

ground cellar, where perchance, the seeker may develop rheumatic pains in his body. During meditation the heart-action becomes slightly low, and, to the extent we are withdrawn into ourselves, even the blood pressure falls. At such a time of low resistance, if the place be damp, there is a great chance of a seeker developing pains in his joints. To avoid such troubles, the warning is given here.

When the Geeta is out to give details, she leaves nothing to the imagination of the student. The exhaustive details regarding the ideal seat for meditation is an example. It is said here that a mattress of *Kusha*-grass on the ground, with a deer-skin covered with a piece of cloth on top of it, is the perfect seat for long meditations. Dampness is avoided

by the *Kusha*-grass which keeps the seat warm during winter. In summer the skin becomes too hot and some seekers are allergic to the animal skin, especially when their skin has become slightly moist with perspiration. This contingency is being avoided by spreading over the skin a piece of clean cloth. Having thus established himself firmly on the meditation seat, prepared as above, what exactly he is to do mentally and intellectually, is now explained.

WHAT SHOULD BE DONE AFTER ESTABLISHING ONESELF UPON THE PREPARED SEAT?