

Dative and Locative. (As for instance, the sacrificer, oblation, ladle, sacrificial fire, and Brahman.—Tr.)

[28] Brahman is called fire because, as reflected in wisdom, It burns away everything, that is ignorance, or because everything merges into It during dissolution (*pralaya*).

[29] *Samyama* consists of concentration, meditation, and Self-absorption. The idea conveyed by the verse is that by stopping all activities, they concentrate the mind on the Self.

[30] This is according to Ast.—Tr.

[31] Six kinds of sacrifices have been enumerated in this verse.

[32] 'Three sorts of motion of Prāṇāyāma (control of the vital forces) are, one by which we draw the breath in, another by which we throw it out, and the third action is when the breath is held in the lungs or stopped from entering the lungs.'—C.W., Vol.I, 1962, p. 267.

Thus, there are two kinds of Kumbhaka—internal and external.

[33] Constantly practising control of the vital forces, they perform Kumbhaka after Recaka and Pūraka.

[34] The Upanisads describe the different stages through which those who do good deeds and practise meditation have to pass before reaching the qualified Brahman after death. For Liberation there is need also of purification of the heart. Thus, they reach Brahman by stages, and not immediately after death. (See Ch. 8.5 and subsequent portion; also, Br. 4.3.35 to 4.4.25, etc.)

[35] Some translate this as: As compared with...—Tr.

[36] Including study of the Vedas, etc. also.

[37] Worldly prosperity, attaining heaven, etc.