

Yama The all-inclusiveness of his *sraddhā* is evinced by his choice of the three boons bestowed on him by the lord of death For the first boon, he sought the pacification of his father, as a loving and dutiful son For the second boon, he sought the ways and means of earning all earthly prosperity and enjoyment As the third boon he obtained Supreme Knowledge from Yama The selection of the boons indicates the lad's exemplary character and awareness to the ideals in life

A stone soars up in the sky to the extent momentum is imparted to it. A tree grows up in tune with its inherent vitality. A lotus shoots up along with the rise in the level of the water in the pond Similarly, man rises in his worth and attainments corresponding to the *sraddhā* with which he is endowed He is nothing more and nothing less than what his *sraddhā* is.

The *sraddhā* in a man manifests itself in various channels One among them is in the adoration that he makes of the Almighty Its worth is as follows:—

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४

यजन्ते सात्त्विका देवान् यक्ष-रक्षांसि राजसा ।

प्र-इतान् भूत गणान् च अन्ये यजन्ते तामसा जना ॥

*yajante sāttvikā devān yakṣarakṣāṁsi rājasāḥ ।*

*pretān bhūtaganāṁś cā 'nye yajante tāmasā janāḥ ॥*

यजन्ते *yajante* worship सात्त्विका *sāttvikāḥ* the Sattvika men देवान् *devān* the gods यक्षरक्षांसि *yakṣa rakṣāṁsi* the Yakshas and the Rakshasas राजसा *rājasāḥ* the