

Śloka 20

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

yatropara-mate c_ittam niruddham yo-gasevayā
yatra caivāt-manātmānam paśyannātma-ni tuṣyati

यत्र	<i>yatra</i>	where
उपरमते	<i>uparamate</i>	attains quietude
चित्तम्	<i>cittam</i>	mind
निरुद्धम्	<i>niruddham</i>	restrained
योगसेवया	<i>yogasevayā</i>	by the practice of yoga
यत्र	<i>yatra</i>	where
च	<i>ca</i>	and
एव	<i>eva</i>	only
आत्मना	<i>ātmanā</i>	by the self
आत्मानम्	<i>ātmānam</i>	the Self
पश्यन्	<i>paśyan</i>	seeing
आत्मनि	<i>ātmani</i>	in the Self
तुष्यति	<i>tuṣyati</i>	is satisfied

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The Stages of Progress Achieved by a Yogi Through Meditation

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When the mind, restrained by the practice of yoga, attains quietude, and when seeing the Self by the self, one is satisfied in the Self;

When the mind is completely restrained, as explained in verses 18-19, by the regular practice of meditation according to the rules described in verses 11-14, it attains absolute quietude. In that state the ego of individuality disassociates from its field of activity (the mind, body, and intellect) and rediscovers itself in its true nature, which is the Self. In the experience, or seeing, of the Self by the transcendent intellect (*sattva buddhi*), the yogi remains satisfied in infinite bliss because the aim of Self-realization is fulfilled and there is nothing else that needs to be fulfilled.

Śloka 21

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

*sukhamātyan-tikaṁ yattad buddhigrāhyamatīndriyam
vetti yatra na caivāyaṁ sthitaścala-ti tattvataḥ*

सुखम्	<i>sukham</i>	bliss
आत्यन्तिकम्	<i>ātyantikam</i>	infinite
यत्	<i>yat</i>	which
तत्	<i>tat</i>	that
बुद्धि ग्राह्यम्	<i>buddhi grāhyam</i>	that which can be grasped by reason, experienceable by the intellect
अतीन्द्रियम्	<i>atīndriyam</i>	transcending the senses, beyond the experience of the senses
वेत्ति	<i>vetti</i>	knows
यत्र	<i>yatra</i>	where
न	<i>na</i>	not
च	<i>ca</i>	and
एव	<i>eva</i>	even
अयम्	<i>ayam</i>	this
स्थितः	<i>sthitaḥ</i>	established
चलति	<i>calati</i>	moves
तत्त्वतः	<i>tattvataḥ</i>	from the reality

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when one (the yogi) feels that infinite bliss that is beyond the experience of the senses, which can only be grasped by the pure intellect, wherein established that one never moves from reality;

The bliss that is experienced by a yogi whose mind is absorbed in the Self is not an ordinary bliss that sometimes appears and is experienced, and at other times disappears. This bliss is infinite, eternal, and absolute. Ordinary experience of the outer world is achieved through the sense organs. The supreme bliss is beyond the sense organs. The bliss of the Self can only be experienced through pure intellect (*sattva buddhi*). In pure intellect there are no hindrances caused by *rajas* and *tamas guṇas*. *Rajas guṇa* by its nature colors objects and distorts the truth (*vikṣepa*), while *tamas guṇa* by its nature veils the truth (*avarṇa*). When *rajas* and *tamas guṇas* are overpowered by *sattva guṇa*, one develops infinite peace, which is the nature of the Self. In this way, by the transcendent intellect, the Self is experienced. Transcendent intellect means going beyond the range of *tamas* and *rajas guṇas*, which is the state of *sattva buddhi*.

A yogi who has experienced and is established in the bliss of the Self (God), which is infinite and supersensuous, never separates from that reality.

