

triple-stuff. To go beyond these three temperaments is literally to go beyond the mind. If there is an alloy constituted of copper, zinc, and tin, and a pot is made of that alloy, then to remove all tin, zinc and copper from the pot is to destroy the pot completely. Tea is made of hot water, tea leaves, sugar and milk; and from a cup of tea if you are asked to remove these four components of tea, it amounts to saying 'empty the cup.' In the direct language of the *Upanishads*, man has been advised to transcend the mind and intellect, and they promise that the individual shall thereby re-discover himself to be God. This direct explanation came to frighten away the Hindu folk out of the Aryan-fold, and so the CALL OF THE RENAISSANCE here, though meaning the same, puts it in different words when it says: "Arjuna, transcend the *gunas*."

If a doctor were to prescribe a medicine which is nowhere in the catalogue of any pharmaceutical company in the world, and, naturally, therefore, not available in any bazaar, that prescription is certainly useless. Similarly, it may be a great prescription for Self-perfection when the Lord advises: "Be free from the triad of the *gunas*," but it is useless unless a student, practical-minded and adventurous enough to try to live this advice, can be instructed as to how he can go beyond these instinctive temperaments in man, viz., unactivity (*Sattwa*), activity (*Rajas*) and inactivity (*Tamas*).

The second line in the stanza gives us a very practical and direct method of transporting ourselves from the realm of