

CLASS 4

4.29

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥
apāne juhvati prāṇam prāṇe'pānam tathāpare
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ

Verse 29

तथा *tathā* — so too; अपरे *apare* — others; प्राणायाम-परायणाः *prāṇāyāma-parāyaṇāḥ* — those who are committed to the practice of *prāṇāyāma* (breath control); प्राण-अपान-गती रुद्ध्वा *prāṇa-apāna-gatī ruddhvā* — stopping the flow of inhalation and exhalation; अपाने *apāne* — into the incoming breath; प्राणम् *prāṇam* — the outgoing breath; प्राणे *prāṇe* — into the outgoing breath; अपानम् *apānam* — the incoming breath; जुह्वति *juhvati* — offer

So too others who are committed to the practice of pranayama (breath control), stopping the flow of inhalation and exhalation , offer the outgoing breath into the incoming breath (and) the incoming breath into the outgoing breath.

BY SW CHINMAYANANDA

In this verse we have a description of the technique of 'breath-control' regularly practised by some seekers, in order to keep themselves under perfect self-control, when they move amidst the sense-objects in the work-a-day world. As a sacrifice some offer "THE OUT-GOING BREATH INTO THE IN-COMING BREATH AND OTHERS OFFER THE IN-COMING INTO THE OUT-GOING." The latter is, in the technique of Pranayama, called the Puraka, meaning the 'process of filling in'; while, the former is the 'process of blowing out,' technically called the Rechaka. These two processes are alternated with an interval, wherein the 'breath is held for some time,' within and without, which is called the Kumbhaka. This process of Puraka-Kumbhaka-Rechaka-Kumbhaka, when practised in a prescribed ratio, becomes the technique of breath-control (Pranayama). This technique is again explained here as a Yajna by which the practitioner, in the long run, learns to offer all the subsidiary Pranas into the main Prana. Prana is not the breath; this is a general misunderstanding. Through breath-control we come to gain a perfect mastery over the activities of the Pranas in us. When very closely observed, we find that the term Prana used in the Hindu Scriptures indicates the various "manifested activities of life in a living body." They generally enumerate five different kinds of Pranas, which, when understood correctly, are found to be nothing but the five different physiological-functions in every living body. They are: (1) the function of perception, (2) the function of excretion, (3) the function of digestion and assimilation, (4) the circulatory system, which distributes the food to all parts of the body, and lastly (5) the capacity in a living creature to improve himself in his mental outlook and intellectual life. These activities of life within, about which an ordinary man is quite unconscious, are brought under the perfect control of the individual through the process of Pranayama, so that a seeker can, by this path, come to gain a complete capacity to withdraw all his perceptions. This is indeed a great help to a meditator.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥
samaṃ kāyaśirogrīvaṃ dhārayannacalaṃ sthiraḥ
samprekṣya nāsikāgraṃ svaṃ diśaścānavalokayan

Verse 13

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ १४ ॥
praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ
manaḥ saṃyamya maccitto yukta āsīta matparaḥ

Verse 14

काय-शिरो-ग्रीवम् *kāya-śiro-grīvam* — body, head, and neck; समम् *samaṃ* — in one straight line; अचलम् *acalam* — without moving; धारयन् *dhārayan* — holding; स्थिरः (सन्) *sthiraḥ (san)* — (being) firm; स्वम् नासिकाग्रम् *svam nāsikāgram* — the tip of one's nose; सम्प्रेक्ष्य *samprekṣya* — (as though) looking at; दिशः च *diśaḥ ca* — and directions; अनवलोकयन् *anavalokayan* — not looking; प्रशान्त-आत्मा *praśānta-ātmā* — one whose mind is tranquil; विगतभीः *vigata-bhīḥ* — one who is free from fear; ब्रह्मचारिव्रते स्थितः (सन्) *brahmacārivrate sthitaḥ (san)* — (being) established in one's commitment to the life of a *brahmicārī*; मनः *manaḥ* — mind; संयम्य *saṃyamya* — controlling; मत्-चित्तः *mat-cittaḥ* — thinking of Me; मत्-परः *mat-paraḥ* — having Me as the ultimate goal; युक्तः *yuktaḥ* — *yogī* (meditator); आसीत् *āsīta* — may he (or she) sit

Holding oneself firm without moving , keeping the body, head, and neck in one straight line, (as though) looking at the tip of one's nose (for eye position) and not looking in all directions...

