

Śloka 26

काम क्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

kāma krodhaviyuktānām yatīnām yatacetasām
abhito brahmanirvāṇam vartate viditātmanām

कामक्रोधवियुक्तानाम्

kāmakrodhaviyuktānām

of those who are free
from desire and anger

यतीनाम्

yatīnām

of the self-controlled
activities

यतचेनसाम्

yatacenasām

of those who have
controlled their
thoughts

अभितः

abhitaḥ

on all sides

ब्रह्मनिर्वाणम्

brahmanirvāṇam

absolute freedom

वर्तते

vartate

exists

विदितात्मनाम्

viditātmanām

of those who have
realized the Self

Absolute freedom exists on all sides for those self-controlled yogis who are free from desire and anger, who have controlled their thoughts and who have realized the Self.

The previous verse said that a yogi, who has attained Self-realization by washing away all sins and removing all doubts, remains engaged in performing selfless service to humanity. This verse says that sincere seekers of reality liberate themselves from all egocentric desire and anger. They do so by gaining perfect control over the senses, through subduing the mind, and by developing non-attachment to the world of objects. The mind of a yogi becomes absolutely pure when desire and anger are removed. In that pure state of mind, knowledge of the Self dawns by itself.

The yogi who has thus achieved knowledge of the Self attains absolute freedom from all afflictions and limitations caused by ignorance. Such a yogi dwells in the bliss of the absolute both now and hereafter.

As long as desire and anger exist in the mind, even in their subtlest form, one cannot be considered to be absolutely free or a *jīvanmukta* (one who is liberated while still in the body).

Śloka 27

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुचैवान्तरेभ्रुवोः ।
 प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

sparsānkrtvā bahirbāhyāṁś---cakṣucaivāntarebhruvoḥ
prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau

| | | |
|-------------------|-----------------------------|--------------------------------------|
| स्पर्शान् | <i>sparsān</i> | contacts |
| कृत्वा | <i>kṛtvā</i> | shutting out, rendering |
| बहिः | <i>bahiḥ</i> | outside |
| बाह्यान् | <i>bāhyān</i> | external |
| चक्षुः | <i>cakṣuḥ</i> | eye (gaze) |
| च | <i>ca</i> | and |
| एव | <i>eva</i> | even |
| अन्तरे | <i>antare</i> | in the middle |
| भ्रुवोः | <i>bhruvoḥ</i> | of the (two) eyebrows |
| प्राणापानौ | <i>prāṇāpānau</i> | the outgoing and incoming breaths |
| समौ | <i>samau</i> | equal, regulated |
| कृत्वा | <i>kṛtvā</i> | having made |
| नासाभ्यन्तरचारिणौ | <i>nāsābhyantaracāriṇau</i> | moving inside the nostrils |

Śloka 28

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदामुक्त एव सः ॥ २८ ॥

yatendriyamanobuddhir---munirmokṣaparāyaṇaḥ
vigatecchābhayakrodho yaḥ sadāmukta eva saḥ

यतेन्द्रिय मनो बुद्धिः

yatendriya mano buddhiḥ

with senses, mind
and intellect
(ever controlled)

मुनिः

muniḥ

the sage

मोक्षपरायणः

mokṣaparāyaṇaḥ

having liberation as
his supreme goal

विगतेच्छाभयक्रोधः

vigatecchābhayakrodhaḥ

free from desire, fear,
and anger

यः

yaḥ

who

सदा

sadā

forever

मुक्तः

muktaḥ

free

एव

eva

even

सः

saḥ

he

VERSES 27-28

Path of Meditation to Attain Self-Knowledge is Explained

27

Shutting out all external contacts and with the gaze fixed between the eyebrows; equalizing the outgoing and incoming breaths flowing within the nostrils;

28

with senses, mind, and intellect under control; having liberation as the supreme goal; free from desire, fear, and anger; the sage is verily liberated forever.

In these two verses the Lord gives the method of meditation through which a yogi removes all mental distractions and attains Self-knowledge. The previous verses explained this Self-knowledge.

The external objects are contacted by the sense organs: sound by the ears, touch by the skin, form by the eyes, taste by the tongue, and smell by the nose. As long as the senses are not associated with their objects, the objects do not create any disturbance in the mind. However, the mind becomes agitated by the stimulation caused when the senses and outer objects are associated. Hence the seeker of liberation should remove the senses from outer objects by staying away from them, and by not dwelling on thoughts of charming objects that are delightful to the mind. To accomplish this, the mind must consider such objects as ephemeral, transient, and the cause of suffering.

A yogi should sit for meditation in a comfortable posture with spine and head aligned and fix the gaze between the eyebrows. This brings the mind to a meditative state. The next step in developing a higher state of contemplation is achieved by equalizing the breathing pattern. The flow of the **outgoing and incoming breath** is directly related to the condition of the thoughts in the mind. In anger, fear, or under the impulse of desire, the flow of the breathing pattern becomes irregular. Therefore, in the practice of meditation it is very important to calm the flow of breath to the point where it exists just within the nostrils.

