

which is associated with the limiting adjuncts to be the supreme Brahman which is free from limiting adjuncts. The monks, steadfast in the realization of the identity of Brahman and the Self, make that offering. This is the meaning.

Beginning with, 'The ladle is Brahman' etc., this sacrifice characterized as full realization is being included among such sacrifices as *daiva-yajña* etc. with a view to eulogizing it in the verses beginning with, 'O destroyer of enemies, *jñāna-yajña* is greater than the sacrifices involving (sacrificial) materials'.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

26. Others offer the organs, namely ear etc., in the fires of self-control. Others offer the objects, namely sound etc., in the fires of the organs.

Anye, others, other yogis; *juhvati*, offer; *indriyāni*, the organs; namely *śrotrādīni*, ear etc.; *saṁnyama-agnisu*, in the fires of self-control. The plural (in *fires*) is used because self-control is possible in respect of each of the organs. Self-control itself is the fire. In that they make the offering, that is they practise control of the organs. *Anye*, others; *juhvati*, offer; *visayān*, the objects; *śabdādīn*, namely sound etc.; *indriyāgnisu*, in the fires of the organs. The organs themselves are the fires. They make offerings in those fires with the organs of hearing etc. They consider the perception of objects not prohibited by the scriptures to be a sacrifice.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

27. Others offer all the activities of the organs and the activities of the vital force into the fire of the Yog of self-control which has been lighted by Knowledge.

Further, *apare*, others; *juhvati*, offer, that is merge; *sarvāni*, all; *indriya-karmāni*, the activities of the organs; and also the *prāna-*