

*apānau*, the outgoing and the incoming breaths; *nāsā-abhyantara-cārinau*, that move through the nostrils; *muniḥ*, the contemplative—derived (from the root *man*) in the sense of contemplating—, the monk; *yata-indriya-mano-buddhiḥ*, who has control over his organs, mind and intellect; should be *moksa-parāyanah*, fully intent on Liberation—keeping his body in such a posture, the contemplative should have Liberation itself as the supreme Goal. He should be *vigata-icchā-bhaya-krodhah*, free from desire, fear and anger. The monk *yah*, who; *sadā*, ever remains thus; *sah*, he; is *muktah yah*, who; *sadā*, ever remains thus; *sah*, he; is *muktah eva*, verily free. He has no other Liberation to seek after.

What is there to be realized by one who has his mind thus concentrated? The answer to this is being stated:

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

29. One attains Peace by knowing Me who, as the great Bhagavān of all the worlds, am the enjoyer of sacrifices and austerities, (and) who am the friend of all creatures.

*rcchati*, one attains; *śāntim*, Peace, complete cessation of transmigration; *jñātvā*, by knowing; *mām*, Me who am Nārāyaṇa; who, as the *sarva-loka-maheśvaram*, great Bhagavān of all the worlds; am the *bhoktāram*, enjoyer (of the fruits); *yajña-tapasām*, of sacrifices and austerities, as the performer and the Deity of the sacrifices and austerities (respectively); (and) who am the *suhṛdam*, friend; *sarva-bhūtānām*, of all creatures—who am the Benefactor of all without consideration of return, who exist in the heart of all beings, who am the dispenser of the results of all works, who am the Witness of all perceptions.

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## FOOTNOTES AND REFERENCES

[45] In verse (cf: 5.2).—Tr.