

## Śloka 24

संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

*saṁkalpaprabhavān kāmān---styaktvā sarvā-naśeṣataḥ*  
*manasaivendriyagrāmam viniyamya samantataḥ*

संकल्पप्रभवान्

*saṁkalpaprabhavān*

born of imagination

कामान्

*kāmān*

desires

त्यक्त्वा

*tyaktvā*

having abandoned

सर्वान्

*sarvān*

all

अशेषतः

*aśeṣataḥ*

without reserve

मनसा

*manasā*

by the mind

एव

*eva*

even

इन्द्रियग्रामं

*indriyagrāmam*

the whole group of  
senses

विनियम्य

*viniyamya*

completely restraining

समन्ततः

*samantataḥ*

from all sides

## VERSES 24-25

*Further Instructions Regarding Yoga*

24

**Renouncing completely all the desires that arise from the thoughts of imagination (of the world), and fully restraining the whole group of senses by the mind from all sides;**

The mind works through the sense organs to contact and enjoy the world of objects. Desire for an object arises in the mind when the object is perceived as a source of enjoyment. Desire creates attachment to objects and disturbs the placidity of mind; in this way the mind becomes trapped by desire. Therefore, a yogi is instructed to renounce completely all desires that are born of imagination of the world. When the desires that disturb the mind are totally renounced, the mind becomes serene and develops the strength to control the outgoing nature of the senses from every direction.

The sense organs and their objects (sound, touch, form, taste, and smell) always work together. The mind supports the activity of the sense organs and their objects, and they cannot function without its support.

All desires are eliminated when the mind becomes unattached to outer objects through the practice of meditation, observance of austerities, and the understanding that attachment to worldly objects brings nothing but pain and suffering. In the absence of desires and attachments, the mind discovers its own strength to control the senses. The senses then become incapable of pulling the mind out to the world, and, instead, start following the unattached mind. In this way all the senses are completely restrained from all sides by the mind renouncing the desires that arise from thoughts of the world (*samkalpa*).

## Śloka 25

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

*śanaiḥ śanair-uparamed---buddhyā dhṛtigrhītayā*  
*ātmasamstham manaḥ kṛtvā na kiñcidapi cintayet*

शनैः	<i>śanaiḥ</i>	gradually
शनैः	<i>śanaiḥ</i>	gradually
उपरमेत्	<i>uparamet</i>	let him attain quietude
बुद्ध्या	<i>buddhyā</i>	by the intellect
धृति गृहीतया	<i>dhṛti grhītayā</i>	held in firmness
आत्म संस्थम्	<i>ātma samstham</i>	placed in the self
मनः	<i>manaḥ</i>	the mind
कृत्वा	<i>kṛtvā</i>	having made
न	<i>na</i>	not
किञ्चित्	<i>kiñcit</i>	anything
अपि	<i>api</i>	even
चिन्तयेत्	<i>cintayet</i>	let him think

**let him attain calmness, little by little, by means of firm intellect with the mind fixed on the Self without thinking of anything else.**

The preceding verse explained that in order to develop meditation, a yogi should abandon all desire and use the mind to restrain the senses from all sides. In this verse a method of controlling the mind through the use of discriminative intellect is given so that one may attain total quietude.

The mind works in the outer world through the senses, so the senses are extensions of the mind. Therefore, the mind alone can control the senses and the desires for which the senses function in the world. Through the control of the sense organs and the removal of desire, the mind attains a state of placidity. The mind of the meditator separates itself from outer objects, but it does not immediately attain complete placidity. To attain total quietude, the discriminative intellect is used to restrain the mind, because it is subtler than the mind and the mind depends on the intellect in all of its activities.

How does the discriminative intellect restrain the flow of thoughts, which is called mind, toward outer objects? The mind cannot be restrained without fixing it completely on one object. Using the discriminative intellect, the mind's object, which consists of the entire world of objects, is replaced by the Self or God. The discriminative intellect is used to firmly fix the constant thought of the Self in the mind. Through steady contemplation on the Self, without thinking of past memories or creating new imagination of the future, the mind is fully restrained and merges in total quietude.

