

This is the greatest discovery that Hindu Masters made in the ancient days, in the technique of Self-development and Self-growth.

While mental purity and meditative power cannot be gained without performance of right action with the right mental attitude, Sri Krishna gives a positive assurance here that such a conducive mental quality can be created by right actions undertaken by the seekers.

*Yoga Yuktah* --- One who is well established in the path of selfless and unattached activities, soon develops the qualities of poise and single-pointedness of mind. *Karma* fulfils itself in making the *Yogin* fit for continuous and fruitful meditation, and when such an individual who has practised the Path of *Karma* diligently --- either through the renunciation of his sense of agency or through detachment from all his over-anxious preoccupations with the fruits of his actions --- such a meditator (*Muni*) soon attains the Supreme experience of the Self in himself.

No definite time-limit can be fixed for declaring when exactly the Supreme experience will come to a meditator. The indecision regarding the time-element in this promise of certainty is very well brought out by the term used, '*Na-chirena*' --- not long afterwards, meaning 'ere-long.'

With this knowledge in mind, when we read the stanza, it becomes very clear why earlier (V-2) the Lord, in his opening verse in this discourse, insisted that for Arjuna