

of thinking; and this is maintained by disallowing the mind to run into dissimilar thought-channels. Meditation, therefore, must of necessity start with an effort on the part of the meditator to fix his mind upon some object of contemplation. The Art of Meditation can be classified under different types, according to the nature of the object of contemplation chosen and according to the nature of the persuasions adopted in curtailing the mind from its mad roamings.

Thus we have, in the tradition of our practices, meditations prescribed upon a symbol, on the God-principle with a form, on the teacher, on the *Kundalini*, on any of the great elements, or on a chosen scriptural text. Accordingly, the practitioners may be considered as followers of different kinds of meditation. The Singer of the Geeta is trying to indicate here, who exactly is to be considered as the best and the most successful meditator among the types mentioned above.

In this concluding stanza of the chapter, the Lord insists that of all the meditators, he who "WITH HIS INNER-SELF (MIND-AND-INTELLECT) MERGED IN THE SELF, AND WITH '*SHRADDHA*' DEVOTES HIMSELF TO THE SELF, IS THE MOST FIRM AND STEADFAST MEDITATOR." The pregnant suggestions contained in this stanza can fill volumes, inasmuch as it is a summary of the entire *Yoga Shastra*. Naturally therefore, Lord Krishna dedicates the entire length of the next chapter as an annotation to this *mantra*-like stanza.