

karmāni, activities of the vital force—*prāna* means the air in the body; they offer its activities such as contraction, expansion, etc; *ātma-saṁyama Yog-agnau*, into the fire of the Yog of self-control—withdrawal (*saṁyama*) (29) into the Self (*ātmā*) is self-control (*ātma-saṁyama*); that itself is the fire of Yog (*Yog-agni*); (they offer) into that fire; *jñāna-dīpīte*, which has been lighted by Knowledge, made to blaze up by discriminating knowledge, as if lighted up by oil.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

28. Similarly, others are performers of sacrifices through wealth, through austerity, through Yog, and through study and knowledge; others are ascetics with severe vows.

Tathā, similarly; *apare*, others; are *dravya-yajñāh*, performers of sacrifices through wealth—those sacrificers who spend wealth (*dravya*) in holy places under the idea of performing sacrifices; *tapo-yajñāh*, performers of sacrifices through austerity, men of austerity, to whom austerity is a sacrifice; (30) *Yog-yajñāh*, performers of sacrifice through Yog—those to whom the Yog consisting in the control of the vital forces, withdrawal of the organs, etc., is a sacrifice; and *svādhyāya-jñāna-yajñāh*, performers of sacrifices through study and knowledge.

Sacrificers through study are those to whom the study of rg-veda etc. according to rules is a sacrifice. And sacrificers through knowledge are those to whom proper understanding of the meaning of the scriptures is a sacrifice. Others are *yatayah*, ascetics, who are diligent; *saṁśīta-vratāh*, in following severe vows. Those whose vows (*vratāh*) have been fully sharpened (*saṁśīta*), made very rigid, are *saṁśīta-vratāh*. (31)

Further,

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