

How to achieve the perfect mental equipoise which has been indicated in the previous stanzas, should be the question that must agitate the minds of all true seekers. Here, as a summary, with lots of dots and dashes, Krishna is giving the scheme of practice, by which every diligent pursuer can gain a complete integration. These two stanzas become rough notes to be enlarged and exhausted with details and descriptions in the next chapter.

The external world-of-objects, it has already been said, cannot by itself bring any disturbance to any one of us. It is only when we are in contact with the world-of-objects that we suffer the agitations in life. So long as we are standing on the bank of a river or on the seashore, the waves in the water cannot buffet us. It is only when we are in contact with them that we will be tossed hither and thither. Forms, sounds, tastes, smells and touches constantly bring their objects to agitate the mind, but we shall get agitated by them only when we are identifying ourselves with our mental conditions. If we, therefore, shut out the external object --- not by physical methods such as plugging the ears, but by a discreet intellectual detachment from our mental reactions to the external world-of-objects --- we shall discover in ourselves, the necessary tranquillity to start meditation.

It is a great mistake that seekers often take the foregoing instruction too literally. They converge their eye-balls and gaze towards the space between the eye-brows for the purpose of meditation. This is an exaggeration, though it