

in all objects and actions. Here, by using the term 'apare' He describes strivers, who perform sacrifice, but who are different from those mentioned, in the preceding verse.

Here the term 'Yoginah', stands for those strivers, who perform actions, without expecting any reward.

Those who instead of regarding actions and objects as theirs and for them, regard these as the Lord's and for Him, perform sacrifice to God, as He is the Lord, even of the gods. Therefore, those persons who, without having the least attachment, a sense of mine and desire for objects and actions, hold that they are only of the Lord, perform sacrifice to Him.

'Brahmāgnāvapare yajñam yajñenaivopajuhvati'—The term 'apare', has been used, to bring out the distinction between sacrifice mentioned in the first half of this verse, and the second half.

When, the soul identifies Itself with matter, It becomes an embodied soul. But when a person (the soul), by discrimination, having a total disinclination for matter, merges in God i.e., has not the least separate existence, apart from God, it is called sacrifice.

**Appendix**—The expression 'brahmāgnāvapare yajñam yajñenaivopajuhvati' may also mean other Yogīs in order to serve Brahma—the embodied world perform duty sacrifice for the sacrifice in the form of welfare of others viz., they perform all actions for the welfare of others (Gītā 3/9, 4/23).



श्रोत्रादीनिन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

śrotrādīnīndriyāṇyanye saṁyamāgniṣu juhvati  
śabdādīnviṣayānanya indriyāgniṣu juhvati

Some offer hearing and other senses, as sacrifice into the fire of restraint; others offer sound and other objects of senses into the fire of senses. 26

*Comment:—*

Śrotrādīnīndriyānyanye saṁyamāgniṣu juhvati'—Here, the offer of senses, into the fires of restraint has been called, sacrifice. It means that some do not allow the senses—ear, eye, skin, tongue, and nose, to incline towards the sensual objects of sound, sight, touch, taste and smell. They constantly restrain their senses.

The senses, the mind, the intellect and the ego, are said to be under complete restraint, when these are totally free, from attachment (Gītā 2/58-59, 68).

Śabdādīnviṣayānanya indriyāgniṣu juhvati'—Sound, sight, touch, taste and smell, are the five sensual objects. The discipline in which these objects of sense, are offered in the fire of sense, becomes a sacrifice. It means, that even when the objects of senses, come in contact with senses, the senses remain free from attraction and repulsion, or attachment and aversion (Gītā 2/64-65).

In both the sacrifices, mentioned in this verse, perfection or God-realization, is attained, when there is total absence of attachment. This process, of two kinds as sacrifice, has been described, in order to root out attachment.

In the first one, a striver controls his senses in solitude, through discrimination, chant and meditation etc. When there is full restraint, he becomes, free from attachment and then he remains equable, both in loneliness, as well as in practical life.

In the second case, a striver in his practical life, moves about among sense-objects with the mind, intellect and ego and the senses, free from attraction and repulsion i.e., attachment and aversion. When he becomes free from attachment, he remains the same, both in loneliness and practical life.



सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