

The equanimity in the face of all situations, advised here, is the secret method of keeping the mind ever open for its outflow. When it gets clouded by the ego-sense and the egoistic desires, then the out-flow is choked, and new tendencies start flooding in. The ego is born when an individual starts getting upset at all these pairs-of-opposites (*Dwandwas*) such as joy and sorrow, etc. The attempt to keep equanimous is successful, only if action is detached from the ego. Thus, mental purification --- *vasana*-catharsis --- is the benign result of real living and right action: and this is *Yoga*. This is explained, in the next chapter of the Geeta, in all detail as *Karma Yoga*.

The philosophical theory of truth was described in the very opening of the Lord's message, and, in order to drive home those conclusions into the practical-mind of a man-of-action, Arjuna, Lord Krishna gave arguments from the stand-point of the common man. Ultimately, he concluded that Arjuna must fight and explained in what attitude he should fight. Practical religion consists in living the philosophy one has understood.

HEREAFTER, THE SCHEME OF THE GEETA IN THE CHAPTER IS TO EXPLAIN THE TECHNIQUES OF LIVING THE VEDANTIC PHILOSOPHY, IN AND THROUGH KARMA YOGA. HENCE SAYS THE LORD:

39. *This, which has been taught to thee, is wisdom concerning SANKHYA. Now listen to the wisdom concerning YOGA,*