

*28. Whether fruit of merit is declared (in the scriptures) as springing up from study of the VEDAS, from performance of sacrifices, from practice of austerities, and from charity --- beyond all these goes the YOGIN, who having known this (the two 'paths' ) attains to the Supreme, Primeval (Essence) .*

Here Krishna is emphasizing that meditation can be undertaken by anyone who is even slightly capable of it, because, the Lord explains, "WHATEVER MERITORIOUS RESULTS ARE PROMISED IN THE SCRIPTURES TO ACCRUE FROM THE STUDY OF THE VEDAS, PERFORMANCE OF YAJNAS, PRACTICE OF AUSTERITIES, AND SELFLESS CHARITY," a true *Yogi*, meaning, a sincere meditator, gains them all. Besides, the Lord is emphatic when He says, "THE YOGI EVER RISES OVER ALL THESE." Attempts at meditation can integrate the personality a million times more easily and quickly than by the slower processes described above --- it being understood that the devoted meditator has developed in himself the necessary amount of dispassion, and discriminative thinking. Even these can grow when meditation is pursued regularly and sincerely.

When thus, a meditator who has, through meditation, gained the results of selfless *Karma* and *Upasanas*, continued his practices, he learns to soar higher and higher, until at last he comes to realise "THIS," the Imperishable *Purusha*, and ATTAINS TO THE PRIMEVAL, SUPREME ABODE --- having attained which, MY HIGHEST STATE, there is no return.