

When all activities are performed in the Spirit-of-Offering, not only our love for the Supreme increases but also our entire life becomes sanctified with a noble purpose and a divine aim. In the context of the Geeta's insistence on single-pointedness of mind, and devoted contemplation of the Self, so far described, we can easily see how this stanza provides us again with an efficient and secret method by which the seekers are unconsciously made to remember the Supreme constantly --- not in the deep jungles, nor in the secret caves, but right in the field of life's contentions.

WHAT WOULD BE THE EFFECT OF SUCH A MANNER OF LIVING LIFE IN THE PURE SPIRIT OF DEDICATED OFFERING?... LISTEN:

*28. Thus shall you be freed from the bonds-of-actions yielding good and evil "fruits" ; with the mind steadfast in the YOGA of renunciation, and liberated, you shall come unto Me.*

This spiritual goal remaining the same, the "Divine-paths" are different; and when the different paths are explained, though they look very different from each other, they all have the same scientific basis that justifies each one of them. At many places in the Geeta, this fundamental basis has been directly brought to the recognition of the students, while in a few instances it is slightly veiled; yet, careful students can always come to recognise it. In this section, we are in the midst of a discussion on how, by living life in a 'spirit-of-offering,' the individual can come