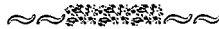


whose only aim is to meditate on God. His aim is not to attain, mystic power. Thus, by changing his 'T'ness, he will be able to concentrate his mind, on God. With the change of 'T' sense, the inner sense would automatically change.

'Yūñjannevaṁ sadātmānam'—The word 'Evam' (thus), has been used for meditation and concentration of mind, described from the tenth to the fourteenth verses.

'Yūñjan ātmānam' means, that a striver should concentrate his mind on God, diverting it from the world. 'Sadā' means that he should practise meditation regularly, in seclusion and daily life, always having the aim of God-realization. Such practice, leads to an early success.

'Śāntim nirvāṇaparamāṁ matsamsthāmadhigacchati'—This is a state, when established, nothing further remains to be attained. This state, is called Supreme-Peace or Supreme-Bliss or emancipation or salvation. A striver, attains peace by breaking off affinity with the world, while he attains Supreme-Peace, by attaining God-realization. The process of meditation, culminates in 'Nirvikalpa sthiti', (state of mind where there is absence of all thoughts). But, this is also a state, as it does not remain constant, as there is deviation from it, at times. This is not God-realization. Further to it, there is 'Nirvikalpa bodha', which is Self-realization (God-realization). This is called Supreme-Peace. The same Supreme-Peace (in 5/12) has been called, 'Naiṣṭhikīm Śāntim' (final peace) and (in 9/31) 'Śāśvacchānti' (Eternal Peace).



Link:—In the next two verses, there is the description of the regulations, that a Yogī has to observe, in his earthly life.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।

न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

**nātyaśnatastu yogo'sti na caikāntamanaśnataḥ
na cāti svapnaśīlasya jāgrato naiva cārjuna**

Yoga is not successful for him who eats too much, nor for one, who does not eat at all; or for him who sleeps too much, nor too little. 16

Comment:—

'Nātyaśnatastu yogo'sti'—Yoga is not possible, for him who eats too much.* Too much eating, causes thirst for water. So he has to drink much water. Too much water, makes the stomach heavy and the body too. If he overeats, he becomes dull and lazy, and may suffer from indigestion, which causes disease in the body. So he cannot concentrate his mind, in adoration and spiritual practice etc. So how can Yoga be possible for him?

'Na caikāntamanaśnataḥ'—Yoga, is also not possible, for him who eats too little. If he is underfed, he will feel hungry, think of food again and again, and become weak. His body, will languish and life will become hard to live. He will be inclined to keep lying down. It will be hard, to sit for meditation. Thus he cannot concentrate his mind, on God. So how is Yoga possible for him?

'Na cāti svapnaśīlasya'—Oversleep, makes a striver idle, lazy and inert. In oversleep, the striver cannot sleep soundly, and so different thoughts come to the mind. Thus, oversleep is a hindrance to the practice of meditation.

'Jāgrato naiva cārjuna'—This Yoga is not possible for him, who sleeps too little. By keeping aware he feels drowsy, and cannot practise meditation.

Men, of sāttvika disposition, while having spiritual discussions, narrating and listening to lives of saints, devotees and incarnations of God, have so much joy and get so much engrossed in them, that they do not feel drowsy, at all even by remaining awake,

* If a person's food is less than that of others but is more than his appetite, it is known as too much.

throughout a night. This wakefulness helps them reach a state, which transcends the three modes of Nature (prakṛti).

Similarly, devotees in adoration, loud chanting and constant remembrance of God, are so much engrossed, that they do not feel hungry. This cannot be said as 'not eating' (अनश्नतः) because all doings by men while devoted to God, become 'Sat'.



युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

yuktāhāravihārasya yuktaceṣṭasya karmasu
yuktasvapnāvabodhasya yoga bhavati duḥkhaḥ

Yoga which brings out the cessation of the travails of the world is accomplished only by him, who is moderate in diet and recreation, temperate in action and regulated in sleep, and wakefulness. 17

Comment:—

'Yuktāhāravihārasya'—Food (livelihood) should be earned, by honest means, it should be pure, easily digestible, light, a bit less than necessary and items of food must be in accordance with, the ordinance of scriptures and Āyurveda. Recreation, such as physical exercise and walking etc., should be resorted to, moderately.

'Yuktaceṣṭasya karmasu'—All actions, should be performed, according to one's caste, creed, country, condition and capacity, following the ordinance of the scriptures, and happily for the welfare of others.

'Yuktasvapnāvabodhasya'—One, should be moderate in sleep. He should remain awake in the day, go to bed early at night, and rise early in the morning. Here, the term 'Avabodhasya', (wakefulness) has a special meaning, that a striver should be spiritually aroused, as this human life has been bestowed upon him, to attain salvation. The term 'Yukta' (moderate), means, that