

Śloka 25

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरेयज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥

daivamevāpare yajñam yoginaḥ paryupāsate
brahmāgnāvapareyajñam yajñenaivopajuhvati

दैवम्	<i>daivam</i>	pertaining to devas
एव	<i>eva</i>	only
अपरे	<i>apare</i>	some
यज्ञम्	<i>yajñam</i>	sacrifice
योगिनः	<i>yoginaḥ</i>	yogis
पर्युपासते	<i>paryupāsate</i>	perform
ब्रह्माग्नौ	<i>brahmāgnau</i>	in the fire of Brahma
अपरे	<i>apare</i>	others
यज्ञम्	<i>yajñam</i>	sacrifice
यज्ञेन	<i>yajñena</i>	by sacrifice
एव	<i>eva</i>	verily
उपजुहति	<i>upajuhvati</i>	offer as sacrifice

VERSES 25-30

How Actions In Life Can Become Yajñā
(Twelve Methods of Yajñā)

25

Some yogis perform sacrifice to devas alone (deva yajñā), while others offer sacrifice as sacrifice by the Self in the fire of Brahma alone (Brahma yajñā).

The previous verse explained the yogi's sacrifice as: "To see Brahma in everything and everywhere." In this verse sacrifice is explained in two additional ways: 1) *deva yajñā*, and 2) *Brahma yajñā*.

Some yogis perform sacrifice to devas alone - *Devas* are energies that are involved in performing fire sacrifice. Ordinary people perform *yajñā* invoking the *devas* (energies) for the achievement of their worldly desires. However, this verse uses the term yogis for those who are trying to attain perfection by renouncing feelings of possessiveness, attachment, and desire for the fruit of action. Such yogis do not have any selfish desire, so their performance of *deva yajñā* is different from that of ordinary people.

Deva means shining one. The highest *devas*, or shining energies, are the sense organs of perception within us. The sense organs are the ears, skin, eyes, tongue, and nose, which illumine their objects of sound, feeling, form, taste, and smell respectively. A yogi who has attained perfection, while acting in the world, experiences that sense objects are continuously offering themselves into the fire of sense perception, invoking the *devas* or sense organs. For those yogis, the world of objects is simply a sacrifice of sense objects into the fire of sense perception. Such non-attached and selfless yogis develop a sense of inner balance or even-mindedness in acting or perceiving objects in the outer world.

Devas are also the deities as mentioned in the scriptures such as Brahmā (the creator), Viṣṇu (the preserver), and Śiva (the annihilator). To offer sacrifice to such deities means to worship them with faith and devotion, to perform *japa* and other rituals, and to do charitable acts such as giving food to the poor with no selfish motive. Such selfless devotees are the yogis who achieve equanimity of mind.

others offer sacrifice as sacrifice by the Self in the fire of Brahma alone - This is a method of *Brahma yajñā*. Some yogis sacrifice the individual self (ego) into the fire of Brahma. The attainment of the knowledge that the ego self, in its pure state, is

identical to the supreme Self is the sacrifice of the Self in Brahma.

The sense objects are fetters for the ego self only. When the ego self breaks all the fetters, it identifies with the pure *Ātman* (Self). The ego self relates to the outer world through the mind, intellect, and senses. The outer world is the product of the three *guṇas*. When the ego self merges in the supreme Self, it is completely freed from the pairs of opposites like pleasure and pain, which are created by the mind in conjunction with the *guṇas*. The yogi completely detaches from the outer world that is the product of the three *guṇas*, and identifies only with the supreme Self. This is what is meant by offering sacrifice “as sacrifice by the Self in the fire of Brahma alone.”

Śloka 26

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

śrotrādīnīndriyāṅnyanye saṁyamāgniṣu juhvati
śabdādīnviṣayānanya indriyāgniṣu juhvati

श्रोत्रादीनीन्द्रियाणि

śrotrādīnīndriyāṅi

organ of hearing and
other senses

अन्ये

anye

others

संयमाग्निषु

saṁyamāgniṣu

in the fire of restraints

जुह्वति

juhvati

sacrifice

शब्दादीन्

śabdādīn

sound, touch, etc.
(sense objects)

विषयान्

viṣayān

sense objects

अन्ये

anye

others

इन्द्रियाग्निषु

indriyāgniṣu

in the fire of the
senses

जुह्वति

juhvati

sacrifice

VERSE 26

Sense Control and Mind Control, Two More Methods of Sacrifice

26

Some offer hearing and other senses as sacrifice in the fire of restraint; others offer sound and other objects of senses as sacrifice in the fires of the senses.

The previous verse explained that by non-attachment to the actions of the senses, the objects of the senses simply sacrifice themselves in the fire of sense perception. It was also explained that complete identification of the individual self with the supreme Self becomes the sacrifice of the individual self into the fire of the supreme Self. In this verse two more methods of sacrifice are given.

1) Control of the senses: **Some offer hearing and other senses as sacrifice in the fire of restraint** - The nature of the sense organs (ears, skin, eyes, tongue, and nose) is always to seek for their objects (sound, touch, form, taste, and smell) to experience pleasure. The more one tries to satisfy the senses, the more discontent one becomes; this is because desires are unlimited. Consequently, in order to achieve peace and joy, a yogi constantly practices self-control. This is the offering the senses (desire for sense enjoyment) into the fire of self-control. The sense organs can only be controlled when they are deprived of the freedom to associate with their objects. When the senses are under control, they cannot drag the mind to seek for worldly pleasures. By this *yajña* (sacrifice), a yogi experiences a deeper meditative state in life.

