

manner that there should not be any tendency to swing forward and backward or sideways from right to left.

The seeker, having thus made himself ready for meditation, should "GAZE AT THE TIP OF THE NOSE." This does not mean that an individual should, with half-opened eyes, deliberately turn his eye-balls towards the "tip of his own nose." There are many seekers who have come to suffer physical discomforts, such as headaches, giddiness, exhaustion, tensions, etc., because they have tried to follow this instruction too literally. Shankara, in his commentary, has definitely given us the right direction. He says that the term here means only that the meditator, while meditating, should have his attention "AS THOUGH TURNED TOWARDS THE TIP OF HIS OWN NOSE." That this interpretation is not a laboured and artificial intellectualism of the *Acharya* is clearly borne out by the next phrase in the second line.

NOT LOOKING AROUND --- This instruction clearly shows what was in the mind of Krishna when he gave the instruction that the meditator should direct his entire attention towards the tip of his own nose --- so that his concentration may not be dissipated and his mind may not wander all around. Where the eyes go, there the mind faithfully follows; this is the law. That is why, when an individual is confused, we find that his gaze is not steady. Many a time we judge another individual as behaving funny or suspicious, and in all such cases our evidence is nothing other than the unsteadiness in his gaze. Watch