

because of one's study of the *Vedas*, or on the strength of one's sacrifices. Nor can one gain it by the merits gained through the distribution of gifts, or through performing rituals, or even through constant practice of severe austerities. These are, no doubt, necessary and always helpful in preparing the seeker to realise the essential unity beneath the perceived plurality, but neither a mere book-study, nor empty ritualism, nor physical *tapas* in themselves will, as an effect of them, bring about this understanding and the Final Experience. It can come only when the mind is steady. This "Vision" can be illumined only in the clear light of an integrated 'in-turned intellect.'

In thus making light of the study of the *Vedas*, performance of sacrifices, distribution of gifts, practice of rituals and a life of grim penance, Lord Krishna should not be misunderstood as ridiculing these great prescriptions of the *Vedas*. He merely means to say that although these are means, preparatory to the final end, they are not to be confused with the goal. Cooking, in itself, cannot appease hunger, but that does not mean that cooking is unnecessary; after cooking there is, and must be, the eating. It is in this sense that we must understand the stanza, criticising ponderous study and futile efforts of misguided enthusiasts.

FOR, NONE OF THE KNOWN METHODS OF SELF-DEVELOPMENT IS CAPABLE OF PRODUCING THIS GLORIOUS ACHIEVEMENT. IT IS SAID: