

the fruit of actions is equanimity. Lord Kṛṣṇa described, the Discipline of Meditation, as a means of attaining equanimity, from the tenth to the thirty-second verses. Keeping this equanimity in mind Arjuna puts forth his doubt before Lord Kṛṣṇa.]

'Yo'yaṁ yogastvayā proktaḥ sām्यena madhusūdana'—Here the doubt which Arjuna conveys to, Lord Kṛṣṇa, is not about the thirty-second verse, but about meditation, because in the thirty-second verse there is reference to an enlightened soul who is always equanimous. Therefore, here the word 'Yah' (which) denotes, Yoga (equanimity) and 'Ayam' (this) denotes meditation, detailed from the tenth verse to the twenty-eighth verse.

'Etasyāhaṁ na paśyāmi cañcalatvātsthitim sthirām'—Here, Arjuna seems to mean, that equanimity can be easily attained, by the Discipline of Action, but it is difficult by the Discipline of Meditation, owing to restlessness of mind.

It means, that a striver cannot concentrate his mind on God, so long as the mind is restless, and without concentration of mind, equanimity cannot be attained.



*Link:—In the next verse, Arjuna describes the restless nature of mind, with the help of an illustration.*

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavaddṛḍham  
tasyāhaṁ nigrahaṁ manye vāyoriva suduṣkaram

The mind, verily is, O Kṛṣṇa, restless, turbulent, obstinate powerful therefore, I consider it as difficult to control, as the wind. 34

*Comment:—*

'Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavaddṛḍham'—Arjuna addresses the Lord as Kṛṣṇa, because He has the power of

attraction. So, He should attract his mind and concentrate it on Him, because it is very difficult for him to control it, as it is unsteady and restless. Besides being restless, it is turbulent, it distracts a striver from the right course. Moreover, it is obstinate and strong.

According to Lord Kṛṣṇa, "Desire has five locals:—the senses, mind, intellect, sense-objects and self" (Gītā 3/40, 3/34, 2/59). Actually desire (Kāma) vests, in the embodied Self, but it seems to reside, in senses, mind and intellect etc. Unless it is removed from the self, it appears in the senses and mind etc., from time to time. But, when it is destroyed from the self, it does not appear anywhere. This proves, that so long as desire subsists in the self, the mind torments a striver. Therefore, the mind has been called turbulent. Similarly, the senses torment the mind, of a striver. So, the mind has been called turbulent, in the sixtieth verse of the second chapter. It means that when desire appears in the mind and senses, it torments the striver and does not allow him to remain established, in the self.

Because of the desire inhering in the self the mind is attracted intensely towards objects etc., and does not abandon them, in anyway. So it is called obstinate. This obstinacy of the mind is very strong, and so the mind is called strong. It forcibly distracts a striver, from his course and leads him to sensual pleasures. So it has been mentioned in scriptures, "Mind leads a man to emancipation, and bondage." But the mind, remains turbulent, obstinate and strong, so long as desire rests, in the self. When a striver himself, becomes free from desires, objects and senses do not affect him at all, and turbulence, obstinacy and strength of the mind, perish.

Restlessness of the mind, is an obstacle so long as, desire resides in the self. But when desire is rooted out, it is not an obstacle in the least. It is mentioned in the scriptures—

"When the feeling of egoism (I'ness with matter) is rooted

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 ॥