

meditation, a total withdrawal of himself from the sense-world. A total rejection of the sense-world is possible only during meditation.

The mind that is thus brought to a relative quietude is next to be controlled by the still subtler personality layer in the meditator, which is his intellect. Just as the sense-organs are controlled and restrained by the mind, the mind is now treated by the discriminating intellect and brought under complete restraint. The mind cannot be restrained except by fixing its entire attention on one idea to the total exclusion of all other ideas. The mind is "THOUGHT-FLOW" and as such, the constant thought of the Nature of the Self, is to be the exercise by which the mind should be restrained by the intellect. A mind that has merged in the steady contemplation of the Self becomes still, and a divine quietude comes to pervade its very substance. This is the last lap of the journey to which deliberate and conscious action (*Purushartha*) can take any seeker.

Krishna's exhaustive theory, which can be practised by any sincere devotee, concludes in these two stanzas with a warning as to what the seeker should avoid at his moment of inward silence and peace; the Lord does not instruct the seeker here on what he should positively do. The Divine Flute-player says, "LET HIM NOT THINK OF ANYTHING," when he has once reached this state of peace within.