

he has nothing to do with that non-Self (Asat).



*Link:—The Lord, in the next two verses, explains that God, Who can be realized through the paths of Action and Knowledge, can also be realized through the path of meditation.\**

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।  
 प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥  
 यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।  
 विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

sparsāṅkṛtvā bahirbāhyānścakṣuścaivāntare bhruvoh  
 prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau  
 yatendriyamanobuddhirmunirmokṣaparāyaṇaḥ  
 vigatecchābhayakrodho yaḥ sadā mukta eva saḥ

Shutting out all external objects, fixing the vision between the eyebrows, making the inward and the outward breaths move within the nostrils evenly the sage, who has controlled the senses, mind and intellect, who is bent on liberation, who has cast away desire, fear and anger, is ever liberated. 27-28

*Comment:—*

'Sparsāṅkṛtvā bahirbāhyān'—All objects, except God are external. 'Shutting out external object' means, that external objects should not be thought of.

The affinity for the external objects, is renounced in the path of Action, through service, while in the path of knowledge through discrimination. Here, the Lord declares that this affinity can be renounced, through meditation. In meditation, when a striver meditates only on God, he has a disinclination for external

\*The path of meditation is an independent means for a striver to realize God and it can also be used by the strivers following the paths of Action, Knowledge and Devotion. Chanting the Lord's names, meditation, good company and study of the scriptures are useful and necessary for every striver.

objects. It is not the external objects, but his assumed affinity (attachment) for them, which is an obstacle to God-realization.

**'Cakṣuṣcaivāntare bhruvoḥ'**—Here the expression 'Bhruvoḥ antare', may stand for, fixing vision between the eyebrows as well as, for fixing it at the tip of the nose (Gītā 6/13).

During meditation, if the eyes are completely shut, a striver may feel sleepy and if these are completely open, the scene and objects which are before his eyes, may draw his attention and create an obstacle. In order to, remove these distractions, it has been said that with half-closed eyes, the gaze should be fixed, between one's eyebrows.

**'Prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau'**—The breath exhaled, is 'prāṇa' while the breath inhaled is 'apāna'. The speed of 'prāṇa breath' is fast, while the speed of 'Apāna breath' is slow. In order to, regulate the process of exhalation and inhalation, so that both of these may take equal time, first, the apāna breath is inhaled, through the left nostril, and then the prāṇa breath is exhaled, through the right nostril. Then, the apāna breath is inhaled through the right nostril and the prāṇa breath is exhaled, through the left nostril. This process of exhalation and inhalation, should take equal time. Through constant practice the flow of the prāṇa and the apāna breath, becomes even, gentle and subtle (thin). When, there is no sensation of air inside or outside the nostril and in the throat etc., it should be understood, that the flow of the prāṇa breath and apāna breath, has become even. When this flow becomes even, (because of the aim of God-realization), the mind starts meditating on God. This control of the breathing process, has been described here, because it plays an important role, in the path of meditation.

**'Yatendriyamanobuddhiḥ'**—There are two sources of knowledge—senses and intellect. In between the two, the mind has its place. A man, is to be cautious, whether his mind is under the influence of senses or intellect or both senses and

intellect. Senses, tempt the mind towards sense-objects, while intellect guides it to think of the consequences. Those people, whose minds are swayed by senses, indulge in worldly sensual pleasures, while those, whose minds are guided by intellect, do not rejoice in pleasures born of contact (Gītā 5/22).

Generally, strivers' minds are controlled, both by senses and intellect. A sort of struggle goes on, in their minds. They, neither attach full importance to their discrimination, nor do they enjoy, worldly pleasures. This dualism (struggle) is an obstacle to meditation. Therefore, the Lord means to say, that the mind should be controlled by intellect (discrimination), rather than by senses.

