

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥१९॥

19. As a lamp kept in a windless place does not flicker, such is the simile thought of for the yogī whose mind is under control, and who is engaged in concentration on the Self.

Yathā, as; a *dīpah*, lamp; *nivāta-sthah*, kept in a windless place; *na ingate*, does not flicker; *sā upamā*, such is the simile—that with which something is compared is an *upamā* (simile)—; *smṛta*, thought of, by the knowers of Yog who understand the movements of the mind; *yogīnah*, for the yogī; *yata-citasya*, whose mind is under control; and *yuñjatah*, who is engaged in; *Yogm*, concentration; *ātmanah*, on the Self, that is who is practising Self-absorption.

By dint of practising Yog thus, when the mind, comparable to a lamp in a windless place, becomes concentrated, then—

यत्रोपरमते चित्तं निरुद्धं योगसेवया । यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति॥२०॥

20. At the time when the mind restrained through the practice of Yog gets withdrawn, and just when by seeing the Self by the self one remains contented in the Self alone; (79)

Yatra, at the time when; *cittam*, the mind; *niruddham*, restrained, entirely prevented from wandering; *uparamate*, gets withdrawn; *Yog-sevayā*, through the practice of Yog; *ca*, and; *yatra eva*, just when, at the very moment when; *paśyan*, by seeing, by experiencing; *ātmānam*, the Self, which by nature is the supreme light of Consciousness; *ātmanā*, by the self, by the mind purified by concentration; *tusyati*, one remains contented, gets delighted; *ātmani eva*, in one's own Self alone—. (80)

Besides,

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