

devotee is seeking his spiritual unfoldment through meditation upon a personal, or an impersonal God, the result achieved, it is shown, remains the same, if the disciplines required of him are all fully and faithfully followed.

BUT, GENERALLY SPEAKING TO THE MAJORITY,
THE LORD ADDS:

5. Greater is their trouble whose minds are set on the 'Unmanifest' ; for the goal, the 'Unmanifest, ' is very hard for the embodied to reach.

After explaining how the goal reached by all meditators is one and the same Supreme Perfection, Lord Krishna tries to compare the two incomparable 'Paths', both of equal efficacy and merit. He says "GREATER IS THE TOIL OF THOSE WHOSE THOUGHTS ARE FIXED ON THE UNMANIFEST." This declaration, when read as such and in itself, is not only an advocacy of the 'Path-of-Devotion' to a PERSONAL GOD, but almost amounts to a positive condemnation of meditation upon the Formless. Such an erroneous and misleading interpretation will render the Geeta a scripture that contradicts the 'eternal wisdom' of the *Upanishads*. And yet, there are vocal champions of devotion (*Bhakti*), who quote this half stanza to beguile the faithful!