

Link:—In the preceding two verses, regulations that a Yogī has to observe, in his earthly life, have been described. Now, in the next verse, Lord Kṛṣṇa explains, when a striver, is said to be established in Yoga.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

yadā viniyataṁ cittamātmanyevāvaṭiṣṭhate
niḥspṛhaḥ sarvakāmebhyo yukta ityucyate tadā

When the perfectly controlled mind is fixed on the self (ātman) alone, free from desires for enjoyments, then the person is said to be, an achiever of Yoga. 18

Comment:—

[In this chapter, from the tenth to the thirteenth verses, there is description of the seat and posture suited to meditation. In fourteenth and fifteenth verses, there is description of meditation on God (with attributes and form), with its fruit. In, sixteenth and seventeenth verses, there is mention of regulations for all strivers of meditation. In the verses, from the eighteenth to the twenty-third, there is description of meditation of the self with its result.]

'Yadā viniyataṁ cittamātmanyevāvaṭiṣṭhate'—'When a well disciplined mind,* free from the thought of the world, gets established in the self, whichever remains the same, without any modification.' In the self, there is enjoyment or bliss which does not, let the mind deviate from it and thus the mind by having this relish, gets engrossed in it.

*The five stages of the mind are—'Mūḍha', 'Kṣipta', 'Vikṣipta' (confused), 'Ekāgra' (concentrated) and 'Niruddha' (tied up). In the first two stages a striver is not entitled for Yoga. The person with a Vikṣipta (confused) mind is entitled for Yoga, his mind sometimes rests but sometimes does not rest in the self. When the mind is concentrated, that is called 'Savikalpa samādhi'. But the next stage is when the mind is completely settled then that is called 'Nirvikalpa samādhi' or Yoga. Here in 'Viniyataṁ cittam' as well as in the fifteenth verse of this chapter, there is the hint of 'Savikalpa samādhi'.

'Niḥspṛhaḥ sarvakāmebhyo yukta ityucyate tadā'—When one is completely free, from desires for all objects and pleasures, here, as well as hereafter, he is called a Yogī.

The terms 'yadā' (when) and 'tadā' (then), denote that as soon as, a person with disciplined mind, rests in the self alone, free from desires for enjoyments, he becomes a Yogī.

An Exceptional Fact

In this verse, there are two important aspects—one is, that the mind should rest in the self, and the other is, that it should be free from desires, for all objects etc. It means, that when the mind gets focussed in self, it does not think of any objects, persons or circumstances etc., as it gets engrossed in the self. Similarly, if mind rests in the self, the Yogī, becomes completely free from all desires, lust and aspiration, etc. Not only this but he has no desire, even to have the bare necessities of life, and then he is a yogī, in the true sense of the term.

The same state, has been hinted at, in the fourth verse of this chapter, for a Karmayogī, when the Lord declares, "When a man ceases, to have attachment for sense-objects, or for actions and renounces all thoughts of the world, he is said to have attained, Yoga (6/4). The difference is, that a Karmayogī performs actions, for others only. So, he gets totally detached, from actions and objects. Then, he attains Yoga. A Dhyānayogī concentrates his mind on the self, and when the mind gets established in the self, he has no desire for actions and objects, not even, for the bare necessities of life. It means, that a Karmayogī's desires, are first wiped out and then he attains Yoga, while a Dhyānayogī's mind, first gets established in the self, and then his desires are wiped out. Thus, a Karmayogī applies his mind to the service of the world and gets established in the self, while along with the mind Dhyānayogī himself gets established in the self.

