

lived. This hatching of the 'perfect,' out of its shell-like imperfections around, is achieved in the inward warmth of constant contemplation. The mind of an individual who lives diligently with intellectual dynamism, may come under the destructive influences of any of these *gunas*, and thereby lose its serene equilibrium in contemplation. Avoid it and cent-percent success is assured. Thus a knowledge of the three *gunas* and their behaviour helps indirectly every enthusiastic seeker.

THE LORD NOW PROCEEDS TO DECLARE THAT THIS "KNOWLEDGE" DEFINITELY LEADS TO SUPREME PERFECTION:

*2. They who, having refuge in this "Knowledge, " have attained to My Being, are neither born at the time of Creation, nor are they disturbed at the time of dissolution.*

The greatness of the "knowledge" contained in the chapter is not so much in its philosophical implications as in the benefit which is available to a seeker who diligently makes use of it. He who has realised correctly the deep significances in this chapter, can reach the State-of-Perfection; he shall "ATTAIN TO MY BEING" says the Lord.

Whenever Krishna uses the first person singular 'I' in the Geeta he indicated the State of Spiritual Perfection. The theme of the chapter, as we have already indicated, is a