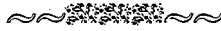


broom is also discarded after removing rubbish as it is also rubbish and the (clean) house remains. It means that 'God pervades everywhere'—by reflecting upon it with the mind and by determining it with intellect, our connection with 'Vṛtti' will persist. But 'the world is separating from us every moment'—thus by perceiving the world as non-existent, our affinity with the world and the 'Vṛtti' will be renounced and pure Supreme Reality (God) will remain.



Link:—In the next verse, Lord Kṛṣṇa explains the topic of meditation on God, Who is without attribute and formless, in order to attain Yoga (equanimity).

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

**saṅkalpaprabhavāṅkāmaṁstyaktvā sarvānaśeṣataḥ
manasaivendriyagrāmaṁ viniyamya samantataḥ**

Completely giving up all desires arising from thoughts of the world, and restraining the senses, from all sides, by the mind. 24

Comment:—

[The state, which is attained by disinterested action (6/1—9), is attained by meditation on God with attributes and form (6/14-15), as by meditation on the self (6/18—23), is also attained by meditation on the Absolute, Who is formless and attributeless, which is described here.]

'Saṅkalpaprabhavāṅkāmaṁstyaktvā sarvānaśeṣataḥ'—Thoughts of worldly things, persons and incidents etc., come to the mind, when the man is either attached to or hateful for these and, it becomes a 'Saṅkalpa' (pursuit of the mind). This seed of pursuit, sprouts and grows into a plant of desire. It should happen and it should not happen—this is desire. Thus desire born of thought, should be completely abandoned.

The term 'Kāmān' (desires), which is itself plural, yet to emphasize that all the desires of different kinds, should be abandoned another term 'Sarvān' has also been given here.

'Aśeṣataḥ' means, that the seed of desires should be completely destroyed, otherwise it may sprout and grow into a forest of desires stretching for miles and miles.

'Manasaivendriyagrāmaṁ viniyamya samantataḥ'—Objects of five senses—sound, touch, colour, taste and smell, should be fully restrained by the mind. 'Samantataḥ' means, that the mind also should not think of sensual pleasures, and in the mind there should not be any temptation for worldly praise, honour and comfort etc., in the least. One, who practises meditation should resolve, to renounce affinity for all material objects.

Appendix—First there is 'Sphuraṇā' (mere flash of thought) and then it is changed into 'Saṅkalpa' (pursuit of the mind). When we take 'Sphuraṇā' as existent and get attached to it and further we insist on its implementation then it changes into a 'Saṅkalpa'. 'Sphuraṇā' is like the glass of a mirror in which no photograph of a man is taken but 'Saṅkalpa' is like the film of a camera which immediately catches the impression.



Link:—In the next verse, Lord Kṛṣṇa explains what should be done, to give up all desires and to restrain the senses.

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

śanaiḥ śanairuparamedbuddhyā dhṛtigṛhītayā
ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet

One's intellect (mind) fixed firmly, he should gradually attain tranquillity; with the mind centred on God, and he should not think of anything else. 25