

*ayajñasya* of the non-sacrificer कुतः *kutaḥ* how अन्यः *anyaḥ* other कुरुसत्तम *kuru sattama* O best of the Kurus

The eaters of the nectar, the remnant of *Yajna* go to the Eternal Brahman. This world is not for the non-sacrificer, how then the other, O best of the Kurus ? 31

Whatever a man does must be conducive to the common welfare. The food consumed by him becomes nectar to the extent he relegates selfishness. Every act of self-denial aids man take a step towards perfection. And self-annihilation is the godliest of all of his endeavours. When the man in an individual is crucified, the divine in him manifests itself. He who offers his *jivahood* as oblation regains Brahmanhood, his Original State. There is no gain superior to the gain of Eternal Brahman.

When the very Highest can be gained by the performance of *Yajna*, the gaining of the lower things by this means would undoubtedly be easy. This earthy possession is verily the easiest for man to procure. But even this is not obtainable to him who fails to perform *Yajna*. The self-seeking man shrinks; he thrives nowhere; and the world views him with disdain. The attainment of heaven which is superior is beside the point to such a man.

What should the progressive man do then ? The announcement comes :—

एवं बहुविधा यज्ञा चित्ता ब्रह्मणो मुखे ।

कर्मजान्चिद्धि, तान्सर्वानि च ज्ञात्वा विमोक्ष्यसे ॥ ३२