...being the one whose mind is tranquil, who is free from fear, established in one's commitment to the life of a brahmacharin, may (that) meditator sit thinking of Me,having Me as the ultimate goal, while withdrawing the mind from everything else.

BY SW CHINAMAYANANDA

After describing in detail the arrangement of the seat of meditation and how to sit there properly, Lord Krishna had thereafter explained what the meditator should do with his mind and intellect. He has also said that the mind should be made single-pointed by subduing all the activities of the sense-organs and the imagination. Adding more details to the technique of meditation, it is now said that the meditator should firmly hold his body in such a fashion that his vertebral column is completely erect. The head and the neck should be erect in this posture, which is geometrically perpendicular to the horizontal seat upon which the Yogi is firmly settling himself; it is pointedly indicated that he should hold his body "firmly." This term should not be misunderstood as holding the body in tension. "Firmly" here means that the body should not be held stiffly but relaxed, it must be held in such a manner that there should not be any tendency to swing forward and backward or sideways from right to left. The seeker, having thus made himself ready for meditation, should "GAZE AT THE TIP OF THE NOSE." This does not mean that an individual should, with half-opened eyes, deliberately turn his eye-balls towards the "tip of his own nose." There are many seekers who have come to suffer physical discomforts, such as headaches, giddiness, exhaustion, tensions, etc., because they have

tried to follow this instruction too literally. Shankara, in his commentary, has definitely given us the right direction. He says that the term here means only that the meditator, while meditating, should have his attention "AS THOUGH TURNED TOWARDS THE TIP OF HIS OWN NOSE." That this interpretation is not a laboured and artificial intellectualism of the Acharya is clearly borne out by the next phrase in the second line. NOT LOOKING AROUND --- This instruction clearly shows what was in the mind of Krishna when he gave the instruction that the meditator should direct his entire attention towards the tip of his own nose --- so that his concentration may not be dissipated and his mind may not wander all around. Where the eyes go, there the mind faithfully follows; this is the law. That is why, when an individual is confused, we find that his gaze is not steady. Many a time we judge another individual as behaving funny or suspicious, and in all such cases our evidence is nothing other than the unsteadiness in his gaze. Watch anyone who is indecisive and who is unsteady in his determination and you can immediately observe that the individual's look is definitely unsteady and confusedly wandering.

6.19

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥
yathā dīpo nivāstho neṅgate sopamā smṛtā
yogino yatacittasya yuñjato yogamātmanah

Verse 19

यथा *yathā* — just as; निवातस्थः *nivāsthaḥ* — protected from the wind; दीपः *dīpaḥ* — lamp; न इङ्गते *na iṅgate* — does not flicker; आत्मनः योगम् *ātmanah yogam* — contemplation of the self; युञ्जतः *yuñjataḥ* — of one who practices; योगिनः *yoginaḥ* — of the meditator; यतचित्तस्य *yatacittasya* — for the composed mind; सा *sā* — this; उपमा *upamā* — illustration; स्मृता *smṛtā* — is cited

A lamp protected from the wind does not tremble . This illustration is cited for the composed mind of the meditator who practices contemplation of the self.

