

unhealthy as to continue disturbing the mind with activities after having reached the second stage, where, we are told, quiescence is the means for gathering speed in our flight through meditation. Naturally, it is necessary for the seeker to know when exactly he reaches the second stage, indicated here by the term *Yogarudhah*.

In this stanza, Krishna is pointing out the physical and mental conditions of one who has broken in the stead of his mind and ridden it. He says that when one is feeling no mental attachments, either to the sense-objects or to the actions in the outer world, it is one of the symptoms of perfect mastery over the mind. This should not be overstressed to a dreary literal meaning, making it a grotesque caricature of Truth. It only means that the mind of a seeker in the meditation seat is so perfectly withdrawn from the external world of sense-objects and activities, that it is perfect in its equipoise at the time of self-application. The sense-organs can run into the channels of sense-objects only when the mind is flowing out of the organs. If the mind is kept engaged in the contemplation of a great Truth, providing a larger quota of an ampler joy in the inner bosom, it will no more go hunting for bits of joy in the gutters of sensuality. A well-fed pet dog will not seek the public dust-bins for its food.

When thus the mind is not gushing out either through the sense-channels or through the fields of its ego-centric activities, it becomes completely engaged in the contemplation of the greater truth --- the Self. Here the