

Comment:—

Śrotrādīnīndriyānyanye saṁyamāgniṣu juhvati'—Here, the offer of senses, into the fires of restraint has been called, sacrifice. It means that some do not allow the senses—ear, eye, skin, tongue, and nose, to incline towards the sensual objects of sound, sight, touch, taste and smell. They constantly restrain their senses.

The senses, the mind, the intellect and the ego, are said to be under complete restraint, when these are totally free, from attachment (Gītā 2/58-59, 68).

Śabdādīnviṣayānanya indriyāgniṣu juhvati'—Sound, sight, touch, taste and smell, are the five sensual objects. The discipline in which these objects of sense, are offered in the fire of sense, becomes a sacrifice. It means, that even when the objects of senses, come in contact with senses, the senses remain free from attraction and repulsion, or attachment and aversion (Gītā 2/64-65).

In both the sacrifices, mentioned in this verse, perfection or God-realization, is attained, when there is total absence of attachment. This process, of two kinds as sacrifice, has been described, in order to root out attachment.

In the first one, a striver controls his senses in solitude, through discrimination, chant and meditation etc. When there is full restraint, he becomes, free from attachment and then he remains equable, both in loneliness, as well as in practical life.

In the second case, a striver in his practical life, moves about among sense-objects with the mind, intellect and ego and the senses, free from attraction and repulsion i.e., attachment and aversion. When he becomes free from attachment, he remains the same, both in loneliness and practical life.



सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare
 ātmasaṁyamayogāgnau juhvati jñānadīpīte

Some others again, offer sacrifice with the functions of the senses and those of the breath (vital energy), into the fire of Yoga of self restraint, kindled by knowledge. 27

Comment:—

'Sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare'—In this verse, a trance (concentration of the mind on God or the self), has been called a form of sacrifice. It means, that in the state of trance, when the Yogī concentrates his mind on God, his senses (sense-organs and organs of action), cease to function, these become calm.

When a Yogī concentrates his mind on God, the function of the breath, is offered (sacrificed) i.e., the breath also ceases to function. In the state of trance, breath ceases to function, in two ways—the first, is by breath-control, in which breath is suspended. By practice, it can be suspended for hours and then for days, together. By this process of restraining breath, the duration of life is lengthened, in the same way, as the age of a frog is lengthened. When it rains, sand also flows with water. A frog is embedded by that sand. When the sand dries, the frog remains there and its breath ceases to function. But when it rains again next year, in the rainy season, it comes back to life.

In the second way, the mind is concentrated on God or the self, and when the mind is totally concentrated, breathing automatically stops.

'Jñānadīpīte'—Both, the trance and sleep, have their affinity for the causal body. Therefore, both of these appear to be of the same state. Here, by the expression 'jñānadīpīte (kindled by knowledge)', the Lord explains, that there is a vast difference between the two. In the state of trance, the knowledge that God pervades everywhere, remains kindled, while during slumber all his inclinations merge in ignorance. During trance, breath ceases

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 saṁśītavratāḥ

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 saṁśītavratāḥ'—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 'Saṁśītavratāḥ' (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.