

yoga) तस्य *tasya* of him एव *eva* even शमः *śamaḥ* inaction (quiescence) कारणम् *kāraṇam* the cause उच्यते *ucyate* is said

Karma is said to be the means of the Muni who seeks to attain to yoga; serenity is said to be the means when he has attained to yoga. 3

He is a *Muni* in the making who applies himself ardently to the practice of meditation. Though practising regularly, his mind does not easily get concentrated. It wanders away in spite of himself. In that case the yogi ought to engage himself eagerly in karma yoga. The non-yogi who busies himself with the work he undertakes, is rewarded by nature with sound sleep at night. The yogi is busier definitely in the discharge of his duty, but with no attachment and selfish motive. Good concentrated meditation is the reward he gets for his disinterested work. He can know this fact by experience day by day. Clarity of mind is the result of deep meditation. It is this clarity that gets itself settled as serenity. Through proper meditation the mind gets poised in equilibrium. As the crystallization of a stuff takes place in a restful condition, so the mind gets fixed in equilibrium through meditation. On the attainment of serenity it becomes fit for all purposes personal and public. Deep meditation is the yogi's personal activity in which he delights in the sublimity of the Self. At other times the external work that he carries on is done to perfection. Serenity is the sure means for his attaining all these excellences.

Serenity is the foremost of all the accomplishments of the yogi. From this divine gift emanate