

After knowing that the "Path of Light" and the "Path of Darkness" are the two opposing forces that function in our mental life eternally, a true seeker will not fall into any sense of despair, when he watches a revolt rising in his bosom. "NO 'YOGI' IS DELUDED, KNOWING THESE PATHS."

The entire line of argument pursued by Krishna, is to reveal slowly and steadily the "Path of Return" and the "Path of No-Return" and now, in this, the penultimate stanza of this chapter, the Lord summarises the thesis and purpose, and says, "THEREFORE, ARJUNA, YOU BE A 'YOGI' AT ALL TIMES." Here, he who has withdrawn himself from his false identifications and has come to fix his single-pointed mind in the contemplation of the Self, is a *Yogi*.

In short, the entire chapter is a divinely powerful plea recommending that Arjuna should, even while acting in the world, continuously strive to be one living in the awareness of the Divine, through a process of selfless identification with the Eternal, Imperishable *Purusha*.

BY MERE MEDITATION HOW WILL WE GAIN THE SPECIFIC MERITS THAT ARE PROMISED BY THE *SHRUTI* AND THE *SMRITI* WHEN WE FOLLOW CERTAIN NOBLE ACTIONS IN LIFE?