

out, and one realizes God, one's mind perceives God, everywhere viz., one attains by constant trance (natural trance)."

'Tasyā'haṁ nigrahaṁ manye vāyoriva suduṣkaram'—It is difficult to control, this restless, turbulent, strong and obstinate mind. As one cannot catch hold of wind, in the same way, mind cannot be controlled easily, it is very difficult to control it.

Appendix—The Lord in the twenty-ninth verse mentioned the experience of the striver who meditates on the self, while from the thirtieth to the thirty-second verses he mentioned the experience of the striver who meditates on God endowed with attributes and form. In these verses the Lord means that the final result of the discipline of meditation is to see the self or to see God in all. The Dhyānayogī, having the impression (latency) of knowledge, sees the self in all; while the Dhyānayogī, having the impression of devotion, sees God in all. To see the self in all is 'ātmajñāna' (Self-realization) and to see God in all is 'God-realization'. In Self-realization there is predominance of discrimination, in God-realization there is predominance of belief and faith, not the predominance of the steadiness of mind. But in Arjuna's mind the impression of the discipline of meditation mentioned from the tenth to the twenty-eighth verses was lingering. Therefore he regarded fickleness of the mind as an obstacle to Self-realization or to God-realization. He didn't pay attention towards the impression of knowledge or devotion but he thought of the volatility of mind. Therefore he thought that volatility of mind was the obstacle to Self-realization or God-realization.



Link:—In the next verse, Lord Kṛṣṇa by supporting Arjuna's statement, explains the way of controlling the mind.

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

śrībhagavān uvāca

**asamśayaṁ mahābāho mano durnigrahaṁ calam
abhyāseṇa tu kaunteya vairāgyeṇa ca grhyate**

The Blessed Lord said:

Doubtless, O mighty-armed, the mind is restless and hard to control; but by practice and by dispassion O son of Kuntī, it can be done. 35

Comment:—

'Asamśayaṁ mahābāho mano durnigrahaṁ calam'—Lord Kṛṣṇa addresses him as 'Mahābāho' viz., mighty-armed, to tell him that he is brave, so he should maintain patience and courage and not lose heart. Moreover, He supports his statement, that undoubtedly mind, is restless and hard to control.

'Abhyāseṇa tu kaunteya vairāgyeṇa ca grhyate'—Arjuna's mother, Kuntī possessed discrimination and dispassion. She had demanded a boon of adversity, from Lord Kṛṣṇa.* Such cases are rare in history. So Lord Kṛṣṇa, wants to remind Arjuna, that he is the son of such a dispassionate mother. Being dispassionate, he should concentrate his mind, on God.

An earnest, regular and persistent attempt, to concentrate the mind on God, is called practice. This practice should be done with respect and adoration, for God by attaching importance to Him. This practice is of two kinds:—

(i) A striver should concentrate his mind on the target and being indifferent to thoughts, that come to mind.

(ii) A striver, should concentrate on his deity, wherever the mind wanders.

There are some other ways also, of concentrating the mind on God.

* O preceptor of the world, grant us adversity so that we may have your rare vision which may enable us not to be reborn.

(1) A striver should exhale air two or three times, and then think that he has discarded the world of his mind, and so whatever thoughts will come to mind, will be a manifestation of God only—this is 'Vāsudevaḥ sarvam'.

(2) Recite the name of the Lord, and listen to it. There should not be any time-lag between the recitation of one name, and the next.

(3) Recite Gods name and count the number through the mind, without using fingers or a rosary of beads, to count.

(4) Recite, one, name of the Lord, as 'Rāma' (with the voice) and remember another name, as 'Kṛṣṇa' (within the mind).

(5) Chant the name within the mind.

(6) Think of a form of the Lord, from top to toe and from toe to top.

(7) Think that the Lord is standing before you. Think of His form. Write mentally, on His toes, five names, on the lower part of the leg, three names, a little above it, two names, a little above it three names, below and above the knee, one name each, on the thigh, three names, on the righthand side of the waist, two names, on the rib, three names, on the shoulder, two names, on the upper part of the arm, three names, above and below the elbow, two names in the form of a ring, on the five fingers five names, round the throat, four names as half of a garland, in the ear, two names as an earring, on the righthand side of the crown, six names, by making three rings.

Thus, by writing fifty-four names, on the righthand side and fifty-four names on the lefthand side, we think of all the limbs of the Lord and count the hundred and eight beads of a rosary. We can do this once or twice a day.

Thus, there are different methods of concentrating ones mind on God. A striver can also think of other means himself.

This practice of concentration, needs dispassion because the

more dispassionate a man is, the easier it will be for him to concentrate his mind, on God. If he has no attachment for the world, he will not think of the world. If a thought, because of past influences, comes to his mind, he should become indifferent to it, without having any attachment or aversion. By doing so, the thought perishes. Thus by practice and dispassion, a mind can be controlled.

The Methods to Develop Dispassion

1. The world is kaleidoscopic, while the self never changes, in the least. We cannot live with the world and the world cannot live with us. Our babyhood, boyhood and youth, have passed. Similar, is the case with circumstances. By thinking of reality, we can become dispassionate.

2. We should satisfy, the just desires of our family and relations, according to our power, ability and resources, without hope of reward. Thus, old attachment is wiped out, and new attachment is not born.

3. We should think that all sins, crimes and pains, are the fruits of attachment, while peace and bliss, are the fruits of dispassion. By thinking so, we can develop dispassion.



Link:—In the next verse, Lord Kṛṣṇa explains, for whom this Yoga of meditation is possible, and for whom it is not possible.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवासुमुपायतः ॥ ३६ ॥

asamyatātmanā yogo duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ

Yoga is hard to realise by one whose mind is not completely subdued but it can easily be achieved by him, who has controlled