By sw chinmayananda

As an efficient complement to the previous verse, this stanza explains the mind of the Yogi of collected thoughts, who is absorbed in Yoga. This explanation is given through the help of a famous simile: "as a lamp in a spot sheltered from the wind does not flicker." The example is quite appropriate inasmuch as the mind is fickle and unsteady as the tip of a flame. Thoughts appear in the mind every second, in a continuous stream, and these constant thought disturbances --- each dying, yielding its place to a new one --- give us the apprehension of a solid factor called the mind. Similarly, the tip of a flame also, (it can be experimentally proved) is never steady, but the flickering is so fast, that it gives us an illusion of a definite shape and solidity. When this flame is well protected from the fickle breeze, it becomes steady in its upward flight. In the same fashion the flame of the mind, flickering at the whims and fancies of the passing sensuous desires, when arrested in meditation, becomes steadily brilliant although its thoughts are employed in the contemplation of the Self by a constant flow of Brahmakara Vritti. In short, repeated and constant thoughts of

Brahman --- Vast and Infinite, Eternal and Blissful, the Substratum for the entire Universe --- is the "Yoga of the Self (Yogam atmanah).

HAVING THUS, THROUGH MEDITATION, BECOME SINGLE-POINTED, WHAT WOULD BE THE STAGES OF PROGRESS ACCOMPLISHED? THIS IS DESCRIBED IN THE FOLLOWING FOUR STANZAS:

18.5

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्च पावनानि मनीषिणाम् ॥५॥

yajñadanatapaḥkarma na tyajyam karyameva tat

yajño danaḥ tapaścaiva pavanani manīṣiṇām यज्ञ-दान-तपः-कर्म *yajña-dana-tapaḥ-karma* — an action that is ritual, charity, or religious discipline; न त्याज्यम् *na tyajyam* — is not to be given up; तत् *tat* — that; कार्यम् एव *karyam eva* — is indeed to be done; यज्ञः *yajñah* — ritual; दानम् *danam* — charity; तपस् च *tapas ca* — and religious discipline; मनीषिणाम् *manīṣiṇām* — for those who are capable of discriminative thinking; पावनानि एव *pavanani eva* — are purifying indeed

An action that is a ritual, charity, or religious discipline is not to be given up; that is indeed to be done. Ritual, charity, and religious discipline are indeed purifying for those who are discriminative.

WHAT THEN IS THE FINAL DECREE? THE LORD SAYS:

What has been said earlier has been accepted and emphasised. Practice of worship (*Yajna*), charity (*Daana*), and austerity (*Tapas*) should not be abandoned. We have already found, in the previous chapter, that these, when properly pursued, bring about a brilliant discipline within and create conditions under which alone, the highest spiritual unfoldment and the final experience of the Infinite are possible. Krishna says here that these can "purify even thoughtful men." Men of evolutionary tendencies, who seek freedom from their personality obsessions must, with devotion and the right attitude of mind, perform *Yajnas*, *Daana* and *Tapas*. Thereby they can discover an endless amount of inner peace and balance.

OBLIGATORY WORKS SHOULD BE PERFORMED WITHOUT ATTACHMENT:

4.34 तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४.३४॥

*tadviddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānaṃ jñāninastattvadarśinaḥ*

Verse 34

प्रणिपातेन *praṇipātena* — by prostrating; परिप्रश्नेन *paripraśnena* — by asking proper questions; सेवया *sevayā* — by service; तत् *tat* — that; विद्धि *viddhi* — understand; ज्ञानिनः *jñāninaḥ* — the wise; तत्त्वदर्शिनः *tattva-darśinaḥ* — those who have the vision of the truth; ते *te* — for you; ज्ञानम् *jñānam* — knowledge; उपदेक्ष्यन्ति *upadekṣyanti* — will teach

Understand that (which is to be known) by prostrating (the wise) by asking proper questions, (and) by serving (them). These wise persons, who have the vision of the truth, will teach you (this) knowledge.

By Sw Chinmayananda

The verse explains the qualities that are necessary in a teacher, who alone can instruct us on the "Path-of- Knowledge" and guide us to the great consummation in all life. It also explains the mental attitude and the intellectual approach which a successful student must adopt, so that his contact with the Guru may be fruitful.

