

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

Comment:—

'**Buddhyā dhr̥tighīṭayā**'—A striver, should not feel dejected and disappointed, that he has not been successful, in meditation on God, after practising for a long time. He should have patience and determination, that he has to attain God, whatever may happen,* because there is no gain better than this. Thus, he should control his intellect, without caring for worldly pleasures, praise, honour and comfort etc.

'**Śanaiḥ śanairuparamed**'—In being indifferent, to worldly pleasures, he should not make haste, but he should become indifferent gradually, and finally achieve quietude. He should have neither attachment nor aversion, for pursuits of the mind. If we abandon a thing there is a possibility of a feeling of aversion persisting for it but there should not remain even a trace of the feeling of aversion for any object of the world. It is said that we should become indifferent to it. Here, attainment of an attitude of indifference has also been mentioned, because God, the sentient is beyond the access of mind, being as evolute of matter; which is insentient. As a lamp, which receives light from the sun cannot illumine the sun, so mind, which receives energy from God, cannot have access to Him but can be indifferent to the world. Secondly, in the world, there is nothing but affliction, therefore, it is futile to think of the world. So, one should become quiet, tranquil and indifferent.

'**Ātmasaṁsthaṁ manaiḥ kṛtvā**'—God pervades everywhere, even in thoughts, so thoughts are nothing, except God, who is their base and illuminator. Secondly, God is eternal and always the same, without any modification, while persons, things and circumstances etc., are born and they decay viz., and have no existence. So fixing the mind on God, and having a firm

* He should have an iron determination that he will not leave his seat without realizing God even though his body may get parched and even his skin, flesh and bones may decay.

determination of the existence of God, alone he should not think at all.

'Na kiñcidapi cintayet'—It has already been said, that he should not think of the world. God is all-pervasive, he should also not think so. By that, his affinity with the mind, will persist. A meditator, and the mind, will have their existence, so having resolved, that God pervades everywhere, he should not think of anything else. Thus by becoming tranquil, he will realize the ever-existent self which has already been described in the twenty-second verse.

An Exceptional Fact in Connection with Meditation

The most important fact, is that God (manifest or unmanifest), pervades everywhere—in all persons, things, incidents, circumstances and actions and there is never any modification in Him, while matter always undergoes modifications. As a diver dives, into an ocean and perceives water all-around, similarly, a striver, should feel God all-around and also, in him. The only aim of mankind, is to realize God, Who is ever realizable, but He is not felt, because we divert our attention towards perishable things.

If we had an exclusive devotion to attain Him, our mind would be automatically concentrated, on Him. Ether is around us and so is God, but we do not pay attention to it. Therefore, a striver abandoning all thoughts of the world, should be indifferent and quiet. He, while concentrating his mind on God, commits an error, that he opposes a thought that comes to the mind, and then has affinity for it. Similarly, he has affinity for a thought, if he is attached to it. Therefore, a striver should neither oppose any thought nor support it, he should only remain indifferent and attain tranquillity or quietude.

All projections and distractions of the mind, are transient, so if these are born, they would decay, certainly. We should not

accept our affinity for them. We should accept our affinity for God, who pervades everywhere. When, we confine ourselves to a body, our separate entity, comes into existence that, 'I am'. This individuality is also encompassed by God, who is limitless, even, tranquil and also truth, knowledge and bliss as well as, the illuminator of all things and actions. All objects and actions are illumined by one light. This light, has a relation either with all objects, actions and persons, or with none. This light, remains as it is. Similarly, God as light, has no relation with objects and actions etc., these objects and actions are transitory, while the Lord is without origin. Being established in Him, one should not think of anything.

One, 'Cintana' (thinking), is done, while the other is automatic. We should not resort to it (thinking). If some thought crops up, we should remain neutral and indifferent. An ice-cube (block of ice), dropped into water is water, and is also surrounded by water. Similarly, all projections and distractions are within God, and God is in them.

Moreover, when a striver meditates upon, the memory past incidents etc., comes to mind, which have no current existence. But, a striver by accepting their existence, strengthens them. So, he should remain indifferent to them, without having attachment or aversion for them. They will perish, in the same way as, they are born. We have a constant affinity, with God, we are His, and He is ours. So, a striver by accepting the fact, that he is always established in Him, should sit quietly without thinking of anything else. He should not accept his affinity with a thought, that comes to his mind itself. By doing so, the thought will perish, and he will be fixed in God, because he always remains fixed on Him.

Waves rise in a sea, but in water there is neither, sea nor waves. Similarly in God, there is neither world nor thoughts. Only He pervades, equally everywhere. Clouds appear and disappear

in the sky, but the sky remains, the same. Similarly, while meditating, thoughts come to mind and slip away while God who is everywhere, remains the same. God is all-around, inside as well as, outside. Everything, sentient or insentient, animate or inanimate, is God Himself. He is both at hand and far away. He is incomprehensible, because of His subtlety (Gītā 13/15). He is All Truth, All Knowledge and All Bliss. Everywhere, there is bliss, bliss and only bliss.

While, discharging duties and performing actions, we should accept that God is all-pervading and undivided. It will help us in meditating, on God, while meditation on God will be helpful to us in our practical life, viz., in remembering Him, when we perform our duties. Therefore, a striver while meditating in seclusion or performing actions in society, should always accept that God pervades everywhere, in all, the time, persons, things, incidents and actions etc. So, we should always remain established in Him, without thinking of anything else.

