

भाष्यम्—अथासां निरोधे क उपाय इति—

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

चित्तनदी नाम उभयतोवाहिनी, वहति कल्याणाय, वहति पापाय च ।  
या तु कैवल्यप्राग्भारा विवेकविषयनिम्ना सा कल्याणवहा । संसारप्राग्भारा  
अविवेकविषयनिम्ना पापवहा । तत्र वैराग्येण विषयस्रोतः खिलीक्रियते, विवेक-  
दर्शनाभ्यासेन विवेकस्रोत उद्घाट्यते । इत्युभयाधीनश्चित्तवृत्ति-निरोधः ॥ १२ ॥

What are the means of stopping them ?

**By Practice And Detachment They Can Be Stopped. 12.**

The river called mind flows in both directions—  
towards good and towards evil. That which flows  
down the plane of Viveka or discriminative knowledge  
ending in the plateau of Kaivalya or Isolation, leads  
unto good ; while that which flows up to the plateau  
of re-birth down the plane of non-discrimination leads  
unto evil. Among these, the flow towards sense-objects  
is thinned by renunciation, and development of a habit  
of discrimination opens the floodgate of discriminative  
knowledge. The stopping of mental modifications is  
thus dependent upon both (1).

(1) Practice and renunciation are the commonest means  
of attaining Mokṣa or salvation. Other methods are included  
in them. These two principles of Yoga have been quoted in  
Śrīmad Bhāgavat-Gītā. Because it is the principal thing, the  
commentator has mentioned only the practice of discriminative  
knowledge. One will get as much benefit as one practises.  
Concentration with austerities is the subject of practice. One  
should not be deterred on account of the difficulties in the  
way but proceed steadfastly. Many, finding the path of  
practice difficult and not being able to subdue the tumult of  
the inner nature, try to find solace in the idea "I am following  
the path of attachment being impelled by God". But it  
should be remembered that whether under God's direction or  
otherwise, the result of practising evil is bound to be misery,