

प्र-शान्त-आत्मा वि-गम्-त-मीः ब्रह्म-चारि-व्रते स्थितः ।

मनः सम-यम्-थ मद्-चित्तः युज्-तः आस-ईत मद्-परः ॥

prasāntātmā vigatabhīr brahmacārivrate sthitaḥ ।

manaḥ saṁyamya maccitto yukta āsīta matparaḥ ॥

प्रशान्तात्मा *prasāntātmā* serene-minded विगतभीः *vigatabhīḥ* fearless ब्रह्मचारिव्रते *brahmacāri vrate* in the vow of Brahmacharya स्थितः *sthitaḥ* firm मनः *manaḥ* the mind संयम्य *saṁyamya* having controlled मच्चित्तः *maccittaḥ* thinking on Me युक्तः *yuktaḥ* balanced आसीत् *āsīta* let him sit मत्परः *matparaḥ* having Me as the Supreme Goal

Serene and fearless, firm in the vow of a Brahmachari, subdued in mind, he should sit in yoga thinking on Me and intent on Me alone. **14**

That mind is said to be serene, which is as placid as a rippleless lake. As there is in the yogi a heroic deliberation to train the mind this way, fear finds no place in him. He is a Brahmachari who, untouched by lust, is pure as a baby in thought, word and deed. As his mind has not been allowed to become Satanic, subjugation of the mind is a matter of course with him. No two conflicting things simultancously occupy one's mind. The yogi's mind is dedicated to serve and commune with Paramatman only. He is therefore ever intent on Iswara.

When a person observes the vow of Brahmacharya rigidly for twelve years he develops a new sensory nerve known as *Medhanadi*. It is the intuitive faculty. Intricate and knotty problems of life are no problems to him. That penetrating faculty makes it possible for him to intuit Iswara as well, it being the acme of enlightenment.