

the Self and experience Its Infinite Beatitude. But it is also true that all those who mechanically put in plenty of self-effort (*Yoga*) do not necessarily succeed. Hundreds are those who complain that though they were regular in their spiritual programme for years, no appreciable amount of self-development has come to them. One may wonder why this should be so.

This moot point is being answered here very logically. "THOUGH STRIVING, THOSE OF UNREFINED MIND AND DEVOID OF WISDOM, PERCEIVE HIM NOT." Two conditions are unavoidable if meditation is to ultimately yield its promised result: (a) The purification of the mind is generally defined as removal of agitations (*Vikshepa*) created by one's false ego-centric attachment to sense-objects; (b) Also, the intellect is to be tuned up properly to a correct understanding of the nature of the Self, and thus all doubts of the misty mind (*Avarana*) that veil its right perception are also to be removed through study, reflection and practice. If these two adjustments are not properly accomplished, through practice of devotion (*Bhakti-Yoga*) and service (*Karma-Yoga*), all attempts at meditation in the "Path-of-Knowledge" can only end in failure.

In short, the stanza emphasises that those whose minds have not been properly regenerated through practice of self-control of the senses, and who have not renounced and abandoned their evil ways of looking at things from limited ego-centric standpoint, whose pride has not yet