

while actually they are at rest. The breath exhaled is called *prāṇa* and that inhaled, *apāna*. Regulating and harmonizing the inward and outward flow of breath is called *Prāṇāyāma*. Stilling the mind and equalizing the passage of breath either way through *Prāṇāyāma* are interrelated. When mind ceases to function, breath stops, and when breath stops mind ceases to function.

Mind gets disturbed and depraved every time desire, fear and anger make their evil appearance in it. The reflection of an object gets hazy and broken on the surface of disturbed water. Likewise the presence of Atman is obscured in a disturbed mind. It should first of all gain quietude through the conquest of desire, fear and anger. Meditation then becomes easy and spontaneous.

*Muni* is the original word for sage. He is a *Muni* whose mind flows incessantly towards the Lord. He is liberated who is established in Pure Consciousness.

The next chapter elaborates on the ideas contained in these two stanzas.

Directing the mind incessantly towards Iswara, how should the *Muni* behold Him? The answer comes :—

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९

भोक्तारम् यज्ञ-तपसाम् सर्व-लोक-महा-ईश्वरम् ।

सु-हृदम् सर्व-भूतानाम् ज्ञात्वा माम् शान्तिम् ऋच्छति ॥

*bhoktāraṁ yajñatapasāṁ sarvaloka mahēśvaram ।*

*suhṛdaṁ sarvabhūtānāṁ jñātvā mām śāntim ṛcchati ॥*