

23. One should know that severance of contact with sorrow to be what is called Yog. That Yog has to be practised with perseverance and with an undepressed heart.

*Vidyāt*, one should know; *tat*, that; *duhkha-saṁYog-viYogm*, severance (*viYog*) of contact (*saṁYog*) with sorrow (*duhkha*); to be verily *Yog-sanjñitam*, what is called Yog—that is one should know it through a negative definition.

After concluding the topic of the result of Yog, the need for pursuing Yog is again being spoken of in another way in order to enjoin ‘perseverance’ and ‘freedom from depression’ as the disciplines for Yog: *Sah*, that; *Yogh*, Yog, which has the results as stated above; *yoktavyah*, has to be practised; *niścayena*, with perseverance; and *anirvinnacetasā*, with an undepressed heart. That which is not (a) depressed (*nirvinnam*) is *anirvinnam*. What is that? The heart. (One has to practise Yog) with that heart which is free from depression. This is the meaning.

Again,

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

24. By totally eschewing all desires which arise from thoughts, and restraining with the mind itself all the organs from every side;

25. One should gradually withdraw with the intellect endowed with steadiness. Making the mind fixed in the Self, one should not think of anything whatsoever.

*Tyaktvā*, by eschewing; *aśesatah*, totally, without a trace; *sarvān*, all; the *kāmān*, desires; *sankalpa-prabhavān*, which arise from thoughts; and further, *viniyamya*, restraining; *manasā eva*, with the mind itself, with the mind endued with discrimination; *indriya-grāmam*, all the organs; *samantatah*, from every side; *uparamet*, one