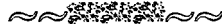


'Pratiṣṭhāpya sthiramāsanamātmanah'—The platform or the plank-bed, should be fixed firmly. Moreover it should belong to him and be used by him only, because there may be bacilli in it, of others, if it is used by them. Similarly, a striver should have his own rosary, a bag for the rosary, and a spoon, used in religious ceremonies etc. Not only this, but according to the ordinance of scriptures, a striver should not use the seat, shoes and shirts etc., of others, otherwise he has to be a sharer in their virtues and sins. One should not sit, on the seat of saints and ascetics because, it is a dishonour to them. If one touches their seats and clothes etc., with feet, then it is also, a sin.



तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युज्याद्योगमात्मविशुद्ध्ये ॥ १२ ॥

tatraikāgraṁ manaḥ kṛtvā yatacittendriyakriyaḥ
upaviśyāsane yuñjyādyogamātmaviśuddhaye

While seated on his seat, concentrating the mind and controlling the thinking faculty (citta) and the senses, he should practise Yoga, for self-purification. 12

Comment:—

[After explaining the kind of a seat, now Lord Kṛṣṇa, in the twelfth and thirteenth verses, explains the process, how one should practise meditation.]

'Tatra āsane'—This phrase, has been used for the seat with a Kuśa-grassmat, a deer-skin and a cloth, described in the previous verse.

'Upaviśya'—He should sit still on the seat, in a comfortable posture, as 'Siddhāsana', 'Padmāsana' or 'Sukhāsana', etc., without moving the body. It is said, about the posture that a striver should be able to sit in that posture continuously for three hours, without moving the body. By doing so, the mind and life-breath

naturally become calm, and free from volatility. Volatility of mind, does not allow the body to remain motionless. The motion of the body and urge for action do not allow the mind, to remain steady and calm. Therefore, it is very essential that the body should remain motionless.

'Yatacittendriyakriyāḥ'—While seated, the mind and the senses should be kept under control. A striver should control his body, senses and mind, even in practical life, otherwise they cannot be controlled easily, while he meditates. It means, that he should lead a regulated and disciplined life, as has also been pointed out, in the sixteenth and seventeenth verses of this chapter.

'Ekāgraṃ manaḥ kṛtvā'—While meditating, he should make a firm resolve, that he has to engage himself only in meditation. If however, worldly thoughts crop up, he should think, that it is time only for meditation and not for worldly thoughts. If time passes in worldly thoughts, no useful purpose will be served, and he will be a loser, both ways. Thus, he should concentrate his mind, on God, without having any thought of mundane affairs. Even then, if a worldly thought comes to the mind, he should neither support it nor oppose it. By doing so, the thought will disappear as it is transitory. The thought, affects him, only if he accepts his affinity with it, but if he remains indifferent to it will automatically perish, because it is perishable and transient. In the world, there are good and bad actions. If we do not have any affinity with them, they would not affect us. Similarly during meditation, if we do not have any affinity, with thoughts, our mind will not get tainted. It will remain calm and composed.

'Yuñjyādyogamātmaviśuddhaye'—One should practise the Yoga of meditation for self-purification. Desire for worldly things, pleasures, honour, praise, name and fame etc., is impurity of the self, and by renouncing all the desires, to have the only aim of God-realization, is self-purification.

Yoga, is a power which can be used either for accomplishing

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