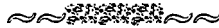


war was a sin. Thus, it was a question, of performing an action or not to perform it. So, it arose in the context of the Discipline of Action. But how other disciplines, such as of Knowledge, Devotion and Meditation were explained, in Gītā.

Arjuna retreats from the war, because he thinks that sin, would accrue to him, by killing his kinsmen. So he requests Lord Kṛṣṇa, to tell him what was good for him (2/7; 3/2; 5/1). Therefore, Lord Kṛṣṇa explains to him, the different means including gifts, rituals, penances, study of the Vedas and different kinds of disciplines leading to God-realisation. But, in all the means, Lord Kṛṣṇa has emphasized the fact that the aim to attain perishable things, is the main obstacle, to God-realization. If a striver, has only the aim of God-realization, and performs actions with equanimity those actions, would lead him to salvation or God-realization.

Appendix—Karmayoga,* Jñānayoga and Bhaktiyoga are the Karaṇanirapekṣa disciplines (independent of sense and other organs) but Dhyānayoga (the Discipline of Meditation) is a Karaṇasāpekṣa discipline (dependent on sense and other organs). Now the Lord starts the description of Dhyānayoga.



Link:—In the previous verse, Lord Kṛṣṇa offered inspiration for meditation. Now, in the next three verses, He explains what sort of setting, one should have and what process he should undergo.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

śucau deśe pratiṣṭhāpya sthiramāsanamātmanah
nātyucchritam nātinīcam cailājīnakuśottaram

* In Karmayoga (Path of Action) 'Karma' (action) is Karaṇasāpekṣa (dependent on instruments) but 'Yoga' (equanimity) is Karaṇanirapekṣa (independent of instruments).

Having well arranged his seat (āsana) in a clean and unpolluted place covered by Kuśa-grass, a deer-skin and a cloth, one over the other, neither too high, nor too low. 11

Comment:—

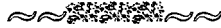
'Śucau deśe'—The place, is pure in two ways—(i) A naturally pure place such as the bank of the Ganges, a forest and the place near a holy basil, myrobalan (Āmvalā), Pīpala tree etc. (ii) Place cleaned with cow-dung and by sprinkling water, or by removing two inches of soil from the surface. A clean place of natural beauty, invigorates and elevates the mind.

'Cailājinakuśottaram'—According to the text a Kuśa-grassmat, a deer-skin, and a cloth, should be spread one over the other* yet there should be spread a Kuśa mat below, a deer-skin in the middle and a cloth at the top. The deer-skin should be of a deer, which is not killed, but which is dead, in the natural way, as the skin of deer, which is killed is regarded, as impure. If a deer-skin, is not available, a rug can be spread. Over the rug, soft cotton cloth should be spread. Kuśa-grass, is supposed to be made from the hair of, boar-incarnation of the Lord and thus is considered holy. Deer-skin is spread over a Kuśa-grass mat, so that Kuśa-grass may not prick the skin and an electric current of a body, may not pass through the Kuśa-grass, to the earth, as a deer-skin is a bad conductor, of electric current. A soft cotton cloth is spread over the deer-skin, so that the bristles of deer-skin, may not stick into the body and the striver feels comfortable.

'Nātyucchritam nātinīcam'—The seat of the plank-bed, should neither be too high, nor too low, because if it is too high, a striver while meditating may doze off, fall down and be injured; but if it is too low, creeping insects, may disturb him in his meditation.

* The order of the text does not seem reasonable and proper because Kuśa-grass pricks the body. Therefore, it should be interpreted as a Kuśa-grassmat below, a deer-skin in the middle and a cloth at the top, because the order of the meaning is more forceful than the order of the text.

'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