

With the intellect set in patience, with the mind fastened on the Self, let him attain quietude by degrees : let him not think of anything.

यतो यतो निश्चरति मनश्चंचलमस्थिरम् ॥
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

VI. 26.

चंचलं Restless अस्थिरं unsteady मनः mind यतः यतः from whatever (reason) निश्चरति wanders away ततः ततः from that एतत् this (मनः mind) नियम्य curbing आत्मनि in the Self एव alone वशं subjugation नयेत् should bring.

Through whatever reason the restless, unsteady mind wanders away, let him curbing it from that, bring it under the subjugation of the Self alone.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ॥
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

VI. 27.

प्रशान्तमनसं One of perfectly tranquil mind शान्तरजसं one whose passions are quieted अकल्मषं one who is free from taint ब्रह्मभूतस् Brahman-become एनं this योगिनं Yogin हि verily उत्तमं supreme सुखं bliss उपैति comes.

Verily, the supreme bliss comes to that Yogī, of perfectly tranquil mind, and passions quieted, Brahman-become, and freed from taint.

[*Brahman-become i. e.*, one who has realised that all is Brahman.

Taint—of good and evil.]