

faithfully follows the instructions laid down here. It is to be understood, as Shankara says, "TO GAZE AS IT WERE" towards the point between the two eye-brows. It is psychologically very true that when we are looking "as it were towards the brow," our gaze would be turned upward at about forty-five degrees to the vertical backbone. In that attitude of upward gaze, the human mind is held uplifted and it becomes the right vehicle for higher contemplation.

There is an intimate relationship between the rhythm of the flow of breath in us and our own mental thought-conditions. The more agitated the mind is, the more spasmodic and uncertain becomes the rhythm of our breathing. Therefore, the instructions here, which advise us to control our breath-flow to make it "EVEN WITHIN THE NOSTRILS" becomes a conducive physical practice for coaxing the mind to a relatively quieter existence.

These instructions are all mainly physical adjustments for creating a conducive mental atmosphere. In the following stanza, the necessary adjustments to control the mental and the intellectual sheaths are hinted at. The tireless seeker is asked to control his sense appetites, mental oscillations and intellectual storms by dedicating all his outer and inner activities to the one great eternal goal of reaching Perfection --- realizing the Self. As far as the taming of the intellect is concerned, the advice given by Krishna is that the seeker should "RENOUNCE DESIRES, FEARS AND ANGER."