

appeared to threaten our lives. When it is put thus as a list of mistakes to be avoided, any true *Karma Yogin*, striving upon the Path of *Yoga*, will find it impossible to practise it. But when we analyse this further with our understanding of the *Upanishads*, we can easily solve the riddle.

All the above nerve-racking mistakes belong to the delusory ego-centre. When we analyse closely the stuff of which the ego is made we can easily find that it is a bundle of 'MEMORIES OF THE PAST AND HOPES AND EXPECTATIONS FOR THE FUTURE.' The dead moments, that are no more, constitute the past. The future is unborn, and does not yet belong to us. To live in the ego, therefore, is to live either in the burial grounds of dead moments, or in the womb of time where the unborn future now rests. In all these pre-occupations, we lose the immediate moments given to us to act, to strive, to earn, and to achieve. It is this unintelligent squandering of the wealth of present chances, through our broodings and imaginations, that is hinted at here by the genius of Vyasa when he says, "Act, established in equanimity, abandoning attachment."

Thus, in complete self-forgetfulness, to get intoxicated with the activities undertaken in the present, is to live vitally, fully and entirely with all the best that is in us. To dissolve ourselves thus --- our past, our future, our hopes, our fears --- into the fiery contents of the PRESENT is to work in inspiration. And inspired work ever promises the greatest returns.