PROSTRATING YOURSELF --- All that is meant here is that the student must have an intellectual attitude of surrender and meekness, respect and obedience, when he approaches the teacher who has to instruct him upon the secret-of-life. Regarding the world within and the methods of its control, ordinarily, the students are completely ignorant, and therefore, they must approach the teacher with a readiness to understand, grasp and follow his instructions. Just as water flows always from a higher to a lower level, so too, 'knowledge' can flow only to a lower level. It is, therefore, necessary that the student must have a "spirit of prostration" in him so that he may be able to get himself surcharged with the 'Knowledge' that flows from the teacher. Thus the prostration, as used here, essentially defines more, the required mental and intellectual attitude of the student, than his physical readiness to fall-flat on the ground at the feet of his Master.

BY QUESTIONS --- By raising doubts to the teacher we are opening up the cistern of 'Knowledge' locked up in the Master's bosom. A perfect *Guru* immediately detects from the questions, the false line of thinking in the student, and while removing the very doubt, he imperceptibly orders and reorganises the right-way of thinking in the inner thought-life of the student. When this intellectual wrestling has been practised for a long time, the fragrance of perfection in the teacher, as it were, gets transferred to the student's life! Therefore, it has been an immortal tradition among the Hindus to have open discussions between the teacher and the taught, called *Satsanga*. This privilege is not available in all religions of the world. In fact, *Vedanta* alone thus dares to proclaim a perfect freedom for the intellect. It never trades upon the blind faith of the seekers. In all other religions, faith is a great power and force, and therefore, many of the intellectual imperfections in their Scriptures cannot be completely answered; and the priests therein must necessarily check the full freedom of the seekers to question their sacred texts.

BY SERVICE --- The offering of flowers and sweetmeats is not what constitutes *seva*. These have been understood as the service of the teacher only as a by-product of institutionalism and *Ashrama* organisation. A true service of the teacher lies in the attempt of the student to attune himself to the principles of life advocated and advised to him by the Master. To live

the life indicated by the *Rishis* is the greatest *seva* that an imperfect mortal can offer to the Man-of-Perfection. The two main qualifications essential for a fully useful teacher on the spiritual path are: (a) a perfect knowledge of scriptural literature and (b) a complete subjective experience of the Infinite Reality. These two factors are indicated here. Each, without the other, is totally useless in guiding a seeker. Mere knowledge of the Scriptures can make only a learned *Pandita* and not a Perfect-Master. A man of intimate experience of Truth will, in himself, become completely silent, because he will find it impossible to explain and express his own transcendental experience to other seekers.

BY THIS THE LORD MEANS TO SAY THAT, THAT
'KNOWLEDGE' ALONE, WHICH IS IMPARTED BY
THOSE WHO HAVE REALISED THE TRUTH --- THAT
'KNOWLEDGE' ALONE AND NO OTHER
'KNOWLEDGE' --- CAN PROVE EFFECTIVE. THEN THE
FOLLOWING STATEMENT HOLDS GOOD:

18.42

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

śamo damastapah śaucam kṣantirarjavameva ca

gyanam viGyanamastikyam brahmakarma svabhavajam Verse 42

शमः *śamaḥ* — composure; दमः *damaḥ* — restraint; तपस् *tapas* — religious discipline; शौचम् *śaucam* — (inner and external) cleanliness; क्षान्तिः *kṣantiḥ* — accommodation; अर्जवम् एव च *arjavam eva ca* — and indeed, straightforwardness; ज्ञानम् *Gyanam* — knowledge; विज्ञानम् *viGyanam* — assimilated knowledge; आस्तिक्यम् *astikyam* — accepting the veracity of the Vedas; स्वभावजम् *svabhavajam* — born of nature; ब्रह्म-कर्म *brahma-karma* — (is) the duty of a *brahmana*

Composure , restraint , religious discipline, (inner and external) cleanliness, accommodation, rectitude, knowledge , assimilated knowledge, and accepting the veracity of the Vedas are (collectively) the duties , born of a nature of a *brahmana*

By Sw. Chinmayananda

Herein we have a detailed enumeration of the duties of a *Brahmana* born out of his own predominantly *Sattwic* nature.

