

यम्-त-इन्द्रिय-मनो-बुद्धिः मुनि मोक्ष-परायणः ।
वि-गत-इच्छा भय-क्रोधः यः सदा मुक्त-त एव स ॥

sparsān kṛtvā bahur bāhyāms
cakṣus ca 'vā 'ntare bhruvoḥ ।
prānāpānau samau kṛtvā
nāsābhyantaracārinau ॥

yatendriya manobuddhiḥ munir mokṣa parāyanah ।
vigatecchā bhaya krodho yah sadā mukta eva saḥ ॥

स्पर्शान् *sparsān* contacts कृत्वा *kṛtvā* rendering
बहि *bahih* outside बाह्यान् *bāhyān* external चक्षु *cakṣuḥ*
eye (gaze) च *ca* and एव *eva* even अन्तरे *antare* in the
middle भ्रुवो *bhruvoḥ* of the (two) eyebrows प्राणापानौ
prānāpānau the outgoing and the incoming breaths
समौ *samau* equal कृत्वा *kṛtvā* having made नासाभ्यन्तरचारिणौ
nāsābhyantaracārinau moving inside the nostrils

यतेन्द्रियमनोबुद्धि *yatendriya manobuddhiḥ* with senses,
mind and intellect controlled मुनि *munih* the sage
मोक्षपरायण *mokṣa parāyanah* having liberation as
his supreme goal विगतेच्छाभयक्रोध *vigatecchā bhaya kro-*
dhaḥ free from desire, fear and anger यः *yah* who सदा
sadā for ever मुक्त *muktaḥ* free एव *eva* verily स *saḥ* he

Shutting out external objects, fixing the gaze
between the eyebrows, equalizing the outward and
inward breaths moving in the nostrils, the sage who
has controlled the senses, mind and intellect, who is
solely pursuing liberation, who has cast away desire,
fear and anger, he verily is liberated. 27-28

When sound and other sense objects are excluded
from the mind, they are said to have been shut out.
The eyes remain half closed in meditation, their
gaze simply seems to be fixed between the eyebrows