

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

yathā dīpo nivāstho neṅgate sopamā smṛtā
yogino yatacittasya yuñjato yogamātmanah

'As a lamp in a windless place, does not flicker', this is the simile used to describe the disciplined mind of a Yogī, practising meditation, on the Self. 19

Comment:—

'Yathā dīpo nivāstho neṅgate sopamā smṛtā, yogino yatacittasya yuñjato yogamātmanah'—As a flame of a lamp, in a place perfectly sheltered against wind, does not flicker, but remains steady, in the same way when the mind of a striver, rests in the Self alone, it becomes free, from all desires.

The Yogī, who has subdued his mind, is called 'Yatacittasya'. In the preceding verse, such controlled mind has been described as 'Viniyata'.

There is no place without wind, which exists everywhere. Somewhere, it is in its active form, while at other places, it is inactive. Here, the term 'Nivāsthaḥ', does not refer to total lack of wind, it rather refers, to the absence of its active state.

Now, a question may arise, why the mind has been compared, to the flame of a lamp which may flicker, and not to a mountain which neither flickers nor shakes. The answer is, that unlike a mountain, the mind does flicker like a flame. It is very difficult, to keep a flickering item steady. So, it has been compared to a flame. Secondly, as there is light in a flame, there is awareness of God, in the mind. Though, in sound sleep and a trance, there is an equal forgetfulness, of the world, yet, in sound sleep mind merges in ignorance, and so there is no awareness, of the self. In a trance the mind remains conscious of the Self. Due to these reasons, an illustration of the flame has been given, here. This fact, has also been pointed out, in the twenty-seventh verse of

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)