Serenity (*Shama*), is one of his duties. *Shama* is controlling the mind from running into the world-of-objects seeking sense-enjoyments. Even if we shut off world-of-objects by carrying ourselves away from the tumults and temptations of life into a quiet, lonely place, even there our minds will stride forth into the sense-fields through the memories of our past indulgences. To control consciously this instinctive flow of the mind towards the sense objects is called *Shama*.

SELF-CONTROL (*Dama*) --- Controlling the sense-organs, which are the gateways through which the external world of stimuli infiltrates into our mental domain and mars our peace, is called *Dama*. A man practising *Dama*, even if he be in the midst of sensuous objects, is not disturbed by them. A true *Brahmana* is one who practises constantly both *Shama* and *Dama*, serenity and self-control.

AUSTERITY (*Tapas*) --- Conscious physical self-denial in order to economise the expenditure of human energy so lavishly spent in the wrong channels of sense-indulgence, and conserving it for reaching the higher unfoldment within is called *Tapas*. By the practice of *Shama* and *Dama*, the *Brahmana* will be steadily controlling both the mad rush of his senses and his mind-wandering. This helps him to conserve his inner vitality which would have been otherwise spent in hunting after sense-joys. This conserved energy is utilised for higher flights in meditation. This subjective process of economising, conserving, and redirecting one's energies within is called *Tapas*. It is a *Brahmana's* duty to live in *Tapas*.

PURITY (*Shaucham*) --- The Sanskrit term used here includes external cleanliness and internal purity. Habits of cleanliness in one's personal life and surroundings are the governing conditions in the life of one who is practising both *Shama* and *Dama*. The practice of *Tapas* makes him such a disciplined person that he cannot stand any disorderly confusion or state of neglect around and about him. A person living in the midst of things thrown about in a disorderly manner is certainly a man of slothful nature and slovenly habits. It is the duty of the *Brahmana* to keep himself ever clean and pure.

FORBEARANCE (*Kshaanti*) --- To be patient and forgiving and thus to live without struggling even against wrongs done against one, is "forbearance" --- the duty of a *Brahmana*. Such an individual will never harbour any hatred for anyone; he lives equanimously amidst both the good and the bad.

UPRIGHTNESS (*Aarjavam*) --- This is a quality which makes an individual straightforward in all his dealings, and his uprightness makes him fearless in life. He is afraid of none, and he makes no compromise of the higher calls with the lower murmurings. Cultivating the above six qualities --- serenity (*Shama*), self-control (*Dama*), austerity (*Tapas*), purity (*Shaucham*), forbearance (*Kshaanti*), and straightforwardness (*Aarjavam*) --- and expressing them in all his relationships with the world outside is the life-long duty of a *Brahmana*. The above mentioned six artistic strokes complete the picture of a *Brahmana* on the stage of the world when he deals with things and beings in the various situations in life. The Lord enumerates, in the stanza, three more duties of a *Brahmana* which are the rules of conduct controlling his spiritual life.

KNOWLEDGE (*Jnaanam*) --- The theoretical knowledge of the world, of the structure of the equipments-of-experience and their behaviour while coming in contact with the outer world, of the highest goal of life, of the nature of the spirit --- in short, knowledge of all that the *Upanishads* deal with --- is included in the term *Jnaanam*. WISDOM (*Vijnaanam*) --- If 'theoretical knowledge' is *Jnaanam* then 'personal experience' is *Vijnaanam*. Knowledge digested and assimilated brings home to man an inward experience, and thereafter, he comes to live his life guided by this deep inner experience called "wisdom." Knowledge can be imparted, but "wisdom" is to be found by the individual in himself. When a student discovers in himself the enthusiasm to live the knowledge gained through his studies, then from the field of his lived-experience arises "wisdom" --- *Vijnaanam*.

