

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

tranquillity, as explained in the twenty-fifth verse. Such a Yogī, attains sāttvika happiness.

In the second half of the twenty-third verse, the Lord offers an inspiration to practise the Yoga of meditation, with determination. He, who practises this Yoga, verily attains sāttvika happiness. The term 'hi' used here denotes this certainty.

'Sukhamupaiti'—It means, that a Yogī has not to make effort to attain that Supreme Bliss, but it verily comes to him.



युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ
sukhena brahmasaṁsparśamatyantam sukhamaśnute

The sinless Yogī thus, submerging his self always in God, easily enjoys, the infinite bliss of oneness with the Brahma (the Absolute). 28

Comment:—

'Yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ'—Here the term 'Yuñjan' does not mean, to fix the mind on God through practice. It signifies one's identity, with God. This identification is not through mental pursuits. A Yogī constantly unites his self with God, and thus becomes free from the feelings of egoism, and mineness. This freedom from mineness and egoism, means freedom from sins, as affinity of egoism and mineness, with the world is the root of sins.

The phrase 'Yuñjannevam', in the fifteenth verse, has been used for the Lord with attributes, while here it has been used for the Absolute viz., the Lord without attributes. Similarly, in the fifteenth verse, emphasis has been laid to fix the mind on God, through practice, by the term 'Niyatamānaṣaḥ', while here by the expression 'Vigatakalmaṣaḥ', emphasis has been laid on