

Yatīnām, to the monks; *yata-cetasām*, who have control over their internal organ; *kāma-krodha-viyuktānām*, who are free from desire and anger; *vidita-ātmanām*, who have known the Self, that is who have full realization; *varṭate*, there is; *brahma-nirvāṇam*, absorption in Brahman, Liberation; *abhitah*, either way, whether living or dead.

Immediate Liberation of the monks who are steadfast in full realization has been stated. And the Bhagavān has said, and will say, at every stage that Karma-Yog, undertaken as a dedication to Brahman, to Bhagavān, by surrendering all activities (65) to Bhagavān, leads to Liberation through the stages of purification of the heart, attainment of Knowledge, and renunciation of all actions. Thereafter, now, with the idea,

‘I shall speak elaborately of the Yog of meditation which is the proximate discipline for full realization,’ the Bhagavān gave instruction through some verses in the form of aphorisms:

स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

27–28. Keeping the external objects outside, the eyes at the juncture of the eye-brows, and making equal the outgoing and incoming breaths that move through the nostrils, the contemplative who has control over his organs, mind and intellect should be fully intent on Liberation and free from desire, fear and anger. He who is ever thus is verily free.

Krtvā, keeping; *bāhyān*, the external; *sparsān*, objects—sound etc.; *bahih*, outside: To one who does not pay attention to the external objects like sound etc., brought to the intellect through the ear etc., the objects become verily kept outside. Having kept them out in this way, and (keeping) the *caksuh*, eyes; *antare*, at the juncture; *bhruvoh*, of the eye-brows (—the word ‘keeping’ has to be supplied—); and similarly, *samau krtvā*, making equal; *prāna-*