FAITH (*Aastikyam*) --- Unless one has a deep faith in what one has studied and lived, the living itself will not be enthusiastic and full. This ardency of conviction which is the motive-force behind one who lives what he has understood, is the secret sustaining power that steadily this intellectual honesty, this subtle unflagging enthusiasm, is called "FAITH." To grow and steadily cultivate knowledge, wisdom and faith are the sacred duties of a *Brahmana* in his spiritual life. WHAT ARE THE DUTIES OF A 'KSHATRIYA?' converts KNOWLEDGE into "wisdom." This inner order,

3.5

न हि काश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

*na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt
kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ*

Verse 5

जातु *jātu* — ever; क्षणम् *kṣaṇam* — for a second; अपि *api* — even; काश्चित् अकर्मकृत् *kaścit akarmakṛt* — some one who performs no action; न *na* — not; हि *hi* — indeed; तिष्ठति *tiṣṭhati* — exists; हि *hi* — because; प्रकृतिजैः गुणैः *prakṛtijaiḥ guṇaiḥ* — by the three *guṇas* born of *prakṛti*; सर्वः *sarvaḥ* — all, everyone; अवशः *avaśaḥ* — being helpless; कर्म *karma* — action; कार्यते *kāryate* — is made to do

Indeed no one ever exists for even a second without performing action because everyone being helpless is made to perform action by the (three) *guṇas* (*sattva, rajas, and tamas*) born of *prakṛti*.

By Sw Chinmayananda

Man is ever agitated under the influence of the triple tendencies of Unactivity (*Sattwa*), Activity (*Rajas*) and Inactivity (*Tamas*) inherent in him. Even for a single moment he cannot remain totally inactive. Total inactivity is the character of utterly insentient matter. Even if we are physically at rest, mentally and intellectually we are active all the time, except during the state of deep-sleep. So long as we are under the influence of these three mental tendencies (*gunas*), we are helplessly prompted to labour and to act. Therefore, not to act at all is to disobey the laws of nature which shall, as we all know, bring about a cultural deterioration in ourselves. If there is a creature who remains inactive physically, he will get dissipated in his thoughts. Therefore, the Geeta advises him to act vigorously with a right attitude of mind, so that he may avoid all internal waste of energy and learn to grow in himself.

NOW, FOR HIM WHO KNOWS NOT THE SELF, IT IS NOT RIGHT TO NEGLECT THE DUTY ENJOINED ON HIM. SO THE LORD SAYS:

6.26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

*yato yato niścarati manaścañcalamasthiram
tatatastato niyamyaitadātmanyeva vaśam nayet*

Verse 26

चञ्चलम् *cañcalam* — always in a state of flux; अस्थिरम् *asthiram* — unsteady; मनः *manah* — the mind; यतः यतः *yataḥ yataḥ* — for whatever (reason); निश्चरति *niścarati* — goes away; ततः ततः *tataḥ tataḥ* — from that (reason); एतत् *etat* — it (the mind); नियम्य *niyamya* — bringing back; आत्मनि *ātmani* — with reference to the self; एव *eva* — alone; वशम् *vaśam* — into one's own hands; नयेत् *nayet* — may one bring

For whatever reason the unsteady mind, always in a state of flux, goes away, bringing it back from that, with reference to the self alone, may one bring (the mind) into one's own hands.

