

*dravyayajñās tapoyajñā yogayajñās tathā 'pare* ।

*svādhyāya jñānayajñās ca yatayaḥ saṁsita vrataḥ* ॥

द्रव्ययज्ञाः *dravya yajñāḥ* those who offer wealth as sacrifice तपोयज्ञाः *tapo yajñāḥ* those who offer austerity as sacrifice योगयज्ञाः *yoga yajñāḥ* those who offer yoga as sacrifice तथा *tathā* again अपरे *apare* others स्वाध्याय ज्ञानयज्ञाः *svādhyāya jñāna yajñāḥ* those who offer study and knowledge as sacrifice च *ca* and यतयः *yatayaḥ* ascetics or anchorites (persons of self-restraint) संशितव्रताः *saṁsita vrataḥ* persons of rigid vows

Yet others offer wealth, austerity and yoga as sacrifice, while still others, of self-denial and extreme vows, offer sacred study and knowledge as sacrifice. 28

There are other forms of *Yajna* suited to the *sadhaka's* disposition and desert. Acquiring wealth by honest means and utilizing it for the public weal, is a form of *Yajna*. The scrap iron is melted and recast anew. Similarly man reforms himself through austerity or self-purgation. This is another form of *Yajna*. Constant practice of Rajayoga or Ashtanga yoga constitutes the *Yajna* of yet others. Sacred study is superior to secular study. It requires a good deal of self-preparation. Being established in wholesome habits is the result of extreme vows. Through devoted study and reverent exposition, the divine knowledge in one increases. This is done as an act of *Yajna* by some. That thing which a man devotedly contributes for the welfare of others multiplies in him. This is the law governing *Yajna*.

अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९