

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

his mind and who strives ceaselessly; such is My conviction. 36

Comment:—

'Asaṁyatātmanā yogo duṣprāpa'—It is my opinion, that Yoga is hard to attain, for one whose mind is not subdued, because restlessness of mind is not such a great obstacle, to attain Yoga as is the uncontrolled mind. As a chaste wife controls her mind but she does not concentrate. So too, a striver should control his mind. By controlling the mind, a striver, can concentrate on God.

Generally, strivers have a tendency to be engaged in spiritual discipline with faith, but they do not make persistent efforts, with the result, that their mind and senses, are not controlled and thus Yoga is difficult to attain. That is why even ever and everywhere present God is not easily attained.

Strivers have no disinclination for pleasures, as they have for the forbidden food, such as meat etc. Eating forbidden food, causes degradation. But enjoyment of sense-objects with attachment, causes much more degradation. In eating meat, strivers have a notion, that this is a prohibited item, but while enjoying sense-objects, they do not have this thought. Worldly pleasures leave their influence, which continues for ages and which induces them to incur sins. Due to this inclination for pleasures, they are unable to control their mind and senses, and so they find it difficult to attain Yoga.

'Vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ'—Yoga can be attained, by him who has controlled his mind and who strives ceaselessly viz., one who is regulated in diet and recreation, sleep and wakefulness—such is My conviction.

A striver, who wants to control his mind, should understand that he is a devotee and a striver, not sensual, he is God's and so, he should take refuge in Him; he is a seeker after knowledge, and so he should obtain it; he is a servant and so he has to serve others, without having any desire. Thus, if a striver changes his

ego, (Tness), the mind can easily be and quickly, controlled.

When mind is purified, it is controlled spontaneously. Attachment of mind for the perishable, is its impurity. When the striver has an exclusive aim, of God-realization, his attachment is renounced, and his mind becomes pure.

A striver should always be careful, he should never have, a claim on others' things etc., because by laying such a claim his mind becomes impure. In business, service or other transactions, he should never adopt foul means, he should never try to take the share of others, but he should give a part of his own share, to them. By doing so, his mind is purified.

A Vital Fact

In the Discipline of Meditation, Arjuna said, "Mind is restless, therefore, I consider it as difficult to control, as the wind." In response to this problem Lord Kṛṣṇa, offered a solution, by saying, "It can be controlled by practice and dispassion." Out of these two, for meditation, practice is more significant (Gītā 6/26), while in the Discipline of Knowledge, dispassion is more important. Though dispassion is helpful, in the Discipline of Meditation, yet in this discipline, mind can be controlled, even when attachment persists. According to the philosophy of Patañjali, one's mind can be controlled by practice. If dispassion is the cause of concentration, how can one gain accomplishments, or worldly fruits, by the concentration of mind? How concentration of mind could result in getting occult powers or worldly fruits unless one had a desire for them. If these were obtained as a result of concentration of mind, it proves that concentration can be had with desires subsisting in the mind. But when the aim is to realize God, concentration of the mind and a trance, are helpful in God-realization.

The next stage, after concentration of the mind, is trance. There is a minor deviation from the state of trance also. It means,

that in that state there lingers affinity for matter. When this affinity breaks off, a striver realizes the Self, from where there is no deviation. Lord Kṛṣṇa, in the gospel of Gītā, did not talk much, about the concentration of the mind, because it was not His aim. Concentration of mind according to Him, is only a means to achieve an end, either mundane or spiritual, while attachment for the world, is the main obstacle to God-realization. Therefore, a striver should renounce his affinity for matter. First, a striver may have attraction for a trance, but when he attains a state of trance, he has no attraction for it, he becomes indifferent, to it. As soon as, he becomes indifferent to it, he gets established in the self, which is called the attainment of Yoga. This Yoga, (unity), is constant and eternal.

Appendix—In fact in order to attain perfection by the discipline of meditation, restraint of the mind is not so necessary as is its purification. ‘Purification of the mind’ means not to be attached to the sense-objects. He who has purified his mind, attains perfection by the discipline of meditation by making efforts.

Whatever the Lord said in the thirty-first verse by the expression ‘sarvabhūta-sthitaḥ yo mām bhajatyekatvamāsthitaḥ’ in that the main obstacle is not to behold God in all beings and everywhere; and whatever the Lord declared in the thirty-second verse by the expression ‘ātmaupamyena sarvatra samam paśyati yo’rjuna’—the main obstacle is attachment and aversion. But Arjuna by an error thought the volatility of mind as an obstacle. In fact volatility of mind is ‘not an obstacle but not to behold God in all beings and everywhere’ and ‘attachment-aversion’ are obstacles. So long as attachment and aversion persist, a striver can’t behold God in all beings and everywhere and as long as he does not behold God in all beings and everywhere viz., he has the assumption of any other entity besides God, the mind can’t be totally restrained.

When a ‘Vṛtti’ is restrained, it means that there is existence

of the 'Vṛtti'. Because we accept its existence that is why we think restraining it. In the self there is no 'Vṛtti'. Therefore if we restrain the 'Vṛtti' the mind will be restrained for sometime and again there will be relapse (deviation). If we don't assume any other entity besides God, then there is no question of relapse. The reason is that if there is no other entity, there is no question at all of the existence of mind even.



Link:—In the preceding verse, Lord Kṛṣṇa said, that Yoga is hard to attain for one whose mind is not completely subdued and who does not strive ceaselessly. So Arjuna, in the next two verses, puts question, about the fate of such an imperfect Yogī.

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

arjuna uvāca

ayatiḥ śraddhayopeto yogāccalitamānasah
apṛāpya yogasamsiddhiṁ kām gatiṁ kṛṣṇa gacchati

Arjuna said:

O Kṛṣṇa, he who, though of faith, is lax in his striving and whose mind deviates from Yoga, having failed to attain perfection in it, what end does he meet? 37

Comment:—

'Ayatiḥ śraddhayopeto yogāccalitamānasah'—One is imbued with the faith, that Yoga leads to perfection. So he performs adoration and meditation, with devotion and faith. But he does not strive ceaselessly, because he has not subdued his passions and controlled his mind. He, thinking of the sensual pleasures due to attachment for them, has not been able to attain, the goal of Yoga. What happens to such a striver, at the time of death?