

Every student who tries to understand the above two verses and tries to put them into practice will despair at his own incapacity to control the mind and fix it constantly in the contemplation of the Self. In utter despair, every seeker will realise that the mind irresistibly wanders away from its point-of-concentration because the mind is, by its very nature, "restless" (*Chanchala*) and "unsteady" (*A-sthira*). It can neither constantly think of one object nor consistently think of different objects. By these two terms qualifying the mind --- restlessness and unsteadiness --- Krishna has brought out a vivid and a very realistic picture of the mind, as it is experienced by all true seekers striving on the path of Meditation. These two phrases are so impressive that later on Arjuna himself, while crystallising his doubts into language, uses them quite naturally.

Thus, during practice, even though the seeker has brought his sense-organs to a large extent under his control, still the mind, disturbed by the memories of its past experiences, will shoot out in search of sense-objects. These are the moments of dejection and despair for the seekers. These wanderings of the mind may be due to very many reasons: the memory of the past, the vicinity of some tempting objects, the association of ideas, some attachment or aversion, or maybe, even the very spiritual aspiration of the seeker. Lord Krishna's instruction here is very categorical and all-embracing. He says "WHATEVER BE THE REASON BECAUSE OF WHICH THE RESTLESS AND THE UNSTEADY MIND WANDERS AWAY," the