

situations, a master of himself, and a dynamic force to be reckoned with.

He essentially becomes the leader of the world, as he is a master of his own mind, as well as the minds of the entire living kingdom. To him, thereafter, everything becomes clear, and such a Man-of-Perfection lives in the world as God in his Knowledge of the worlds, both within and without.

In short, the chapter closes with a total assertion that "HE WHO KNOWS ME KNOWS EVERYTHING"; he is the man who will guide the destinies of the world, not only in his own times, but in the days to come, as Lord Krishna Himself did.

These two closing stanzas of this chapter do not of themselves explain all the terms used in them. They represent a summary of the following chapter. In a *Shastra* this is one of the traditional methods in the art of connecting two consecutive chapters together. In the form of *mantras*, these two stanzas indicate the contents and the theme of the following 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 Shri Krishna and Arjuna, the seventh
discourse ends entitled: THE YOGA OF KNOWLEDGE
AND WISDOM*