In our natural state, while working, thinking, or eating, the flow of breath is predominant in one nostril or the other. The uneven nature of the flow of breath keeps the mind active in the world. In order to establish and maintain an even flow of the inhaled and exhaled breaths, one should practice the method of alternate nostril breathing. To do this practice one should

inhale gently, smoothly, and deeply through the left nostril while blocking the right nostril. Then by blocking the left nostril, one should exhale smoothly and gently through the right nostril. This pattern should be alternated and practiced for several rounds while focusing the mind at the center between the eyebrows. This practice brings an evenness of breath in both *prāṇa vāyu* (incoming breath) and *apāna vāyu* (outgoing breath), and the mind becomes tranquil. This creates a state of mind conducive to deeper meditation. Meditative posture, fixing the gaze, and breath control are the physical practices that bring the agitated mind into a tranquil state so that one may develop contemplation.

Yogis who have Self-realization as their supreme goal act in this world only for the sake of achieving that Self-realization. They control their desires, fear, and anger by subduing their senses, mind, and intellect. Desires are thoughts of wanting, acquiring, or possessing an object that is attractive to the mind. Where there is desire for an object, there is also fear of losing that object. Hence desire and fear arise together. Anger is also a part of desire because anger arises when desire for an object is obstructed. Therefore, there is an integral relationship between desire, fear, and anger. By controlling desire, fear, and anger, all negative impulses of the intellect are also controlled. The Lord says such a yogi is **liberated forever**.

The essence of this verse is that a true seeker, whose only aim is to attain Self-realization, achieves a meditative state by controlling the senses, mind, and intellect. Thus the seeker is freed from the bondage of desire, fear, and anger. By bringing evenness to the flow of breath the yogi, with no attachment to the external world, remains in contemplation of the Self. The yogi who has attained such a meditative state is ever free.

Śloka 29

भोक्तारं यज्ञतपसां सर्वं लोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

bhoktāraṁ yajñatapasāṁ sarva lokamaheśvaram
suhṛdam sarvabhūtānāṁ jñātvā mām śāntimṛcchati

| | | |
|------------------|----------------------------|---------------------------------|
| भोक्तारम् | <i>bhoktāram</i> | the enjoyer |
| यज्ञतपसाम् | <i>yajñatapasām</i> | of sacrifice and austerities |
| सर्वलोकमहेश्वरम् | <i>sarvalokamaheśvaram</i> | the Great Lord of All Worlds |
| सुहृदम् | <i>suhṛdam</i> | friend |
| सर्वभूतानाम् | <i>sarvabhūtānām</i> | of all beings |
| ज्ञात्वा | <i>jñātvā</i> | having known |
| माम् | <i>mām</i> | Me |
| शान्तिम् | <i>śāntim</i> | peace |
| ऋच्छति | <i>ṛcchati</i> | attains |

VERSE 29

Who Attains Peace?

29

Having known Me as enjoyer of sacrifices and austerities, the Great Lord of All Worlds, the friend of all beings, that one attains peace.

Having known Me - This means knowing the Self that is realized within. The term sacrifice (*yajña*) means actions performed only for the welfare of this creation with no self-interest. The purpose of sacrifice is to dissolve the ego self in the true Self. The term austerity (*tapas*) means self-control and denial of all egocentric desires that create a veil of separation from the true Self. The result of sacrifice is that the ego self dissolves into the real Self. In austerities, through the practice of self-control, the ego discovers its real identity.

In this verse, Maheśvara is translated as the Great Lord or God of gods. The gods are different energies of nature that contribute to the creation, sustenance, and dissolution of all things existing in nature. These energies are activated by the energy of the eternal Self, which is the supreme energy or God of all gods.

The term gods or *devas* also means illuminators. The illuminators are the energies of hearing, feeling, seeing, tasting, and smelling. They illuminate their respective fields (organs of perception), which are the ears, skin, eyes, tongue, and nose. When the energy of hearing illuminates the field of the ears, it brings the knowledge of sound. In the same way, the other illuminators bring their knowledge when they illuminate their respective fields. The Self is the primary energy behind all energies of creation. In the presence of the Self, all these individual energies (gods) control and rule over their respective fields of operation (worlds). Here Lord Kṛṣṇa, who represents the Self, confers upon Himself the title **the Great Lord of All Worlds**.

The supreme Lord, with no self interest, equally pervades everywhere and everything. Therefore, the Lord is **the friend of all beings**.

This verse mentions three attributes in the attainment of peace:

- 1) to realize God as the enjoyer of all sacrifices and austerities,
- 2) to realize the Self as the supreme Lord,
- 3) to realize the Self as the friend of all beings.

One who has realized the Self as the supreme ruler within, the enjoyer of all sacrifices and austerities, and the friend of all beings, attains eternal peace.