Appendix—The Discipline of Meditation is of two types—
(i) to concentrate the mind (ii) to renounce affinity for the mind by discrimination. Renunciation of affinity by using discrimination immediately leads to salvation. In the world so many virtuous and sinful actions are done but we have no connection with them, similarly we have no connection with the body, senses, mind and intellect. This is known as ‘uparati’ (indifference). We should have no connection with the ‘Vṛtti’. In ‘Śrīmadbhāgavata’ is mentioned—

**sarvaṁ brahmātmakaṁ tasya vidyayā’tmamanīṣayā
paripaśyannuparamet sarvato muktasamīśayaḥ**

(11/29/18)

The devotee who follows the above-mentioned discipline (worship of God with all actions of mind, tongue (speech) and body) has the determination, “All is God”. Then by this spiritual knowledge, being free from all kinds of doubts, perceiving God

pervading everywhere, he should become 'uparāma' (indifferent) viz., 'All is God'—even this should not be thought of but God should be seen face to face.

God as in the form of eternal-existence pervades all places, time, actions, objects, states, circumstances, incidents etc., equally. Places and time etc., have no existence but God ever exists. So first a striver should have the determination with the mind and intellect 'God exists'. Then he should give up this determination also and be quiet viz., he should think of nothing. He should think neither of the self nor of non-self, nor of God, nor of the world, nor of union, nor of disunion. If he thinks of anything, the matter (inert) will be thought of. The reason is that if he thinks of anything, 'Citta' (mind) will accompany him. If an instrument (Citta) accompanies him, the world will not be renounced because an instrument is also a part of the world. Therefore in 'na kiñcidapi cintayet' there is disconnection from 'Citta' (the instrument) because when an instrument is not with him, then there will be real meditation. Even in the most subtle reflection, 'Vṛtti' persists. But when there is no reflection, the 'Vṛtti' disappears. Therefore a striver should be indifferent to reflection even. As the soil mixed with water slowly settles down naturally when the water is still, similarly all evils (flaws) by keeping quiet slowly calm down naturally, ego melts and the real self (the Reality) (free from egoism) is realized.

Here the terms 'śanaḥ śanaḥ' have been used for giving up 'Vṛtti'. By using the words 'śanaḥ śanaḥ' the Lord means to say that the striver in order to be indifferent, should not apply force, should not make haste because the impression gathered through life after life, are not wiped out hastily. Haste makes volatility firm and permanent but 'śanaḥ śanaḥ' (gradual effort) destroys volatility.

Without connection with Prakṛti, there can't be any 'cintana', 'manana' (reflection) etc. If a striver thinks of the Supreme Reality,

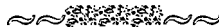
the mind will be used; if he determines, intellect will be used; if he sees, the eyes will be used; if he hears, the ears will be used and if he says anything, the tongue will be used. Similarly if he assumes 'Is', then assumption and he who assumes will persist, and if he negates 'not', he who negates will remain. If he renounces the sense of doership, "I am not a doer" this subtle ego will persist viz., by renunciation, the thing renounced and he who renounces will remain. Therefore a striver should become 'uparāma' (indifferent) viz., he should neither assume nor negate nor receive nor renounce but should accept the self evident and natural Divinity and become quiet from within and from without. 'I have to keep quiet'—this insistence (pursuit of the mind) should also not be maintained, otherwise he will have the sense of doership. 'Quietude' is self-evident or automatic (it requires no initiative).

A striver should give up these four—'I', 'thou (you)', 'this' and 'that', and then only 'Is' (Reality) remains. He should accept that self-evident 'Is' and should not think of anything. If a thought comes to the mind, he should have neither attachment nor aversion to it, he should neither be pleased nor displeased with it, he should consider it neither good nor bad nor he should accept it in him. He should not think of anything but if a thought crops up, that is not harmful. Air blows, sometimes it is hot, sometimes cold, it rains—we are not to be blamed for these occurrences because we have no connection with them. We are blamed if we are connected with matter. Therefore if any thought crops up, be indifferent to it, don't get mixed with it viz., we should not hold, "I think or 'thinking' is done in me." But we should hold, "Thoughts come to the mind and I (self) have no connection with the mind."

In the expression 'ātmasaṁsthaṁ manaḥ kṛtvā' the term 'manaḥ' stands for intellect because volatility is the trait of mind and steadfastness is the trait of intellect. Therefore the

term ‘ātmasaṁstham’ means that instead of volatility, there should be steadfastness. As ‘This is a particular village’—when this assumption becomes firm, we have not to think of it again and again, similarly ‘God exists’—if this assumption is firmly rooted, then we’ll have not to think of His existence repeatedly. Therefore whatever is self-evident, what is the need to think of it? So by thinking of the self, the self is not realized because by thinking of the self, the thinker remains and existence of the non-self persists. When we assume the existence of the non-self, then we’ll renounce the none-self and think of the self.

‘Na kiñcidapi cintayet’—this is also known as ‘Cupa Sādhana’, ‘mūka satsaṅga’, and ‘acintya kā dhyāna’. In it there is neither ‘an action’ through the physical body nor there is ‘thinking’ through the subtle body nor ‘constancy’ (trance) through the causal body. In it senses are inactive, mind is also composed, intellect is also silent viz., there is no activity of the body, senses, mind and intellect. All are silent, no one speaks. Whatever was to be seen, has been seen; whatever was to be heard, has been heard, whatever was to be spoken, has been spoken; and whatever had to be done, has been done; now there is no interest (taste) in seeing, hearing, speaking and doing etc.,—in such a state ‘Cupa Sādhana’ (silent discipline) is practised. This discipline is superior even to trance because in it affinity for intellect and ego is renounced. In ‘samādhi’ (trance), ‘laya’, ‘vikṣepa’, ‘kaṣāya’ and ‘rasāsvāda’—these four flaws (obstacles) persist but ‘Cupa Sādhana’ is free from these flaws. ‘Cupa Sādhana’ (silent discipline) is devoid of Vṛtti.



Link:—What course a striver should adopt, if he is unable to attain tranquillity; is explained, in the next verse.

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