

25. *Some YOGIS perform sacrifice to DEVAS alone (DEVA-YAJNA) ; while others offer "sacrifice" as sacrifice by the Self, in the Fire of BRAHMAN (BRAHMA-YAJNA) .*

In the following few stanzas, Lord Krishna is explaining the mental attitude of a Saint-at-Work. One doubt is generally raised by every intelligent student at all times. The spiritual experience, no doubt, can be had when the seeker in meditation transcends even his intellect. But then, this transcendental experience is bound to remain only for a limited time. The "Realised-Saint" is found working in the world, sometimes, in an elaborate fashion, like a Buddha or a Christ; in some cases he works in a limited fashion, like a Ramana Maharshi, and at certain moments he may not undertake any activity at all, but merely continue living among the world-of-objects. Now the doubt is: "what would be the mental attitude of such a Perfect-Master when he comes in contact with the world and functions in it?"

A *Yogi* is one who is always trying, through all the means that are in him, to raise himself from his state of physical, mental and intellectual imperfections to a more perfect state of existence. In this sense of the term it would be unjust to read into the stanza merely the obvious meaning.

The word "*Deva*" comes from a root, meaning 'illumination.' Subjectively viewed, the greatest "*Devas*" are the five sense organs: eyes illumining forms and