

ancient delusions. This experience of the Self need not necessarily take place in the very youthful days of one's life. Even in old age --- nay, even in the last moment of this embodiment --- if a seeker can come to experience, even for a moment, this egoless State of Tranquillity and Poise, even a passing glimpse of the Selfhood, it is sufficient to gain this Brahmic-State pointed out in *Vedantic* literature.

"Negation of the false and assertion of the True" is the Path that has been indicated in the *Upanishads*. The very same path, in its practical application, is designated here in the Geeta, in Vyasa's original contribution, as *Karma Yoga*. To work without attachment and desires, egoism and vanity, ever in perfect equilibrium in both success and failure, is to deny the ego its entire field of activity, and unconsciously to assert the greater Truth, the Self. Thus, in technique, the Geeta's *Karma Yoga* is not at all different from the *Vedantic* Technique of Meditation. But Arjuna got confused and perplexed because he took Krishna's words too literally, and therefore, in the following chapter, he expresses his mental confusion in the opening lines. The Lord, therefore, explains *Karma Yoga* exhaustively in the next chapter.

*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 second discourse ends entitled: THE YOGA OF KNOWLEDGE*