

We must note that all these terms used here are expressions borrowed from our *Upanishads* to indicate that which provides the Eternal substratum for the ever-changing universe of names and forms, behaviours and happenings, perceptions and feelings, thoughts and experiences. Meditation upon the Lord, symbolised-in-the-form, demands three unavoidable conditions.

HAVING RESTRAINED ALL THE SENSES --- To dissipate our energies through the sense organs is the vulgar hobby of the thoughtless mortal. A seeker, who is aspiring to reach the summit of Perfection and rule over the state of deathless joy, must necessarily curtail such dissipations and redirect the energies so conserved for the higher flight. The sense organs are the real gateways through which the disturbing world of plurality steals in, to storm our inner bosom and plunge us into destruction. It is again through the organs-of-action that the mind gushes out into the world-of-objects. These two transactions break up our harmonious equipoise and steady balance. Krishna rightly emphasizes here that, if a meditator is to succeed in the 'Path-of-Meditation' he must cultivate a habit of living with his senses in control.

ALWAYS EQUANIMOUS --- The second of the conditions that has been prescribed here by the Lord for a successful meditator is his intellectual equanimity in all conditions and experiences. It is very foolish indeed for a thinker to hope for a condition in life, wherein no disturbance from the outer world can reach him to distract his meditation.