

whose sleep and wakefulness are temperate.

Yogh bhavati, Yog becomes; *duhkha-hā*, a destroyer of sorrow—that which destroys (*hanti*) all sorrows (*duhkhāni*)—, that is, Yog destroys all worldly sorrows; *yukta-āhāra-vihārasya*, of one whose eating and movements are regulated—*āhāra* (lit. food) means all that is gathered in, (78) and *vihāra* means moving about, walking; one for whom these two are regulated (*yukta*) is *yukta-āhāra-vihāra*—; and also *yukta-ceṣṭasya*, of one whose effort (*ceṣṭā*) is moderate (*yukta*); *karmasu*, in works; similarly, *yukta-svapna-avabodhasya*, of one whose sleep (*svapna*) and wakefulness (*avabodha*) are temperate (*yukta*), have regulated periods. To him whose eating and movements are regulated, whose effort in work is moderate, whose sleep and wakefulness are temperate, Yog becomes a destroyer of sorrows.

When does a man become concentrated? That is being presently stated:

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

18. A man who has become free from hankering for all desirable objects is then said to be Self-absorbed when the controlled mind rests in the Self alone.

A *yogī*, *nihsprhah*, who has become free from hankering, thirst; *sarva-kāmebhyah*, for all desirable objects, seen and unseen; is *tada*, then; *ucyate*, said to be; *yuktah*, Self-absorbed; *yadā*, when; the *vinīyatam*, controlled; *cittam*, mind, the mind that has been made fully one-pointed by giving up thought of external objects; *avatiṣṭhate*, rests; *ātmani eva*, in the non-dual Self alone, that is he gets established in his own Self.

An illustration in being given for the mind of that *yogī* which has become Self-absorbed:

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।