

therefore, it is self-liberating. The following stanzas also will become more and more clear, and universally appropriate in their meaning, only when we understand *Yajna* as "any social, communal, national, or personal activity into which the individual is ready to pour himself forth entirely in a spirit of service and dedication."

Only when people come forward to act in a spirit of co-operation and self-dedication, can the community get itself freed from its shackles of poverty and sorrow. This is a fact endorsed by history. And such activities can be undertaken in a spirit of Divine loyalty, only when the worker has no attachment. Arjuna's defect was that he got too attached to the individuals in the opposing forces, and he developed, consequently, wrong relationships with them. Therefore, he came to feel that he must run away from the field of work that had presented itself before him.

FOR THE FOLLOWING REASONS ALSO, ACTION SHOULD BE DONE BY HIM, WHO IS QUALIFIED FOR IT:

*10. The PRAJAPATI (the Creator) , having in the beginning (of creation) created mankind, together with sacrifices, said, "by this shall you prosper; let this be the milch-cow of your desire --- "KAMADHUK" (the mythological cow which yields all desired objects) .*