

form of objects and actions is ever-changing and ever undergoes modifications. But, due to attachment, we do not perceive the changing nature, of objects; we perceive these chiefly, as objects. All objects and activities are going to naught. Therefore, the world is practically, a naught. There is existence, only of the transcendental Absolute. In fact the world does not exist, but it seems to exist, in the light of the eternal Absolute. The non-existence of the world is explained below—

The world appears in three states—birth, life and death. But, actually there is no life. What seems life, is nothing but the process from birth to death.

A man (or an object), starts to die the day, he is born, though it is said that he is born, he lives and he dies. If a man, has to live alive say for fifty years and he is twenty years old, it means that he has to be alive only for thirty years i.e., he has died forty percent, and his life remains, only sixty percent. In fact, he is dying every moment the seen is changing into the unseen. But the world seems to exist, in the light of the Absolute Who is eternal. Lord Kṛṣṇa declares, "All is God" (Gītā 7/19) (Chāndogya. 3/14/1).



दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्रावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

daivamevāpare yajñam yoginaḥ paryupāsate
brahmāgnāvapare yajñam yajñenaivopajuhvati

Some Yogīs offer sacrifice to God alone; while others offer the self as sacrifice by the sacrifice of discrimination in the fire of the Supreme. 25

Comment:—

'Daivamevāpare yajñam yoginaḥ paryupāsate'—In the preceding verse, the Lord described, a striver who beholds God,

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