

the Self, it ceases to deviate into sense-indulgence. Constant thought of the Lord excludes all other thoughts from the mind.

Mind is the main factor in you. As is your mind, so are you: It may be compared to a washed white cloth which is capable of taking any dye dipped in. When you have learnt a new language you cannot help uttering a few words from it in your conversation. Contact with the undesirables contaminates the mind. Holy company on the other hand elevates it.

— Sri Ramakrishna

Since the Lord has sanctioned the attainment of quietude little by little, the *sadhaka* is likely to lapse into mediocrity. He may slacken his endeavours with the consolation that in some distant future at least, he will attain perfection in yoga. But such a set back is not sanctioned by the Lord. He exhorts:—

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६

यतः यतः निस्-चरति मनः चञ्चलम् अ-स्थिरम् ।

ततः ततः नि-यम्य-य एतत् आत्मनि एव वशम् नय-येत् ॥

*yato-yato niścarati manaś cañcalam asthiram ।*

*tatas-tato niyamyai 'tad ātmany eva vaśam nayet ॥*

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

By whatever cause the wavering and unsteady mind wanders away, let him curb it from that and subjugate it solely to the Self,