

to function while during slumber, breath functions. In slumber, no trance is possible.

'Ātmasaṁyamamayogāgnau juhvati'—The Yogīs, who concentrate their mind, sacrifice all the functions of senses and those of the breath, into the fire of the Yoga of self-restraint i.e., having suspended the function, of all the senses, breath, mind and intellect, they get fixed in trance. In that state, all senses and breath cease to function and the consciousness of God who is All Truth-Knowledge-Bliss, remains fully awakened.



द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

dravyayajñāstapoyajñā yogayajñāstathāpare
svādhyāyajñānayajñāśca yatayaḥ saṁśitavratāḥ

Others again, offer as sacrifice (yajña) their wealth or their austerities or their Yoga, while others with self restraint and rigid vows, offer study of the scriptures and knowledge, as sacrifice (yajña). 28

Comment:—

'Yatayaḥ saṁśitavratāḥ'—Non-violence, truth, non-stealing, celibacy and to refrain from hoarding—these five are yama, the five great vows. These five vows, have been very much eulogized, in the scriptures. The aim of these vows is, to enable a man to have disinclination for the world. The expression 'Saṁśitavratāḥ' (persons of rigid vows), has been used for the strivers, who fulfil these vows. Besides them, other strivers who perform the vows of the four other kinds of sacrifice, mentioned in the verse, are also persons of rigid vows. They have been called 'Yatayaḥ' (persons of self-restraint), because they having self-restraint, make efforts, in performing the sacrifice of their own choice and taste.

The term 'Yajñāḥ' (sacrifice), has not been used with the expression 'Saṁśītavratāḥ', as it has been used with the other four terms. 'Saṁśītavratāḥ' (person of rigid vows) has not been considered, a separate sacrifice.

'Dravyayajñāḥ'—The sacrifice of wealth, includes the construction of wells, tanks, temples and inns, as well as, offering of charity in the form of food, water, clothes, medicines and books etc. Those, who utilize their wealth and material possessions, for the welfare of others, without any selfish motive, by regarding these as of others only, offer their wealth, as sacrifice. To perform sacrifice, a man does not need to use anything more, than what he actually possesses. As a person, expects a child to perform, only the action which he is capable of performing, so does the omniscient Lord, and the world expect us to perform sacrifice, which we are capable of performing.

'Tapoyajñāḥ'—'Tapoyajñāḥ' (austerity as sacrifice), consists in facing difficult and unfavourable circumstances, happily. Observing fast and keeping mum, etc., are also austerities, as sacrifice. But, the best sacrifice, consists in the performance of one's duty happily, even in the most unfavourable circumstances, without the least deviation from it. Such austerity, proves fruitful quickly.

Rubbish may be harmful for health, but it works as a manure in farming. Similarly, unfavourable circumstances, work as austerity, if the striver faces these happily. A man feels happy in favourable circumstances and feels unhappy in unfavorable circumstances, because of his attachment to pleasure. If he is not attached to pleasure, he can understand, the merit of unfavourable circumstances.

'Yogayajñāstathāpare'—Here, the term 'Yoga', stands for equanimity. Evenness of mind in success and failure, praise and blame, honour and dishonour and pleasure and pain, is called 'Yogayajñā' (Yoga as sacrifice). In this sacrifice, a striver has neither attachment for favourable circumstances, nor aversion for unfavourable circumstances.

'Svādhyāyajñānayaajñāḥ'—Study of the scriptures, such as the Gītā, the Rāmāyaṇa, the Bhāgavata, the Vedas and the Upaniṣad etc., as well as, the study of one's own self and inclinations—all constitute, the holy sacrifice of knowledge.

The Lord, while explaining the merit of the study of Gītā declares, "He who studies this sacred dialogue (the Gītā) of ours, by him, I would be worshipped through the sacrifice of knowledge" (Gītā 18/70). It means, that the study of Gītā is a sacrifice of knowledge. He, who is lost in reflection, of the gospel of the Gītā and makes efforts to understand it, performs the sacrifice of knowledge.



अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
 प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥
 अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
 सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

apāne juhvati prāṇam prāṇe'pānam tathāpare
 prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ
 apare niyatāhārāḥ prāṇānprāṇeṣu juhvati
 sarve'pyete yajñavidō yajñakṣapitakalmaṣāḥ

Others offer as sacrifice (yajña), the outgoing breath in the incoming, and the others in reverses restraining the course of the outgoing and incoming breaths, solely absorbed in control of their breaths (prāṇāyāma). Others who regulate their diet, could offer the breath of life to the vital air (prāṇa). All these are knowers of yajña and by that have their sins destroyed. 29-30

Comment:—

'Apāne juhvati prāṇam prāṇe'pānam tathāpare prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ'*—Heart is the abode of outgoing

* In this verse is one subject, 'others' and one verb, 'sacrifice' therefore, here restraint of birth includes inhalation, retention and exhalation of breath.