

the mind wandering into other channels of preoccupations.

Thus those (a) who have renounced all actions in Me (b) who regard Me as the Supreme Goal and (c) who, with a single-pointed mind and goal strive, are the best of My devotees, when their striving is constituted of meditation (*Dhyana*) and worship (*Upasana*). We have already indicated that *Upasana* is not merely meditation upon a goal, but becoming, in an active way, one with the Goal contemplated upon. At-one-ment with the goal is the meditator's aim and fulfilment.

Enumerating the conditions necessary for a devotee at his seat of meditation, Krishna assures him that he need not wonder how he will go beyond the shores of sorrows, agitations, and imperfections, which are the lot of all mortals. "I SHALL BE THEIR SAVIOUR" is a divine assurance and an infinite guarantee. It is possible that seekers may become rather impatient when even after months and years of practice, they do not come anywhere near any spiritual experience.

The Lord's assurance also indicates the time limit; He says that He will save the seeker from his own imperfection 'ere-long' (*nachirat*).

TO THOSE WHOSE MIND IS SET ON ME --- The mind generally takes the form of the object it contemplates upon. When an integrated mind-intellect-equipment of a