

must realise that the OBSERVER in himself is not the Truth, but this OBSERVER is "Truth standing on the open balcony of the intellect." Even while thus observing ourselves in action, we are ever conscious of the very OBSERVER in ourselves. "The Consciousness that illumines the very OBSERVER, is the Spiritual-centre, the Self," is the declaration of all *Upanishads*.

If thus, the Spiritual-centre itself is something beyond the "observer," why should a *Karma-Yogin* practise this technique of self-observation called in our *Shastras* the "witness-attitude" (*Sakshibhava*)? This is answered at the end of the verse when *Bhagavan* says, "for the purification of the ego." By such a practice, the seeker will be entering into the field of activity and pursuing the work without the self-arrogating ego, thereby rendering himself available for an easy and effective purgation of the existing *vasana*-impurities. To the degree these are removed, to that degree the inner equipments become clearer and steadier, rendering the reflection of the Divine-Consciousness in them more and more vivid.

ALSO BECAUSE OF THE FOLLOWING FACT THE  
KARMA-YOGINS PRACTISE WORK WITH  
DETACHMENT:

*12. The united one (the well-poised or the harmonised) , having abandoned the fruit of action, attains Eternal Peace; the non-*