

the fourth chapter, by 'jñānadīpīte'.



*Link:—The state, in which perfection is attained, is described in the next verse.*

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

yatroparamate cittam niruddham yogasevayā  
yatra caivātmanātmānam paśyannātmani tuṣyati

When the mind, disciplined by the practice of Yoga becomes tranquil and when the Yogī beholding the Self (Ātman) by his Self, he is contented in the self. 20

*Comment:—*

'Yatroparamate cittam niruddham yogasevayā, yatra caivātmanātmānam paśyannātmani tuṣyati'—The determination to practise meditation on the self is 'Dhāraṇā', while the continuous flow of the mind, towards the self, disregarding other thoughts, is called 'Dhyāna' (meditation). Meditation, has three aspects, the meditative, (one who meditates), the act of meditation and the aim to be achieved viz., self. So long as, there is knowledge about the three, it is meditation. But, when the mind gets so much engrossed, in the aim, that nothing remains except the aim, that state is called 'Samādhi' (trance). This is called 'Saṁprajñāta samādhi'. After practising it for a long time, it changes into 'Asaṁprajñāta samādhi'. The distinction between the two, is that in the former, consciousness of the trio, regarding by way of the object and its name and the relation between the name and the object of meditation, persists. But in the latter, only the object of meditation remains, by becoming oblivious of the two. The former, is also called 'ekāgra' (concentration of mind), while the latter 'niruddha' (tied up state).

The 'samādhi' (trance), of 'niruddha' state, (tied up state)

is also of two types—'sabīja' (with seed) and 'nirbīja' (without seed). In the former, because of subtle desire 'Siddhiyān', (accomplishments) appear. These accomplishments, are in the form of worldly riches, which are obstacles to God-realization or Self-realization. Therefore, regarding these as meaningless, a Yogī, becomes quite indifferent to them, and then he rises to the height of 'Nirbīja samādhi' (trance without seed), which in this verse has been referred to as 'Niruddham' (tied up state of trance).

In meditation, while having disinclination for the mundane, a striver gets joy or peace, which is far superior, to mundane pleasures. This joy, enhances as a striver rises to the higher states of trance, by practising meditation. While progressing he reaches the stage of 'Nirbīja samādhi' (trance without seed). If he does not enjoy ever that state of joy, then he is satisfied in the self by the self.

'Upamāte' (attains quietness) means, that mind, being insentient cannot catch the self, which is sentient. So, it becomes quiet and at that moment, a Yogī ceases all affinity for the mind.

'Tuṣyati' means, that he is not satisfied with anything, else, except the self.

The gist, of this verse is, that a Yogī realizes the self in him, by his own self, as the Self ever remains, the same. Our affinity, with the world, is the only obstacle to realize it. When by meditation the mind becomes tranquil a Yogī's affinity with the mind, and the world, is renounced and he realizes, the Self in his own self.

### An Exceptional Fact

The aim of human life, can be achieved by, both the Discipline of Meditation, as well as the Discipline of Action. But, there is a little difference between the two. In meditation, when the mind

of a striver becomes peaceful, and does not enjoy the state of trance, he is satisfied, in the self by the self. In the Discipline of Action, when a striver abandons all desires of the mind, he is satisfied in the self by the self (Gītā 2/55).

In the Discipline of Meditation, when the mind is absorbed in the Self, a Yogī experiences, trance. When he does not enjoy that state, his affinity with the mind is broken off, and he is satisfied in the self.

In the Discipline of Action, when there is tendency of all the actions, senses, mind, intellect and body etc., for the welfare of others, all desires, are abandoned. As soon as, desires are abandoned, the Yogī's affinity, with the mind is broken off, and he is satisfied in the self.

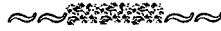
**Appendix**—The mind is not concentrated on the self, it can't reach the self but it becomes indifferent. The reason is that the mind belongs to a different class from that of the self. The mind is lower (insentient) nature and the self is higher (sentient) nature. Therefore the self rests in the self—'ātmanātmānaṁ paśyannātmānaṁ tuṣyati'.

'Beholding the self by the self' means that the self cannot be perceived by senses but it can be perceived only by the self. Whatever is thought of with the mind, that is only of sense-objects (the non-self), rather than of God. Whatever is determined with the intellect, is of the objects of the intellect, not of God. Whatever is described with the tongue, is of the objects of the tongue, not of God. It means that with the mind, intellect and tongue there is reflection, determination and description which are the evolutes of Prakṛti (non-self). But God is realized by having dissociation with the mind, intellect and tongue viz., by renouncing affinity with them.\*

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\* If there is the only aim of God-realization, then reflection, determination and description with the mind, intellect and tongue are not improper, but they became the means to the end. But if a striver gets satisfied in them and thinks that he has attained perfection, then that satiation becomes obstacle to his aim.

Here the Self-realization which is attained by the Discipline of meditation, the same is attained by Karmayoga (path of action) (Gītā 2/55). The difference is that 'Dhyānayoga' (Discipline of Meditation) is dependent on instruments (Karaṇasāpekṣa) while Karmayoga is a 'Karaṇanirapekṣa' (independent of instruments) discipline. In 'Karaṇasāpekṣa' discipline, renunciation of affinity for Matter (non-self) is delayed and there is possibility of a striver's deviation or downfall from Yoga.



*Link:—What happens, after the Yogī is satisfied in the self by the self, is described in the next verse.*

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

sukhamātyantikam yattadbuddhigrāhyamatīndriyam  
veti yatra na caivāyam sthitaścalati tattvataḥ

When he feels that supreme and transcendental bliss while his discrimination remains fully awakened, and wherein established, the said Yogī, never moves away from reality (tattva). 21

*Comment:—*

'Sukhamātyantikam yat'—The bliss which a Yogī feels, is infinite and there cannot be any bliss greater than this because it transcends the three attributes (modes) and is axiomatic. This bliss, has been called an imperishable bliss (5/21), infinite bliss (6/28) and absolute bliss (14/27).

This bliss, has been called infinite here, because, it is superior to Sāttvika joy, which is born of placidity of mind by meditation, on God. This infinite bliss, is not born, but it is unborn and axiomatic.

'Atīndriyam'—This supreme bliss, transcends sensual pleasures. It means, that it is superior to rājasika joy, which is derived from the contact of senses with their objects. It is beyond our