By sw chinmayananda

Every student who tries to understand the above two verses and tries to put them into practice will despair at his own incapacity to control the mind and fix it constantly in the contemplation of the Self. In utter despair, every seeker will realise that the mind irresistibly wanders away from its point-of-concentration because the mind is, by its very nature, "restless" (Chanchala) and "unsteady" (Asthira). It can neither constantly think of one object nor consistently think of different objects. By these two terms qualifying the mind --- restlessness and unsteadiness --- Krishna has brought out a vivid and a very realistic picture of the mind, as it is experienced by all true seekers striving on the path of Meditation. These two phrases are so impressive that later on Arjuna himself, while crystallising his doubts into language, uses them quite naturally. Thus, during practice, even though the seeker has brought his sense-organs to a large extent under his control, still the mind, disturbed by the memories of its past experiences, will shoot out in search of sense-objects. These are the moments of dejection and despair for theseekers. These wanderings of the mind may be due to very many reasons: the memory of the past, the vicinity of some tempting objects, the association of ideas, some attachment or aversion, or maybe, even the very spiritual aspiration of the seeker. Lord Krishna's instruction here is very categorical and all-embracing. He says "WHATEVER BE THE REASON BECAUSE OF WHICH THE RESTLESS AND THE UNSTEADY MIND WANDERS AWAY," the seeker is not to despair, but should understand that it is the nature of the mind to wander, and that the very process of meditation is only a technique to stop this wandering. LET HIM BRING IT BACK --- The seeker is advised to bring back the mind that has rushed out into dissimilar channels of thinking. This withdrawal of the mind by sheer will-power may be successful to a degree, but as soon as it is brought back, it will, and it should, rush out again into another fanciful line of thinking. Very rarely do the Sadhakas realise that the mind means "the flow-ofthought." A steady, motionless mind is no mind at all! Therefore, in the technique of meditation, when the mind withdrawal is to be completed by a conscious effort on the part of the meditator, in applying the same mind, at once, in the contemplation of the Self. This idea has been remarkably well brought out when the Lord complements his instruction by the term "BRINGING IT UNDER THE SWAY OF THE SELF ALONE." THE FOLLOWING FEW STANZAS EXPLAIN THE EFFECT OF THE 'YOGA' OF MEDITATION UPON ITS TRUE PRACTITIONERS:

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

śrībhagavānuvāca

asaṁśayaṁ mahābāho mano durnigrahaṁ calam

abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate

Verse 35

श्रीभगवान् *śrībhagavān* — Lord *Kṛṣṇa*; उवाच *uvāca* — said;

महाबाहो *mahābāho* — O Mighty-armed! (*Arjuna*); असंशयम् *asaṁśayam* — no doubt; मनः

manaḥ — mind; दुर्निग्रहम् *durnigraham* — very difficult to control; चलम् *calam* — agitated; तु

tu — but; कौन्तेय *kunteya* — O Son of *Kuntī*! (*Arjuna*); अभ्यासेन *abhyāseṇa* — by practice; च

ca — and; वैराग्येण *vairāgyeṇa* — by objectivity; गृह्यते *gṛhyate* — is mastered

Śrī Bhagavān said

Sri Bhagavan said

No doubt , Arjuna, the might armed ! the mind is agitated and difficult to master. But, Kaunteya (Arjuna)! It is mastered by practice and objectivity.

