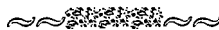


term ‘ātmasaṁstham’ means that instead of volatility, there should be steadfastness. As ‘This is a particular village’—when this assumption becomes firm, we have not to think of it again and again, similarly ‘God exists’—if this assumption is firmly rooted, then we’ll have not to think of His existence repeatedly. Therefore whatever is self-evident, what is the need to think of it? So by thinking of the self, the self is not realized because by thinking of the self, the thinker remains and existence of the non-self persists. When we assume the existence of the non-self, then we’ll renounce the none-self and think of the self.

‘Na kiñcidapi cintayet’—this is also known as ‘Cupa Sādhana’, ‘mūka satsaṅga’, and ‘acintya kā dhyāna’. In it there is neither ‘an action’ through the physical body nor there is ‘thinking’ through the subtle body nor ‘constancy’ (trance) through the causal body. In it senses are inactive, mind is also composed, intellect is also silent viz., there is no activity of the body, senses, mind and intellect. All are silent, no one speaks. Whatever was to be seen, has been seen; whatever was to be heard, has been heard, whatever was to be spoken, has been spoken; and whatever had to be done, has been done; now there is no interest (taste) in seeing, hearing, speaking and doing etc.,—in such a state ‘Cupa Sādhana’ (silent discipline) is practised. This discipline is superior even to trance because in it affinity for intellect and ego is renounced. In ‘samādhi’ (trance), ‘laya’, ‘vikṣepa’, ‘kaṣāya’ and ‘rasāsvāda’—these four flaws (obstacles) persist but ‘Cupa Sādhana’ is free from these flaws. ‘Cupa Sādhana’ (silent discipline) is devoid of Vṛtti.



Link:—What course a striver should adopt, if he is unable to attain tranquillity; is explained, in the next verse.

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

**yato yato niścarati manaścañcalamasthiram
tatastato niyamyaitadātmanyeva vaśam nayet**

By whatever cause, the restless and unsteady mind wanders away, he should restrain it and continually concentrate it, on God.* 26

Comment:—

'Yato yato niścarati manaścañcalamasthiram tatastato niyamyaitadātmanyeva vaśam nayet'—Mind does not remain steady, in the aim fixed by a striver. So it is called unsteady. It thinks of worldly pleasures, and objects so it is called, restless. It means, that it neither is fixed on God, nor renounces the world. Therefore, a striver should restrain the mind from worldly objects and thoughts, with discrimination, and place safely it at the feet of the Lord. He should be cautious in subduing the fickle and unsteady mind. He should, not be lax in it. It means, that a striver should understand, that the base and illuminator of those objects and thoughts, is only God. This is concentration on God.

Means to Concentrate the Mind on God

(i) A striver, should restrain the mind when it is diverted to persons, things and circumstances etc., and concentrate it, again and again, on God.

(ii) All the beings and things, in this universe are manifestations of God. So he should understand, that whatever thought comes to his mind, is nothing but God. Thus, he should concentrate his mind, on God.

(iii) Mental rubbish stored inside the mind begins to come out at the time of meditation, because when one was busy with other activities, it could not find an outlet. By thinking thus, a striver should not be perturbed. He should, rather continue his efforts to concentrate, his mind.

* In the whole of Gītā emphasis on practice has been laid only in this verse.

(iv) A striver cannot meditate on God, because he meditates on Him, by accepting himself as of the world, while really he is God's. Therefore, he should accept the reality, "I am only God's, and only God is mine. I am not of the body and the world, and the body and the world, are not mine." By accepting affinity for God, which is a reality the mind will automatically be concentrated on Him.

(v) A striver, should not leave any part of work, pending. He should, either do the work first, or remove its thought from his mind, and then start meditation on God, with a calm mind.

(vi) He should do away with all pursuits and distractions of the mind, by offering these as an oblation to the fire-god.

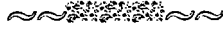
(vii) He should, wink his eyes several times and then shut these. By winking, as the outward scene is cut off, so are the pursuits and distractions of the mind, eliminated.

(viii) He should exhale air forcibly from his lungs two or three times, and then hold his breath as long as he can. Then, he should start breathing slowly and come to a natural state of breathing. By doing so, pursuits and distractions of the mind, disappear.

Appendix—If according to the preceding verse, a striver may not practise silent discipline, then he should restrain the mind from worldly objects and thoughts, and concentrate it on God. An excellent means to fix the mind on God is that wherever the mind wanders, there he should perceive (see) God and whatever thoughts come to the mind, they should be regarded as the manifestation of God.

There is a vital point that so long as a striver assumes any other entity besides God, his mind cannot be totally restrained. The reason is that so long as we recognize any other entity, attachment can't be totally wiped out and without total destruction of attachment, mind can't be totally controlled. If attachment persists, mind can be restrained to a certain extent by which worldly 'siddhis'—accomplishments are achieved but Divinity

is not attained. If any other entity is assumed, then the mind is controlled for sometime and then there is deviation viz., there are two states—trance and relapse. The reason is that without assuming the other entity, two states are not possible. Therefore the mind can be totally restrained by assuming that there is no any other entity besides God.



Link:—The result of concentration of mind on God, is explained, in the next two verses.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam
upaiti śāntarajasaṁ brahmabhūtamakalmaṣam

Great sāttvika happiness, truly comes to the Yogī, whose mind is calm, whose passions are subdued, and who is without sin. 27

Comment:—

'Praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam, upaiti śāntarajasaṁ brahmabhūtamakalmaṣam'—'Akalmaṣam' (sinless), is he, who is free from tamas disposition, such as obtuseness, inactivity, heedlessness and delusion (14/13).

'Śāntarajasaṁ' (whose passions are subdued), is he, whose rajas propensities, of greed, activity, undertaking of actions with a selfish motive, restlessness and a thirst for enjoyment, are subdued.

'Praśāntamanasaṁ' (one of peaceful mind), is he, whose mind, becomes calm because he renounces all tāmasika and rājasika passions, and is free from mundane pursuits and distractions. Here, the term 'Praśānta' means, that a Yogī, does not accept the mind as his own and so his mind, becomes free from attachment and aversion. Thus, his mind becomes calm, naturally.

'Enam' (this), has been used for the Yogī who attains