

To a student of the ancient *Vedic* lore, as Arjuna was, this statement, seemingly so simple, may bring along with it a doubt as to its real potency. The orthodox are always suspicious of an unorthodox declaration, even if it be made by the greatest living man of the era, or even by a Divine manifestation. Therefore, Krishna assures his readers of the efficacy of the 'Path' advocated in the second line: "EVEN BY DOING ACTIONS FOR MY SAKE YOU SHALL ATTAIN PERFECTION."

Even while boiling some water, we are apt to call it as "making tea." Though factually it is a lie, it is the whole truth, for, once the water is boiled it does not take much time, nor great labour to make tea. And therefore, whenever water is boiled with the intention of making tea, we generally name the initial act itself by the final goal. Similarly, by the art of dedicating ourselves totally unto the Lord, in and through all our daily activities and contacts with the outer world, we will be developing, in ourselves, the divine *vasanas*, and during our actions we will be exhausting the existing impressions. Such a prepared mind gets properly tuned up for the *Yoga-of-practice* and soon it gains sufficient balance and equipoise to contemplate steadily upon the Truth and get itself merged therein.

AND SUPPOSING THERE BE ONE TO WHOM EVEN THIS IS NOT POSSIBLE?