

with *Buddhi-yoga* pertaining to the government and his position in it. But if he fancies that that power is his own, it is a mark of lack of understanding. Similar to this, when the *Jivatman* comes to know the truth about himself and his relationship with the Paramatman, he is said to have obtained *Buddhi-yoga*. He is to inquire and find out if there is any category to which the appellation "I" can be pertinently applied. The next inquiry ought to be in regard to the question whether there is anything to which man can lay permanent claim as "mine." Thirdly what exactly man's own karma is, has to be analysed. An accurate study would lead the aspirant to the conclusion that the ego designated as "I," that the ownership fancied as "mine" and that the agency to karma of the *Jivatman*—that all these three factors are merely in one's imagination. There is no reality whatsoever responding to the *Jivahood* of the *Jivatman*.

That aspirant who is endowed with *Buddhi-yoga* would earnestly carry out the injunctions laid down here by the Lord. He would not secede from the performance of the duty fallen to his lot. Mentally he would hold that the karma taking place through him belongs to the Lord; he would therefore have no attachment to that work. All the happenings that are going on all over the universe are actually the work of the Lord. His planned activity and purpose suffer neither setback nor stagnation due to any *Jivatman* failing to discharge his duty. It is *Sanyāsa* to have no personal concern but to do the Lord's work for the sake of the Lord only. The only con-