

permanent and the impermanent, the fleeting and the lasting.

A Perfect Sage, who has thus cut himself free from all attachments, with his mind well-balanced under the light of his own "Wisdom," becomes completely liberated from the chains of all moral debilities, ethical imperfections, and sensuous appetites. Such a Sage too performs work for the rest of his life in his perfected manifestations. Krishna says that all such activities undertaken and performed by him are ever done in a spirit of 'dedicated activity' (*Yajna*). When a Sage thus functions in a spirit of *Yajna*, that action itself does not and cannot produce any reaction, or forging of thicker bondages with newly-formed *vasanas*.

The term '*Yajna*,' borrowed from our scriptures, is employed here by Krishna to yield a more elaborate sense implying a wider and a more universal application. In the Geeta, the *Vedic Yajna* has become "a self-dedicated activity performed in a spirit of service to the many." All actions, performed without ego, and not motivated by one's ego-centric desires, fall under the category of *Yajna*.

All through the NEXT SIX STANZAS we get an enumeration of something like twelve different *Yajnas* which can be practised by everybody, on all occasions, in every field, under all conditions.