

वीतरागविषयं वा चित्तम् ॥ ३७ ॥

भाष्यम्—वीतरागचित्तालम्बनोपरक्तं वा योगिनश्चित्तं स्थितिपदं लभत इति ॥ ३७ ॥

**Or (Contemplating) On A Mind Which Is Free From Desires
(The Devotee's Mind Gets Fixed). 37.**

If a Yogin meditates on the mind of a passionless person he also attains stability of mind (1).

(1) A mind full of passion or desires finds it easy to think of objects but finds it difficult to get into a carefree self-centred state, whereas a mind free from passion finds it easy to be unattached and free. Fully realising what that state is, if the mind is set thinking on that, and that habit is assiduously cultivated then the mind gradually gets steady.

If contact is established with a desireless saint, his carefree, non-desiring mien will give an idea of what the attitude of desirelessness is. Further, imagining the desireless mind of Hiranyagarbha and others, if one's mind is fixed on its contemplation then the result will be the same.

If one's own mind can be freed of desires, and thus free from thought, and if that state of the mind can be mastered by practice, then the mind can also become free from attachment to objects. This is really practising detachment.

स्वप्ननिद्राज्ञानालम्बनं वा ॥ ३८ ॥

भाष्यम्—स्वप्नज्ञानालम्बननिद्राज्ञानालम्बनं वा तदाकारं योगिनश्चित्तं स्थितिपदं लभत इति ॥ ३८ ॥

**Or By Taking As The Object Of Meditation The Images Of
Dreams Or The State Of Dreamless Sleep (The Mind
Of The Yogin Gets Stabilised). 38.**

The Yogin who adopts for purposes of contemplation the images of dreams or the state of dreamless sleep can also get stability of mind (1).