

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५

दैवम् एव अपरे यज्ञम् योगिनः परि-उप-भासते ।

ब्रह्म-अग्नौ अपरे यज्ञम् यज्ञेन एव उप-जुहति ॥

*daivam evā 'pare yajñam yoginaḥ paryupāsate ।*

*brahmāgnāv apare yajñam yajñenai 'vo 'pajuhvati ॥*

दैवम् *daivam* pertaining to Devas एव *eva* only अपरे *apare* some यज्ञम् *yajñam* sacrifice योगिनः *yoginaḥ* yogis पर्युपासते *paryupāsate* perform ब्रह्माग्नौ *brahmāgnau* in the fire of Brahman अपरे *apare*, others यज्ञम् *yajñam* sacrifice यज्ञेन *yajñena* by sacrifice एव *eva* verily उपजुहति *upajuhvati* offer as sacrifice

Some yogis perform sacrifices to Devas alone, while others offer the self as sacrifice by the self verily in the fire of Brahman. 25

The Devas and Devis such as Ganesa, Subrahmanya, Ganga, Parvati, Lakshmi and Saraswati are all facets of Brahman. Sacrifices and adoration done to them with devotion are conducive to spiritual growth. The senses are also called *devas* because of their benign function. Sublimation of the senses is the sacrifice that certain *sadhakas* perform devoutly. *Jivatman* or the individual self is also termed *Yajna*. Sacrifice, therefore, of the self by the self is to dedicate oneself to Iswara. It is surrendering the individual consciousness to the Cosmic Consciousness, even as the river re-enters the sea. Crucifying the ego, the apparent man becoming the real man—these are the other ways of expressing the same spiritual fact. This solemn act is verily *jnana-yajna*.