

should withdraw, abstain; *śanaih śanaih*, gradually, not suddenly;—with what?—*buddhyā*, with the intellect;—possessed of what distinction?—*dhṛti-grhīṭayā*, endowed with steadiness, that is with fortitude.

*Kṛtvā*, making *manah*, the mind; *ātma-saṁstham*, fixed in the Self, with the idea, ‘The Self alone is all; there is nothing apart from It’—thus fixing the mind on the Self; *na cintayet*, one should not think of; *kiñcit api*, anything whatsoever.

This is the highest instruction about Yog.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

26. (The yogī) should bring (this mind) under the subjugation of the Self Itself, by restraining it from all those causes whatever due to which the restless, unsteady mind wanders away.

In the beginning, the yogī who is thus engaged in making the mind established in the Self, *etat vaśam nayet*, should bring this (mind) under the subjugation; *ātmani eva*, of the Self Itself; *niyamya*, by restraining; *etat*, it; *tatah tatah*, from all those causes whatever, namely sound etc.; *yatah yatah*, due to which, due to whatever objects like sound etc.; the *cañcalam*, restless, very restless; and therefore *asthiram*, unsteady; *manah*, mind; *niścarati*, wanders away, goes out due to its inherent defects. (It should be restrained) by ascertaining through discrimination those causes to be mere appearances, and with an attitude of detachment. Thus, through the power of practice of Yog, the mind of the yogī merges in the Self Itself.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

27. Supreme Bliss comes to this yogī alone whose mind has become perfectly tranquil, whose (quality of) *rajas* has been