

worldly pleasures, or for God-realization. If it is used for worldly accomplishments, it cannot be helpful in self-purification or God-realization. But if it is used for God-realization, it will be conducive to God-realization.



समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

samaṁ kāyaśirogrīvaṁ dhārayannacalaṁ sthiraḥ
sampirekṣya nāsikāgraṁ svaṁ diśaścānavalokayan

Let him hold the trunk, head and neck straight and steady, gazing at the tip of his nose, without looking around. 13

Comment:—

'Samaṁ kāyaśirogrīvaṁ dhārayannacalam'—The portion of the body from the neck to waist, is called 'Kāya' (trunk), while the portion from neck to top is called, head. All postures are useful, from meditation and health point of view. Out of those postures, Lord Kṛṣṇa has taken the essential feature, necessary for meditation, i.e., to keep neck, back and head in a straight position. While meditating, the trunk, head and neck should be held straight, so that the spinal cord may remain vertical. In this posture, the mind becomes calm and concentrated quickly. If one bends forward, he feels drowsy, if he bends backward, there is stupor and if he bends sideways, he becomes capricious. If he feels drowsy, he should walk a little, and then again with a firm determination, should repractice meditation by holding the trunk, head and neck straight.

'Diśaścānavalokayan'—He should not look in any direction, because by looking here and there, the neck will bend, which will disturb his meditation. So the neck should be held straight.

'Sampirekṣya nāsikāgraṁ svam'—He should look at the tip of his nose, with his half-closed eyes. If he closes his eyes, he

may feel sleepy. But if the eyes are open, he is likely to look at the other objects within sight and so there may be distraction in meditation. Thus, Lord Kṛṣṇa means to say, that he should keep his eyes half-closed, because by doing so, the eye-balls assume steadiness and seem as if they are looking at the tip of the nose.

'Sthirah'—He should sit steady, without any activity of the body or senses, just like a statue continuously for three hours. Moreover, there should not be any activity of the mind also. By doing so, he will overcome the strain of the posture and will become 'Jitāsana' (conqueror of the posture).

Appendix—Here gazing at the tip of the nose is not important but concentration of the mind is important.



Link:—Blissful meditation (Yoga) on God, (endowed with attributes and form) and the good flowing out of it, have been explained, in the next two verses.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ १४ ॥

**praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ
manaḥ saṁyamya maccitto yukta āsīt matparaḥ**

Serene and fearless, firm in the vow of celibacy, with mind controlled, the vigilant Yogī should sit meditating on Me and having Me alone, as the Supreme Goal. 14

Comment:—

'Praśāntātmā'—Serene-minded, is he who is free from attachment and aversion. Attachment and aversion of the striver, whose aim is only God-realization, without having any worldly desire, (by becoming languid) perish, and with the disappearance of attachment and aversion, a striver attains peace, which is spontaneous. It means, that attachment and aversion, born of