

Pratiṣṭhāpya, having established; *sthiram*, firmly; *śucau*, in a clean; *deśe*, place, which is solitary, either naturally or through improvement; *ātmanah*, his own; *āsanam*, seat; *na ati ucchritam*, neither too high; *na ati nīcam*, nor even too low; and that made of *caila-ajina-kuśa-uttram*, cloth, skin, and *kuśa*-grass, placed successively one below the other—the successive arrangement of cloth etc. here is in a reverse order to that of the textual reading—.

What follows after thus establishing the seat?

Upaviśya, sitting; *tatra*, on that; *āsane*, seat; *Yogm yuñjyāt*, he should concentrate his mind. To what purpose should he concentrate his mind? In answer the Bhagavān says: *ātma-viśuddhaye*, for the purification of the internal organ. How? *Krtvā*, making; *manah*, the mind; *ekāgram*, one-pointed, by withdrawing it from all objects; and *yata-citta-indriya-kriyah*, keeping the actions (*kriyāh*) of the mind (*citta*) and senses (*indriya*) under control (*yata*).

The external seat has been spoken of. Now is being stated how the posture of the body should be:

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिवृत्ते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥१४॥

13. Holding the body, head and neck erect and still, being steady, looking at the tip of his own nose—and not looking around;

14. He should remain seated with a placid mind, free from fear, firm in the vow of a celibate, and with the mind fixed on Me by controlling it through concentration, having Me as the supreme Goal.

Dhārayan, holding; *kāya-śiro-grīvam*, the body (torso), head and neck; *samam*, erect; and *acalam*, still—movement is possible for one (even while) holding these erect; therefore it is specified, ‘still’—; *sthirah*, being steady, that is remaining steady; *sampreksya*, looking *svam nāsikāgram*, at the tip of his own nose—looking at it intently, as