

colours, ears illumining sounds, the nose illumining smells, and the tongue and the skin illumining tastes and touches. Seekers, and Perfected-Masters (*Yogis*) too, when they move in the world, no doubt perceive sense-objects through sense stimuli. But in their understanding and experience, perception is but "a world of sense-objects continuously offering themselves into the fires of his perception in order to invoke the *Devas* (Sense-perceptions)." Such seekers and masters walk out into life, and when they come across the sense world, they only recognise and experience that the world-of-objects is paying a devoted tribute to the powers of sense-perceptions!

When this mental attitude is entertained constantly by a seeker he comes to feel completely detached from the sense experiences and, irrespective of the quality of experience, he is able to maintain a constant sense of inward equanimity.

As contrasted with this method (*Deva-Yajna*) there are others who perform *Brahma-Yajna*, says Krishna, wherein they come to "OFFER THE SELF AS A SACRIFICE BY THE SELF IN THE FIRE OF THE SELF." This statement becomes perfectly clear when subjectively analysed and understood. As long as we exist in the body manifestation, we have to come across the world of sense-objects. The outer-world can yield to us its joy or sorrow not by itself but only as a result of our healthy or unhealthy attitude