By sw chin mayananda

Krishna knew his Arjuna; the warrior, the man of action, the daring adventurer, the ruthless realist. When such a tumultuous personality spurs himself on with a drawn dagger, as it were, either to agree with or to condemn the have the balance of mind to approach the rebel-intellect with divine understanding and extreme tact. At this juncture in the Geeta, the situation, in a nutshell, is this: the Lord propounds a theory that MIND STILLED IS SELF GAINED, and Arjuna argues that mind cannot be stilled and so Self cannot be gained. When an impetuous man like Arjuna gets hold of an ideain all enthusiasm, the best technique is to yield to him to start with. "Stooping to conquer" is the secret of success in philosophical discussions, especially in such cases of prejudice natural to the ignorant. Thus, the great psychologist Krishna, with the very first word in his reply, quietly disarms his mighty adversary, and tickles his vanity with the term, "NO DOUBT, O MIGHTY-ARMED." Krishna admits that the mind is turbulent, strong, unyielding and restless and that it is very difficult tocontrol, and therefore, the goal of perfect and enduring tranquillity, cannot EASILY be achieved. noble philosophy of a true missionary, the teacher must By this admission Arjuna is flattered. By reminding him that he is a mighty-armed soldier in life, he is mentally brought to a restful peace. The taunting implication in it is obvious; to achieve the impossible and the difficult is thejob of the mighty-armed: it is no glory for a warrior toclaim that he has plucked half-a-dozen flowers from a bush in his own court-yard. The mind is, no doubt, a great enemy --- but, the greater the enemy, the nobler the victory. In the second line of this stanza, the eternal missionary in Krishna, very carefully weighs his words and uses the most appropriate terms to soothe the mind of Arjuna. "O SON OF KUNTI, IT CAN BE BROUGHT UNDER CONTROL" is an assertion which comes only at the very end of the stanza. Through practice and renunciation, the mind can be brought under control in the beginning, and ultimately to a perfect 'halt' --- this is the confident, reassuring declaration of the Lord in the Geeta. Renunciation has been already described earlier in the Geeta as Samnyasa which was defined as renunciation of (a) all clinging attachments to the objects of the world, (b) lingering expectations for

the fruits-of-action. These two are the main causes for the agitation of thoughts, which again thicken the flood of the thought-flow, and make the mind uncontrollable. As Shankara declares, 'practice' (Abhyasa) is "constant repetition of an idea regarding one and the same object-of-thought." This consistency of thought during steady meditation generally gets dissipated because of the frequent explosive eruptions of desires. Whipped up by the new desires that are rising at every moment, the thoughts wander into dissimilar channels of activities, upsetting the inner equilibrium, and thereby shattering the true vitality of the inner personality. Thus viewed, practice (Abhyasa) strengthens renunciation (Samnyasa), which generates detachment (Vairagya), and which in its turn deepens meditation (Abhyasa). Hand in hand, each strengthening the other, the total progress is steadily maintained. In scriptural text-books, the arrangement of words is to be carefully noted, for, in all cases, the words are arranged in a descending order of importance. To every seeker the question comes at one time or the other, whether he should wait for the spirit of detachment arriving in his mind of its own accord, or he should start his practice. The majority wait in vain for the accidental arrival of the moment of Vairagya before they start their Abhyasa. The Geeta, in this stanza, by putting the word 'practice' (Abhyasa) before the word 'detachment' (Vairagya) clearly declares that such an expectation is as ridiculous as waiting for the harvest of the crops that we have never sowed! Let us analyse life, question its experiences, argue with ourselves and note carefully how much we put into life and how much, as a return, we gain from life. When we become aware of the deficit balance, each time, we, of necessity, shall start enquiring how our life could be more profitably re-organised, so that our coffers of joy and happiness could be replenished to their brim. Soon, the study of the Shastras will follow, which will give us a peep into the wonders of moral life, the wisdom of ethical values, the joys of self-control, the thrills of growth, and the consequent suffocation of the ego-centric little-life. From the moment we start trying to become aware of our own lives, we are in the realm of 'practice' (Abhyasa). As a result of this, the detachment that comes automatically to us is the true and enduring 'detachment' (Vairagya). All else is a sham show of stupid self-denial, which cramps a human being and distorts and perverts his intelligence into an ugliness riddled with hysterical ravings and bleeding with psychological ulcers. Vairagya born out of Abhyasa alone is the charter for free spiritual growth; of your own accord, never renounce anything. Let your attachment-with-things drop off, of its own accord, as a result of your intellectual growth into the higher planes of better understanding and truer estimation of things and beings, happenings and behaviours, occurrences and incidents in life. When through right 'practice' enduring 'detachment' has come into our inner lives, then, the mind comes under our control, because it has no more any world of pluralistic objects to roam into, and the only world which it now knows is the world of equanimity and sameness. (V-19; VI-32).

Class 4 over