**'Munirmokṣaparāyaṇaḥ'**—A striver, whose aim is God-realization, has been called here, 'Mokṣaparāyaṇaḥ'. As the Lord, pervades everywhere all the time, He is attainable to all. But He is not quickly attained, by people, because they have not a firm resolve. As soon as they have a firm resolve, He will be realized. In fact, the aim (resolve) is pre-determined, because this human body has been bestowed upon human beings, so that they may attain God. But, they forget this aim. So they have to realize this aim. When they realize this aim, they will have a desire for God-realization. This desire, wipes out all the worldly desires and leads strivers, to God-realization. The Lord, has used this expression 'Mokṣaparāyaṇaḥ', so that a striver may realize, that his aim is God-realization.

In all the spiritual disciplines—of Action, of Meditation, of Devotion and of Knowledge etc., a firm resolve, (aim) plays a very important role. How can a striver attain perfection or God-realization, if he has not a firm resolve (aim) to attain Him? So emphasis has been laid here on a firm resolve by the expression, 'Mokṣaparāyaṇaḥ', in the path of meditation.

**'Vigatecchābhayakrodho yaḥ'**—We are angry with a man, who is a stumbling block to the satisfaction of our desires, if

he is weaker than us. But we are afraid, if he is stronger than us. Similarly, we are afraid of death, if we have a desire to live and are angry with those, who do not let us fulfil our desires. Therefore, desire is the root of fear and anger. If a man has only the aim of God-realization, he can be free from fear, anger and desires. As soon as, he is free from desires, he attains liberation (salvation), as it is the desire to acquire objects and to be alive, which leads him, to the bondage of birth and death. A striver should think seriously, whether he can acquire objects and be alive, by escaping death merely by having desires. If it is not so, he should have a firm resolve that he has to realize God only. By doing so, he can be immediately liberated. But, if he has a desire to acquire objects and to live, the desire will never be fulfilled and he cannot be free, from the fear of death as also from anger. Therefore, it is necessary to be desireless, in order to be liberated.

Things are not acquired by mere desires. To get a thing or not to get a thing, does not depend upon mere desire, but it is God's dispensation. Then, what is the difficulty in discarding desires when they cannot procure us objects? No one, can escape death and acquire things by desiring. But if desires are renounced, life can be blissful. If a person has no desire to live, even death will provide him joy. Life becomes sad, when he has desires and these are not satisfied; and death appears horrifying, when he has a desire to live. Therefore, he who has renounced the desire to acquire things, as well as to live is liberated, even during this life and he becomes immortal.

'Sadā mukta eva sah'—The assumption of affinity for the perishable objects, is bondage while renunciation of this assumed affinity, is liberation. He, who is liberated is not at all influenced, by any incident, circumstance, praise, blame, favour, disfavour, life and death etc.

The expression 'Sadā mukta eva', shows that in fact, a striver

(the self) is ever liberated, but he cannot realize the reality, because of his assumed affinity (attachment) for the perishable world. As soon as, this assumed affinity is renounced, he realizes his natural state of liberation or salvation.

**Appendix**—‘Shutting out external objects’ means to detach the self from the body “I am not the body; the body is not mine and the body is not for me.” Every striver will have to accept these three facts whichever spiritual discipline he may follow. If we don’t accept our affinity for the body, salvation is axiomatic.

In the twenty-fourth verse the term ‘antaḥ’ was used, therefore here the term ‘bāhya’ (external) has been used. In fact there is nothing external but it is merely an inclination. The term ‘bāhya’ is used when we assume that there is another entity but in fact there is only one entity. Therefore the expression ‘sparśānkrtvā bahirbāhyān’ means there should not be the assumption at all of any other existence besides the Divinity.



*Link:—Having described the paths of Action and of Knowledge, the Lord explained the path of meditation, which is useful for both the paths. Now, in the next verse, He describes the path of devotion, which easily leads to salvation (peace).*

**भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।**

**सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥**

**bhoktāraṁ yajñatapasāṁ sarvalokamaheśvaram  
suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntimṛcchati**

Having realised Me, as the enjoyer of all sacrifices (yajña) and austerities (tap), the Great Lord of all the worlds and the unselfish friend of all creation, he attains peace. 29

*Comment:—*

‘Bhoktāraṁ yajñatapasāṁ’—When a person, performs any good action, he regards the body, senses, mind, intellect and