

out, in the tenth verse of this chapter.

Appendix—To consider any special trait as one's own is to invite demoniac nature in oneself. Therefore the Lord by the term 'matparaḥ' mentions that the striver following the path of meditation should depend on Him. By depending on God, evils (flaws) are quickly removed and the striver is not proud of his speciality. This is the special trait of devotion.

In this verse 'mana' and 'citta'—these are two terms which are synonyms have been used. With 'mana' anything is reflected upon time and again and with 'citta' only one thing is thought of. Therefore here the expression 'manaḥ saṁnyamya maccitaḥ' means that the world should not be reflected upon viz., detach 'mana' from the world and with 'citta' he should think of God viz., concentrate 'citta' on God.



युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

yuñjannevaṁ sadātmānaṁ yogī niyatamānasah
śāntiṁ nirvāṇaparamāṁ matsaṁsthāmadhigacchati

Thus, constantly meditating on Me, the Yogī of controlled mind attains everlasting peace, (Supreme Bliss) abiding in Me (Nirvāṇa). 15

Comment:—

'Yogī niyatamānasah'—One, who has controlled his mind is called 'Niyatamānasah'. A Yogī's mind, can be subdued, only if his exclusive aim is God-realization, without having any affinity for the world. Affinity for the world, does not allow the mind to be subdued.

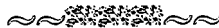
A striver commits an error, if he thinks that he is a householder, having some caste, creed and colour etc. Thus he cannot meditate. A striver, should think that he is a striver,

whose only aim is to meditate on God. His aim is not to attain, mystic power. Thus, by changing his 'T'ness, he will be able to concentrate his mind, on God. With the change of 'T' sense, the inner sense would automatically change.

'Yuñjannevaṁ sadātmānam'—The word 'Evam' (thus), has been used for meditation and concentration of mind, described from the tenth to the fourteenth verses.

'Yuñjan ātmānam' means, that a striver should concentrate his mind on God, diverting it from the world. 'Sadā' means that he should practise meditation regularly, in seclusion and daily life, always having the aim of God-realization. Such practice, leads to an early success.

'Śāntim nirvāṇaparamāṁ matsamsthāmadhigacchati'—This is a state, when established, nothing further remains to be attained. This state, is called Supreme-Peace or Supreme-Bliss or emancipation or salvation. A striver, attains peace by breaking off affinity with the world, while he attains Supreme-Peace, by attaining God-realization. The process of meditation, culminates in 'Nirvikalpa sthiti', (state of mind where there is absence of all thoughts). But, this is also a state, as it does not remain constant, as there is deviation from it, at times. This is not God-realization. Further to it, there is 'Nirvikalpa bodha', which is Self-realization (God-realization). This is called Supreme-Peace. The same Supreme-Peace (in 5/12) has been called, 'Naiṣṭhikīm Śāntim' (final peace) and (in 9/31) 'Śāśvacchānti' (Eternal Peace).



Link:—In the next two verses, there is the description of the regulations, that a Yogī has to observe, in his earthly life.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।

न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