

imperfection to the boundless regions of Bliss and Beatitude. Earlier, Krishna had indicated how Arjuna should enter the field and wage the war. The same mental equanimity is being advised here in a different language.

Pairs-of-opposites are the experiences in our life such as joy and sorrow, health and disease, success and failure, heat and cold, etc. Each one of them can be experienced and known only with reference to and as a contrast to its opposite. Therefore the term 'pairs-of-opposites' (*Dwandwas*) envisages, in its comprehensive meaning, all the experiences of man in life. Krishna advises Arjuna to be free from all pairs-of-opposites (*Dwandwas*).

NITYA-SATTWA-STHAH --- "Ever established in purity." The purity, *Sattwa*, the subtlest of the three *gunas*, often becomes impure by its contact with attachments and the consequent agitations (*Rajas*) that attack the intellect with delusion and grief, and veil it from the right cognition of the Real Nature of things (*Tamas*). To be established in purity (*Sattwa*) would, therefore, mean keeping ourselves least agitated, and so, least deluded in our perceptions of things and beings, and in our estimation of their true nature.

*Yoga* and *Kshema* in their meaning include all the activities of every living being in the universe. These are the two urges which goad every one in all one's activities. '*Yoga*' means 'to acquire' for purposes of possessing; and '*Kshema*' means 'all efforts at preserving the acquired.'