

while the practice of good would lead to happiness. In fact, the development of the feeling that "I am doing everything at the bidding of God" is a matter of practice. If this feeling prevails in one's all actions, then there would be justification for such an attitude and it would be a blessing. But if it is used for justifying actions under the promptings of violent passions, then what else than dire misery can be hoped for ?

तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

भाष्यम्—चित्तस्य अवृत्तिकस्य प्रशान्तवाहिता स्थितिः, तदर्थः प्रयत्नः वीर्यमुत्साहः तत्सम्पिपादयिषया तत्साधनानुष्ठानमभ्यासः ॥ १३ ॥

**Exertion To Acquire Sthiti Or A Tranquil Flow Of Mind Devoid Of Fluctuations Is Called Practice. 13.**

Absence of fluctuations or undisturbed calmness of the mind (1) is called Sthiti or tranquility. The effort, the energy and the enthusiasm, *i.e.* the repeated attempt for attaining that state is called practice.

(1) The flow of the mind as devoid of all fluctuations is called Praśānta-Vāhitā. That is the highest form in which a mind can exist ; the other forms of calmness are only secondary. As the practice improves, the tranquility also increases. Aiming at Praśānta-Vāhitā the effort to stay in the placid stage which has been reached is called practice. When the effort is made with energy and enthusiasm the practice soon becomes firm. In the Muṇḍaka Upaniṣad it is stated, "This Self is not realised by one who has no energy, nor by one who is subject to delusion nor by knowledge devoid of real renunciation but when the wise man exerts himself in this way, his soul reaches the abode of Brahman".

स तु दीर्घकालनिरंतर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

भाष्यम्—दीर्घकालासेवितो निरंतरासेवितस्तपसा ब्रह्मचर्येण विद्यया श्रद्धया च सम्पादितः सत्कारवान् दृढभूमिर्भवति. व्युत्थानसंस्कारेण द्रागित्येव अनभिभूत-विषय इत्यर्थः ॥ १४ ॥