

It is quite evident to every student of *Vedanta* that such a meditator comes to transcend all his identifications with the false matter-envelopments, and becomes, through the experience of his Real Nature, the very Self. Yet, the mouth-piece of renascent Hinduism, Lord Krishna, in his modesty and reverence for the tradition in our culture, attributes this statement in the stanza to his own personal opinion.

*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 sixth discourse ends entitled: THE YOGA OF MEDITATION*

Nowhere else in the entire extent of the voluminous spiritual literature that we have in the *Upanishads*, the *Brahmasutra* and the Geeta (*Prasthanas Traya*), can we find such a wealth of details, explaining not only the technique of meditation but also the possible pitfalls and how to avoid them successfully, as we have them so clearly and vividly explained here. No scripture fails to hint at the Path of Meditation, as the way to reach the highest possibilities in life, and yet, nowhere have we, among our reported and compiled heritage of sacred books, such a vivid discussion of the entire path. To a true seeker, indeed, a thorough study of the Sixth Chapter is ample direction and guidance to reach the highest through Meditation. It is therefore but proper that this chapter is put under the title: "The *Yoga* of Meditation."

Om Om Om Om Om