

introvertive. The physical life goes on mechanically while the mind revels in the Self within.

In the second type of *Yajna* the senses are made best use of for the adoration of the Almighty. In the fire of the senses, the sense-objects are offered as oblation. Forms perceived by the eyes are beheld as the manifestations of the Lord. Auspicious utterances are sumptuously heard. Sacramental food is partaken of with piety. The smelling of the aroma associated with the worship of the Divine, is felt as a form of holy communion. Garlands of flower and sandal paste that come as grace from the adored Deity, are reverently put on the body. The objects of all the five senses are thus sanctified and made liberal use of. The sensual is in this way transformed into the spiritual; the depraving into divinizing.

Of the two methods, that of the sense-control is negative and sense-sublimation positive. Though they seem antithetical to each other, the result produced by them is the same—purification of the mind. The negative method is given to the daring and advanced few and the positive to the aspiring many.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७

सर्वाणि इन्द्रिय-कर्माणि प्राण-कर्माणि च अपरे ।

आत्म-सं-यम-योग-अग्नौ जुहति ज्ञान-दीपिते ॥

*sarvāṇi 'ndriyakarmāṇi prāṇakarmāṇi cā 'pare ।*

*ātmasaṁyama yogāgnau juhvati jñānādīpite ॥*