

Physical exercise, as much as the spiritual *sadhanas*, is incumbent on the yogi; but it has to be resorted to, moderately. The duties of the yogi are very consequential and they have to be discharged meticulously and as regularly as the movements of the planets. The merit in him in the midst of these activities is, he is free from body-consciousness. Meditation therefore becomes easy and spontaneous to him. Pain is always associated with diseased body and mind. But the yogi takes no note of the body and he is sound in mind. Therefore yoga becomes the destroyer of pain to him.

When may it be said that the yogi is an adept in meditation? The clarification comes:—

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८

यदा वि-नि-यम्-तम् चित्तम् आत्मनि एव अव-तिष्ठते ।

निःस्पृहः सर्व-कामेभ्यः युक्-तः इति उच्यते तदा ॥

*yadā viniyatam cittam ātmany evā 'vatiṣṭhate ।*

*niḥsprhaḥ sarvakāmebhyo yukta-ity ucyate tadā ॥*

यदा *yadā* when विनियतम् *viniyatam* perfectly controlled चित्तम् *cittam* mind आत्मनि *ātmani* in the Self एव *eva* only अवतिष्ठते *avatiṣṭhate* rests निःस्पृहः *niḥsprhaḥ* free from longing सर्वकामेभ्यः *sarva kāmebhyaḥ* from all desires युक्तः *yuktaḥ* yogi इति *iti* thus उच्यते *ucyate* is said तदा *tadā* then

When the disciplined mind rests in the Self alone, free from desire for objects, then is one said to be established in yoga.