Śloka 22

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
 यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

yam labdhvā cā-param lābham manyate nā-dhikam tataḥ
yasmin sthito na duḥkhena guruṇāpi vicālyate

यम्	<i>yam</i>	which
लब्ध्वा	<i>labdhvā</i>	having obtained
च	<i>ca</i>	and
अपरम्	<i>aparam</i>	other
लाभम्	<i>lābham</i>	gain
मन्यते	<i>manyate</i>	thinks
न	<i>na</i>	not
अधिकम्	<i>adhikam</i>	greater
ततः	<i>tataḥ</i>	than that
यस्मिन्	<i>yasmin</i>	in which
स्थितः	<i>sthitaḥ</i>	established
न	<i>na</i>	not
दुःखेन	<i>duḥkhena</i>	by sorrow
गुरुणा	<i>guruṇā</i>	(by) heavy
अपि	<i>api</i>	even
विचाल्यते	<i>vicālyate</i>	is moved

which, having been obtained, (the yogi) thinks there is no other gain superior to it; and established in which, the yogi is not shaken, even by heavy sorrow;

A yogi who has purified the intellect by the regular practice of meditation, who has achieved quietude of the mind, and attained the infinite bliss of the Self, becomes content and thinks there is nothing superior to be gained. Worldly enjoyments and desire for name, fame, and wealth are worth nothing. Everything becomes insignificant in comparison to the infinite bliss of Self-realization, just as in the presence of the sun all other lights become dim. All worldly pleasures, entertainments, and joys become insignificant when one attains Self-realization.

When a yogi is established in Self-realization, all the yogi's doubts are gone. An average person in times of sorrow, distress, disease, or starvation doubts if a perfection free from all the afflictions of life can be achieved. A yogi who has attained Self-realization rises above the pairs of opposites. The yogi's mind becomes so dispassionate that all wants cease and the world, because of desires and attachments, is identified as unreal and the cause of all sorrows. When the mind identifies the world as unreal, how can any kind of worldly sorrow disturb the Self-realized yogi's mind?

Śloka 23

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

taṁ vidyād duḥ-khasaṁyoga---viyogaṁ yo-gasaṁjñitam
sa niścaye-na yuktavyo yogo'nirviṇ-ṇacetasā

तम्	<i>taṁ</i>	that
विद्यात्	<i>vidyāt</i>	let it be known
दुःख संयोग वियोगं		
	<i>duḥkha saṁyoga viyogaṁ</i>	a state of severance from union with pain
योग संज्ञितम्	<i>yoga saṁjñitam</i>	called yoga
सः	<i>saḥ</i>	that
निश्चयेन	<i>niścayena</i>	with determination
योक्तव्यः	<i>yuktavyaḥ</i>	should be practiced
योगः	<i>yogaḥ</i>	yoga
अनिर्विण्णचेतसा	<i>anirviṇṇacetasā</i>	with undesponding mind, undismayed mind

that state, called yoga, which is free from the union with suffering, should be known. This yoga should be practiced with determination and an undespairing mind.

Pain is caused by perceiving the world through the senses, mind, body, and intellect. The root cause of pain and suffering is the relationship between the soul and the world of objects, which binds the soul in ignorance. This ignorance is rooted in the concept that “I am this mind-body complex,” and is the cause of repeated birth and death. The union of the soul with the world of objects is a relationship of subject and object. When this relationship is severed, it brings an end to all pain and suffering forever. This state is called yoga.

The mind has a tendency to attach itself to objects by the mechanics of perceptions, feelings, and thoughts. If it is detached from one object, it will attach itself to another because the mind cannot exist unattached to an object. Therefore, in order to successfully detach the mind from worldly objects that are the cause of pain and suffering, one should attach the mind to the Self or God.

One can achieve success in the practice of meditation when one practices with full **determination and an undespairing mind**. At that point, knowledge of the real Self is attained by separating the mind from the unreal, the world of objects.

In **Yoga Sūtras** it is written, “The cause of all suffering is the contact between the subject and the object (II: 17). Ignorance is the root of that contact (II: 24). The termination of that contact between the subject and the object through the removal of ignorance is known as freedom, and that is the state of liberation of the seer (II: 25).”

In this verse Lord Kṛṣṇa gives the definition of yoga. He refers to *duḥkha sanyoga viyogam*, which means disunion from the union with pain. This state, *yogasamjñitam*, is yoga. The human mind, body, and intellect contact all worldly objects. As long as this contact is not severed there is suffering. As soon as this contact is removed there is the end of all suffering and liberation is attained.