2) Non-attachment to sense objects or mental control: **others offer sound and other objects of senses as sacrifice in the fire of the senses** - The mind is fed and stimulated when the sense objects are contacted by the sense organs. In the absence of the five sense objects, the mind can never function in the outer world. When a yogi controls the mind completely and removes the mind from the sense centers, that yogi sacrifices the senses into the fire of the senses. The yogi functions in the world without any attachment to sense objects. In that non-attached state, the yogi obtains all objects by the force of destiny.

Sense control is an external sacrifice. Mind control of non-attachment to sense objects is an internal sacrifice, and is consequently more subtle. Sense control deprives the mind of outer enjoyments in the world. Mind control brings equanimity of the mind, which means that the mind is not affected by the pairs of opposites. In both methods of sacrifice, attachment to objects is erased. Without removing this attachment, there cannot be any sacrifice.

Śloka 27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

*sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare
ātmasaṁyamayogāgnau juhvati jñānadīpīte*

सर्वाणि	<i>sarvāṇi</i>	all
इन्द्रियकर्माणि	<i>indriyakarmāṇi</i>	functions of the senses
प्राणकर्माणि	<i>prāṇakarmāṇi</i>	functions of the breath (vital energy)
च	<i>ca</i>	and
अपरे	<i>apare</i>	other
आत्म संयम	<i>ātma saṁyama</i>	self-restraint
योगाग्नौ	<i>yogāgnau</i>	in the fire of the yoga
जुहति	<i>juhvati</i>	sacrifice
ज्ञानदीपिते	<i>jñānadīpīte</i>	kindled by knowledge

VERSE 27

*Fifth Method of Sacrifice in the Form of Yoga of Self-Control
or Samādhi Yoga*

27

Others sacrifice all the functions of their senses and the function of vital airs into the fire of the yoga of self-restraint, kindled by knowledge.

Ātma Samyama Yoga, or the yoga of self-control, is a yoga of absorption of the mind in God. This state of complete absorption of the mind is called *samādhi* and is kindled by spiritual knowledge. It is accomplished by suspension of all functions of the senses and vital airs in meditation.

In the state of *samādhi*, the senses become nonfunctional and the vital air is suspended. This is the sacrifice of the **functions of the senses and function of vital airs into the fire of yoga**. Here “yoga” means absorption of the ego self in the real Self. To live more and more as the Self and not as the ego self is called *Ātma Samyama Yoga*.

Śloka 28

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

*dravyayajñāstapoyajñā yogayajñāsthāpare
svādhyāyajñānāyajñāśca yatayaḥ saṁśitavratāḥ*

द्रव्ययज्ञाः	<i>dravyayajñāḥ</i>	those who offer wealth as sacrifice
तपोयज्ञाः	<i>tapoyajñāḥ</i>	those who offer austerity as sacrifice
योगयज्ञाः	<i>yogayajñāḥ</i>	those who offer yoga as sacrifice
तथा	<i>tathā</i>	again, also
अपरे	<i>apare</i>	others, some
स्वाध्यायज्ञानयज्ञाः	<i>svādhyāyajñānāyajñāḥ</i>	those who offer study and knowledge as sacrifice
च	<i>ca</i>	and
यतयः	<i>yatayaḥ</i>	ascetics
संशितव्रताः	<i>saṁśitavratāḥ</i>	persons of austere vows

VERSE 28

Five More Methods of Yajña (Sacrifice) Are Explained

28

Some others perform sacrifice with material possessions, austerities, or practice of yoga, while some ascetics of austere vows offer study of scriptures and knowledge as sacrifice.

1) *Dravya yajña* - **sacrifice with material possessions** - The term *dravya* means wealth that one possesses in the world such as money or property. It also includes positive qualities such as honesty, love, and compassion.

Sacrifice of wealth takes place when wealth obtained from the world by righteous means is spent in charity and alms for those in need. This includes giving to those who are poor and cannot afford food, clothes, or a place to live. Building hospitals, orphanages, and schools for the poor is also sacrifice of wealth. This does not mean that only a wealthy person can perform sacrifice of wealth. A person who has no money can still have love and compassion. That person can offer emotional support to those who are in distress and give compassion and love to those who are sad or in pain.

2) *Tapo Yajña* - **austerities** - Renouncing egocentric desires is austerity. Some people undertake an austere life in the spirit of dedication to God. This includes such austerities as living in seclusion after renouncing all possessions, eating a controlled diet, keeping silence, or not collecting things for physical comfort. Austere life develops control over the senses, which by nature are always going out to seek for worldly objects. In this way one attains freedom from the pull of worldly desires.

3) *Yoga Yajña* - **practice of yoga** - Practice of meditation in which all worldly thoughts and desires are sacrificed in order to attain God-realization is called *yoga yajña*. Devoted seekers renounce attachment to all worldly possessions for the sake of their beloved Lord. They remain merged in meditation, offering such things as prayers or *mantra*. This is called *Upāsana Yoga*.

4) *Svādhyāya Yajña* - **study of scriptures** - The study of scriptures, which brings understanding of God and the methods of attaining God-realization, is called *svādhyāya yajña*. The study of scriptures is as important for a seeker of God as the study of a road map is for a traveler. Scriptural knowledge shows the seekers of God if they are treading on a right path or not. The study of scriptures is considered to be a sacrifice. Self-study also means self-inquiry or investigating the question "Who am I?"

5) *Jñāna Yajña* - **knowledge as sacrifice** - The method by

which a seeker of God offers all personal ignorance into the fire of knowledge kindled within is called sacrifice of knowledge. This self-kindled fire of knowledge is the knowledge of true discrimination between what is Self and what is non-Self.

Determined seekers of God can practice sacrifice of wealth, austerity, yoga, self-study, and knowledge for the sake of their spiritual development.