

affluence. Whatever he wants to offer to others comes to him easily. His bounteous mind is the real *Kāmadhenu*. Because of this frame of mind he is ever in prosperity. *Preyas* and *Sreyas* do both pay homage to him. This is the plan and purpose of the Cosmos.

What is the practical shape that can be given to the spirit of *Yajna*? The answer comes :—

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११

देवान् भावयत अनेन ते देवाः भावयन्तु वः ।

परस्-परम् भावयन्तः श्रेयः परम् अव-वाप्-स्यथ ॥

devān bhāvayatā 'nena te devā bhāvayantu vaḥ ।

parasparam bhāvayantaḥ śreyaḥ param avāpsyatha. ॥

देवान् *devān* the gods भावयत *bhāvayata* nourish (ye) अनेन *anena* with this ते *te* those देवाः *devāḥ* gods भावयन्तु *bhāvayantu* may nourish वः *vaḥ* you परस्परम् *parasparam* one another भावयन्तः *bhāvayantaḥ* nourishing श्रेयः *śreyaḥ* good परम् *param* the highest अवाप्स्यथ *avāpsyatha* shall attain

Cherish the Devas with this; and may those Devas cherish you; thus cherishing one another, you shall reap the supreme good. 11

Etymologically the word *deva* means the one that is shining. In the human frame the senses are called *devas*. They are shining in their own way and they bring light to the dweller in the body. If food be not supplied to the body, the senses become weak and unable to function. If the senses be abused then also they get worn out. But when they are