## Śloka 26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

*yato yato niścarati manaścañcalam-asthiram*  
*tatastato niyamya itad---ātmanyeva vaśam nayet*

यतः यतः	<i>yataḥ yataḥ</i>	from whatever cause
निश्चरति	<i>niścarati</i>	wanders away
मनः	<i>manaḥ</i>	mind
चञ्चलम्	<i>cañcalam</i>	restless
अस्थिरम्	<i>asthiram</i>	unsteady
ततः ततः	<i>tataḥ tataḥ</i>	from that
नियम्य	<i>niyamya</i>	having restrained
एतत्	<i>etat</i>	this
आत्मनि	<i>ātmani</i>	in the Self
एव	<i>eva</i>	alone
वशम्	<i>vaśam</i>	(under) control
नयेत्	<i>nayet</i>	let (him) bring

## VERSE 26

*Instruction Regarding Yoga For Those Who Have a Distracted Mind*

26

**By whatever cause the restless and unsteady mind wanders away from that, let him restrain it and bring it back under control of the Self alone.**

The mind wanders away during concentration because of its **restless and unsteady** nature. This is the distracted state of mind in which a yogi cannot concentrate on one object for long. The concentration of the yogi is disturbed by the thought of a different object and the mind goes toward it. However, the yogi's mind will not stay with that new object for long, and another thought will arise in the mind. In this way the mind will remain restless and unsteady. The appearance of new thoughts is the restless nature of the mind, and its moving from object to object is its unsteady nature.

One cause of the mind's wandering during concentration is the arising of a thought of a past experience, which may be negative or positive. Those memories bring the past into the present and the mind either enjoys those past experiences or, if the memory is negative, feels pain, sadness, and anger. The other cause of a wandering mind is when the mind slips away from concentration on the object and thinks of the future. This can take many forms such as the mind imagining ways to attain sensual pleasures, or thinking negatively about others in order to achieve one's own self-interest.

The Lord says that whatever the cause of the mind's wandering during concentration, the yogi should stop that wandering mind, **bring it back**, and fix it on the contemplation of the Self or God. Two things are very important for a yogi with a distracted mind to progress in meditation: 1) withdrawal of the wandering mind from its object of distraction, and 2) conscious effort to fix the mind in contemplation of the Self or God.

The mind is nothing other than the continuous flow of thoughts. When that flow of thoughts is stopped, then the mind does not exist as a separate entity. It is merged in the Self or God.

## Śloka 27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

*praśāntaman-asam hyenam yoginam sukhamuttamam  
upaiti śāntarajasam brahmabhūtam-akalmaṣam*

प्रशान्तमनसम्	<i>praśāntamanasam</i>	one of peaceful mind
हि	<i>hi</i>	verily
एनम्	<i>enam</i>	this
योगिनम्	<i>yoginam</i>	yogi
सुखम्	<i>sukham</i>	bliss
उत्तमम्	<i>uttamam</i>	supreme
उपैति	<i>upaiti</i>	comes
शान्तरजसम्	<i>śāntarajasam</i>	one whose passion is quietude
ब्रह्म भूतम्	<i>brahma bhūtam</i>	Brahma-becoming
अकल्मषम्	<i>akalmaṣam</i>	one who is free from sins

## VERSES 27-28

*Effect of Yoga of Meditation*

27

**Supreme bliss verily comes to this yogi whose mind is completely calm, whose passion is subdued, who is free from sin, and who has become Brahma.**

The previous verse said that a restless and unsteady mind that wanders away should be restrained by conscious effort, and the mind should be fixed on contemplation of the Self. By regularly making this effort in the practice of meditation, the mind gradually calms and in that peaceful state of mind the yogi starts experiencing the infinite nature of the Self.

In this verse four qualities that a yogi should achieve in order to attain supreme bliss are mentioned.

1) **who is free from sin** - All impurities of the mind are called sins. By the predominance of *tamas guṇa* the mind dwells in sloth, dullness, carelessness, inactivity, and infatuation, which delude the mind. When *tamas guṇa* is reduced, all the impurities that are its product become inactive. By the practice of sense control and concentration the mind of a yogi starts developing quietude.

2) **whose passion is subdued** - By the predominance of *rajas guṇa* the mind of a yogi dwells in passion, activity, restlessness, self-interest, attachment, and greed. When, by the practice of sense control and concentration, *rajas guṇa* is reduced, all of the different passions that are the product of *rajas guṇa* are subdued and the mind becomes calm.

3) **whose mind is completely calm** - When the impurities of *tamas guṇa* and passions of *rajas guṇa* are subdued, *sattva guṇa* predominates in the yogi's mind, and it then becomes dispassionate, steady, and serene.

4) **who has become Brahma** - As long as the products of *tamas* and *rajas guṇas* are active in the mind, the mind itself will continue to exist. The reflection of the Self in that mind functions as the ego, which is the enjoyer and sufferer of the activities of the *guṇas* and which also becomes the seeker of peace through meditation. When the mind is purified from the activities of *tamas* and *rajas guṇas*, it becomes completely calm. In the absence of their activities, the mind ceases to exist, and the ego, which is seeking peace, discovers itself as the Self (Brahma). That state of Self-realization is supreme bliss.