

serenity or composure. Mind runs out through the sense organs into the sensual fields to eke out its satisfactions.

The driving force that sets the mind on its endless errands is an intellect, ever seething with desires. Quietude of the mind can be gained only when it is protected from both the inflow of the stimuli from the tempting sense-objects of the outer world, and the whipping desires that march out from the intellect to drive the mind out into the fields-of-enjoyment. In fact, a seeker who has discovered for himself a divine ideal --- in the contemplation of which his mind forgets to run about, or his intellect overlooks to send out new desires --- alone can hope to win the serenity of the mind (*Manah-prasada*).

KINDNESS (*Soumyatvam*) --- That warm feeling of affection for all, which readily rises in a heart of true devotion and love, is kindness. And that kindly seeker who lives in this divine attitude towards all things and beings around, will have no chance of entertaining the feeling that he is outrageously molested by, or even temporarily upset with his environment.

SILENCE (*Mouna*) --- We have already noted that "not speaking" is not "Mouna." In this stanza, while enumerating the "austerities of the mind," Lord Krishna speaks of "silence." It is neither a contradiction, nor a mistake. Silence of speech must arise from the relative silence of the mind. Thus *Mouna* means that noiseless inner calm, which one comes to experience when