

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 duḥkhahā

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

similar rules do not apply to all the persons for diet, recreations, actions, sleep and wakefulness. But, everyone should be moderate in them, according to circumstances he is in.

'Yogo bhavati duḥkhaḥ'—Thus, the Yoga of a Yogī, who is moderate in diet, recreation etc., brings about a cessation of the toil and troubles of the world.

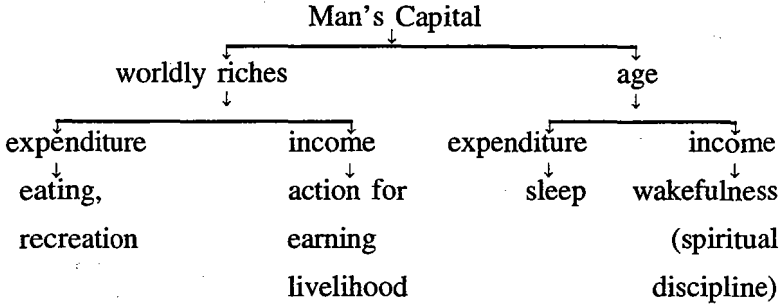
There is an exceptional difference between, yoga (meditation) and bhoga (pleasure). In 'yoga' there is abnegation of 'bhoga'. In 'bhoga' there is not total negation of 'yoga'. In 'bhoga', what happiness a man derives, is a result of disconnection of the contact with the unreal. But, man does not pay attention to this fact, and thinks that there is pleasure in contact, with worldly things. So, he gets attached to sense-objects. He cannot experience yoga, which brings about the cessation of miseries, of the world. In this Yoga, there is total negation, of worldly enjoyment.

An Exceptional Fact

This verse on meditation, is useful for all strivers. By following it, they may attain salvation. There are, four factors described in it—(1) moderate in diet and recreation, (2) moderate in action, (3) moderate in sleep and (4) moderate in wakefulness.

We have twenty-four hours, at our disposal. If twenty-four hours are divided say into four parts, we get six hours for each of the above activities (i) six hours for eating, recreation and physical exercise etc., (ii) six hours for actions for earning livelihood viz., farming, business and service etc., (iii) six hours for sleep and (iv) six hours for wakefulness viz., meditation, adoration, constant remembrance and loud chanting etc., for God-realization.

These can also be divided into two parts (i) Income and (ii) Expenditure. Actions and wakefulness, are the means of income, while eating, recreation and sleep involve expenditure. For income and expenditure, we have two kinds of capital—(i) worldly riches (capital) and (ii) age.

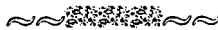


Let us first think about worldly capital (worldly riches). If a person earns more, it is alright, but if his expenses are more than income, it will not be good, it will ruin him. If a person, devotes only four hours to eating and recreation etc., he may devote eight hours to his profession, earning his livelihood.

Now, let us think about age. If he gets refreshed by four hours' sleep, he should devote eight hours to worship, meditation and spiritual discipline. This spiritual discipline, should be enhanced everyday because we have come to be born for God-realization, not for accumulation of mundane wealth etc.

Secondly, we should remember God, while earning our livelihood and also, while we go to bed. At bed time, a striver should think that he has to devote time to devotion and adoration, while lying in the bed. While lying down if he sleeps, it is alright but he should not aim at sleeping. Again, when he wakes after sleep, he should be engaged in adoration, meditation, devotion and study of scriptures etc. While discharging his duty, or performing actions, he should always remember, God. Thus each and every activity of his life would become part and parcel of one's worship.

Appendix—The verses sixteen and seventeen are certainly useful for the strivers following the path of meditation but they are also very useful for strivers following other paths.



Link:—In the preceding two verses, regulations that a Yogī has to observe, in his earthly life, have been described. Now, in the next verse, Lord Kṛṣṇa explains, when a striver, is said to be established in Yoga.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

yadā viniyataṁ cittamātmanyevāvaṭiṣṭhate
niḥspṛhaḥ sarvakāmebhyo yukta ityucyate tadā

When the perfectly controlled mind is fixed on the self (ātman) alone, free from desires for enjoyments, then the person is said to be, an achiever of Yoga. 18

Comment:—

[In this chapter, from the tenth to the thirteenth verses, there is description of the seat and posture suited to meditation. In fourteenth and fifteenth verses, there is description of meditation on God (with attributes and form), with its fruit. In, sixteenth and seventeenth verses, there is mention of regulations for all strivers of meditation. In the verses, from the eighteenth to the twenty-third, there is description of meditation of the self with its result.]

'Yadā viniyataṁ cittamātmanyevāvaṭiṣṭhate'—'When a well disciplined mind,* free from the thought of the world, gets established in the self, whichever remains the same, without any modification.' In the self, there is enjoyment or bliss which does not, let the mind deviate from it and thus the mind by having this relish, gets engrossed in it.

*The five stages of the mind are—'Mūḍha', 'Kṣipta', 'Vikṣipta' (confused), 'Ekāgra' (concentrated) and 'Niruddha' (tied up). In the first two stages a striver is not entitled for Yoga. The person with a Vikṣipta (confused) mind is entitled for Yoga, his mind sometimes rests but sometimes does not rest in the self. When the mind is concentrated, that is called 'Savikalpa samādhi'. But the next stage is when the mind is completely settled then that is called 'Nirvikalpa samādhi' or Yoga. Here in 'Viniyataṁ cittam' as well as in the fifteenth verse of this chapter, there is the hint of 'Savikalpa samādhi'.