

life are all solved by him as a matter of course. Death is no terror to him. He puts it on a par with life and faces both with the same equanimity. The yogi is ever himself, both in life and death.

Prāṇa or life-energy of the ordinary man leaves the body at death through the apertures. But it goes out differently when the yogi departs from the body. It gets concentrated between the eye-brows and exits through the skull. This last event is also the outcome of the strength of yoga

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११

यत् अ-क्षरम् वेद-विदः वद-न्-अन्ति विश-न्-अन्ति यत् यतयः वि-इत-रागाः ।
यत् इच्छ-न्-अ-अन्तः ब्रह्म-चर्यम् चर्-न्-अन्ति तद् ते पदम् सम्-ग्रह-इन् प्र-वक्ष-स्ये ॥

yad akṣaram vedavidō vadanti

viśanti yad yatayo vītarāgāḥ ।

yad icchanto brahmacaryam caranti

tat te padam saṁgrahēṇa pravakṣye ॥

यत् *yat* which अक्षरम् *akṣaram* Imperishable वेदविदः *vedavidāḥ* the Veda-knowers वदन्ति *vadanti* declare विशन्ति *viśanti* enter यत् *yat* which यतयः *yatayaḥ* the self-controlled (ascetics or Sanyasins) वीतरागाः *vītarāgāḥ* freed from attachment यत् *yat* which इच्छन्तः *icchantāḥ* desiring ब्रह्मचर्यम् *brahmacaryam* celibacy चरन्ति *caranti* practise तत् *tat* that ते *te* to thee पदम् *padam* goal संग्रहेण *saṁgrahēṇa* in brief प्रवक्ष्ये *pravakṣye* (I) will declare

That which the knowers of Veda call the Imperishable, and into which enter the Sanyasins, self-controlled and freed from attachment, and desiring