

*desiring which BRAHMCHARYA is practised --- That Goal I will declare to thee in brief.*

This stanza, which is reminiscent of a famous *Upanishadic* declaration, while glorifying the goal, is promising that Krishna will, in the following verses, explain the Supreme destination of Perfection and the means of achieving it.

Worship (*Upasana*) of the syllable OM is frequently advised in almost all the *Upanishads* as a sure method of making the final adjustments in the mind-intellect-equipment of the meditator, so that complete success in meditation may be assured to him. From the *Pauranic* era onwards, meditation with faith and devotion, regularly, upon any of the recognised incarnations, has also been found to serve the same purpose with the same efficiency.

Here, very many necessary precautions and warnings are given to the seeker, so that his spiritual pilgrimage may be comparatively easy and pleasant. The obstacles about which meditators generally complain arise from their own lack of self-withdrawal from the finite matter-envelopments. It is necessary that, as a Science of Self Perfection, *Vedanta* should not only give the techniques of meditation, but also indicate for the seekers the possible pit-falls on the path and equip them, sufficiently early, with all instructions as to how they can get out, in case they fall into any of these jamming ruts. This verse indicates how one can be assured of an easy path while moving ahead on the track of meditation --- carefully