

This stanza may read strangely to those who are not ready to bring the full shaft of their intelligence for the purpose of understanding it. It is evident to any modern educated man that living creatures are born out of matter. Matter is rendered consumable and digestible, nutritive and assimilable, only by the action of rains upon it. But the difficulty in understanding the stanza is when we come to the next assertion that "the rains come as a result of *Yajnas*."

But in Krishna's words here, we are not warranted in accepting that he is advising Arjuna to follow ritualism. In this stanza, as also elsewhere all along the Geeta, the familiar terms of the *Vedic* period has been charged with new meanings and significances. "Rain" is the essential condition for the conversion of the mineral-raw-material into enjoyable and nutritive food. Similarly, in all fields of activity there is "an enjoyable profit" which can be gathered only when the fields come under "conditions favourable" for them to produce those profits. "Self-dedicated activities" (*Yajna*), when performed in any given field of endeavour, will be creating therein "conditions necessary for the field to smile forth" (rain) in a luxurious "crop of profit" (*Annam*), enjoyable by the society.

For example, the wasteful waters of a river flowing idly can be dammed and made use of, if the waters are intelligently employed in irrigating the fertile lands now lying fallow on its banks. Through sacrifice and work alone can the dam be built and when it is built, it provides