

The result of any one of the above '*Yajnas*' is, as we know, a greater amount of self-control and the consequent inner integration of the individual personality. Those who have gained this have prepared themselves for the greatest vocation in life called 'intense meditation.'

Such an integrated man can gain a greater inner poise in his meditation through which he can easily come to experience the Infinite and the Eternal, indicated by the term *Brahman*. The second line of the verse contains a beautiful generalisation which clinches the main idea, that self-development and inner growth cannot be had without investing continuous and sincere self-effort. Inaction can never bring about any profit even in this world, in any field whatsoever. Without self-dedicated and selfless activity, no great and enduring profit can be achieved in this world, and therefore, Krishna exclaims: "How could a seeker hope to achieve the Highest without any conscious effort at gaining it?"

Two doubts can arise in the minds of ruthlessly intelligent students. It may be doubted: "Can all these different 'paths' lead us to one and the same goal, or do they lead to different goals?" It may also be doubted: "Are these not mere intellectual theories propounded by Krishna himself as an original contribution to Hindu thought?"

THE FOLLOWING EXPLAINS THESE TWO DOUBTS: