

Throughout the Geeta, so far, Krishna has been stressing the necessity of one quality, steadfastness (*yuktah*). A complete and exhaustive definition has not so far been given to explain this crucial term, although sufficient hints have been thrown in here and there, to indicate the nature of the man who is steadfast in devotion and *Yoga*; here we have almost a complete definition of it.

When the mind is completely under control, the stanza claims, it "RESTS SERENELY IN THE SELF ALONE." A little reflection can bring the truth of the statement into our easy comprehension. An uncontrolled mind is one which frantically gallops on, seeking satisfaction among the sense-objects. We have already been told that the mind can be withdrawn from its preoccupations with its usual sense-objects, only when it is firmly tied down to the contemplation of the Self, which is the Eternal Substratum, the Conscious Principle that illumines all perceptions and experiences. Naturally therefore, a mind that is fully controlled is a mind which has lost itself, as it were, in the steady and continuous contemplation upon the Self.

The above explanation is endorsed by the second line of the stanza which gives us an inkling as to the means by which we can fix our mind on the Supreme. "FREE FROM LONGING AFTER ALL DESIRES" --- is the means that has been suggested repeatedly throughout the Lord's Song. It is unfortunate that hasty commentators have unconsciously, come to over-emphasize the "renunciation of all desires" as the cardinal virtue in Hinduism. There is