very world, and to experience them through our sacred vehicles of the body, mind, and intellect. The only insistence is that on all occasions, a wise man should be a master of the vehicles and not a helpless victim of these matter-envelopments. And the secret of this mastery in life is to live free from the tyrannies of attachments and aversions.

In order to detach ourselves from both our likes and dislikes, we have to get rid of our false ego-centric vanities. Likes and dislikes belong to the ego. Therefore, all ego-less acts, as we have explained earlier, accomplish a purgation of *Vasanas*. *Vasanas* create the mind; where the mind is, there revels the ego. To the extent the *Vasanas* have been reduced, to that extent the mind has become non-existent. Where the mind has ended, there the