

In short, to-day we are "EGO-REALISED SOULS"; the Geeta's call to man is to become "SOUL-REALISED EGOS."

Once our Real Nature is realised, the actions of the body, mind and intellect can no more leave any impression upon the Self. Merits and demerits belong to the ego and never to the *Atman*. The imperfections of my reflections in a mirror cannot be my imperfections, but can only be because of the distortions in the reflecting surface. The reflection may look shortened or lengthened according to the type of the mirror into which I am looking. Similarly, the ego comes to suffer the perfect and the imperfect reactions of its own actions.

Having thus realised the Self, to remain in the matter-envelopments and their world of objects, is to remain ever perfectly detached "as the lotus leaf in the water." Though the lotus leaf exists ONLY in water, draws its nourishment from the very water and dies away in the same water, yet, during its life as a leaf, it does not allow itself to be moistened by water. Similarly, a saint in the world, as a matter-entity, draws the nourishment for his individual existence from the world of objects but ever remains perfectly detached from his own merits and demerits, from his own concepts of beauty and ugliness, from his own likes and dislikes in the outside world.

Of the two methods by which ordinary *Karma* can be transformed into *Karma-Yoga*, we have here the technique