

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

the affinity for the world, disturb serenity or peace. One, who attains this peace, is serene-minded.

'Vigatabhīḥ'—Fear of disease, censure, dishonour and death arise, only because man accepts the affinity of 'Tness and Mineness, with the body. But when he abandons this affinity, he becomes free from all fears, because he thinks that even if the body perishes, it will make no difference as his mind dedicated to God, he will attain salvation, the ultimate goal of life.

'Brahmacārivrate sthitaḥ'—Here, it does not mean only vow of continence, but also includes that a celibate should lead a disciplined and controlled life, according to the order of his preceptor, free from sensual pleasures, honour, praise and comforts etc. He should not in the least, enjoy worldly things in any state, under any circumstance, either during meditation, or in practical life, but use them only as necessities of life.

'Manāḥ saṁnyamya maccittaḥ'—Having controlled the mind of all worldly affairs, he should think of God's form, play, virtues, glory and excellence etc. It means, that by shutting out all worldly thoughts, he should devote his mind to God only. The thoughts that come to mind, are either of the past or the present. So he should neglect them, by thinking that these have no existence at present. Moreover, the world actually does not exist, it merely seems to exist, while God existed in the past, exists now and will also exist, in future. So, he should think of Him, instead of thinking about the world.

'Yuktaḥ'—He should remain vigilant, in diverting his mind from worldly affairs and concentrate it on God, even while engaged in worldly affairs, because vigilance during engagement in worldly affairs, will help him in meditation, and that awareness during meditation will be helpful to him, in his practical life.

'Āsīta matparaḥ'—While sitting, he should have the only aim of God-realization, without having any other desire, or lust or attachment or mineness, in the least, as has also been pointed

out, in the tenth verse of this chapter.

Appendix—To consider any special trait as one's own is to invite demoniac nature in oneself. Therefore the Lord by the term 'matparaḥ' mentions that the striver following the path of meditation should depend on Him. By depending on God, evils (flaws) are quickly removed and the striver is not proud of his speciality. This is the special trait of devotion.

In this verse 'mana' and 'citta'—these are two terms which are synonyms have been used. With 'mana' anything is reflected upon time and again and with 'citta' only one thing is thought of. Therefore here the expression 'manaḥ saṁnyamya maccitaḥ' means that the world should not be reflected upon viz., detach 'mana' from the world and with 'citta' he should think of God viz., concentrate 'citta' on God.



युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

yuñjannevaṁ sadātmānaṁ yogī niyatamānasah
śāntiṁ nirvāṇaparamāṁ matsaṁsthāmadhigacchati

Thus, constantly meditating on Me, the Yogī of controlled mind attains everlasting peace, (Supreme Bliss) abiding in Me (Nirvāṇa). 15

Comment:—

'Yogī niyatamānasah'—One, who has controlled his mind is called 'Niyatamānasah'. A Yogī's mind, can be subdued, only if his exclusive aim is God-realization, without having any affinity for the world. Affinity for the world, does not allow the mind to be subdued.

A striver commits an error, if he thinks that he is a householder, having some caste, creed and colour etc. Thus he cannot meditate. A striver, should think that he is a striver,