

control of the diviner in him. No more then can the 'desire'-impulses, if at all they arise in the mind, play their mischiefs and bring about any devastations in his inner life.

It is very interesting to note that the philosophy of the Geeta preaches a constructive re-organisation of life and not the destruction or rejection of life's possibilities. "Desire," being a painful leprous oozing wound, we are lovingly advised about the balm to cure the malady, and to live thereafter, in all efficiency, as a Master of circumstances and a Lord of our own emotions. A seeker who has accomplished this in himself is called a God-man, a Sage, a Prophet!

*Thus in the UPANISHADS of the glorious Bhagawad Geeta, in the Science of the Eternal, in the Scripture of YOGA , in the dialogue between Sri Krishna and Arjuna, the third discourse ends entitled: THE KARMA YOGA*

This chapter is called *Karma Yoga*. The term *Yoga* means the act of connecting the lower with the higher, through a technique consisting of one's own self-evolution. Any method by which the lower in us is educated and trained to live a Higher way-of-life --- wherein we gain a more effective control upon both our life without and life within --- is called *Yoga*.

Here is a method of self-development pointed out to the Arjuna-type of men, who, fully armed and standing on the