

ities going on ceaselessly. Obligatory duties also have to be executed relentlessly. The prudent man has his profitable way of getting his work done. While in the plane if the passenger gets worried over the possible dangers and risks of the flight, he defeats himself and his purpose. He does in no way improve matters by worrying himself; rather he loses his stamina thereby. Instead, if he resigns those eventualities to the crew and to Providence and if he engages himself in his higher pursuits, he stands to gain. His conducting himself in this wise amounts to renouncing the fruit of the flight, but not the flight itself. Man should engage himself in the earthly duties that fall to his lot. He ought not to be concerned with the consequences of his duties. While doing his duties, if he keeps his mind fixed on the Maker, his gain is immense and he is one who has truly renounced.

A man's body gets hurt accidentally. He neither weeps over it nor neglects it. He bandages the wound and gives all attention to it. If need be, money is spent for the cure. But in the midst of all of these activities, there is no attachment whatsoever to the wound that has come about. It is attended to so that it may be healed. That man who gets the wound treated is the one who has renounced it but not he who neglects it to the point of its becoming septic. Bodily activities are like the wound. They cannot be neglected. They ought to be carried on with complete detachment. He who does so has really renounced karma and everything worldly