

cannot be. Where the light of inward serenity and deeper peace have come, the darkness created by sense passions and animal appetites must depart. It is imperative, therefore, that a seeker should learn to live in steady and constant sense-control.

Why should we live renouncing sense enjoyments, and employing our mind in remembering constantly the Divine goal of life, with faith both in ourselves and in the science of religion? Ordinarily, an intellect can enquire only as to the cause-and-effect of things. The ego is ever employed in its own motive-hunting. A seeker in the initial stages of his self-development remains constantly in his intellect. Naturally, he will enquire what the result of such a conspicuous sacrifice would be. To convince him, the second line is given.

That a seeker who lives the above-mentioned triple-programme of Divine life, reaches the State-of-'Knowledge' is the promise and guarantee of the *Rishis*, who are the authors of the immortal scriptures. A doubt again arises as to why we should, after all, acquire the 'Knowledge-Divine.' Krishna explains here that, having gained the right-knowledge, the individual "SOON REACHES THE SUPREME PEACE." The promise of reaching the great Goal-of-life is not guaranteed to take effect in a definite period of time. Just as, in the previous stanza, it was said, "In good time" (*Kalena*), so too, here it is said, "Ere long" (*Achirena*). In short, after gaining this 'Knowledge,' one would "soon" reach the Goal-of-life.