

because its teachings, like those of the Vedas are divided into three sections, Kārma (work) Upāsana (devotion) and Jnana (knowledge).

The first chapter is introductory. The second is a summary of the whole work, e. g., in II. 48 and the connected slokas, self-less work devoid of desire for fruits, is taught for the purification of the heart; in II. 61 and the connected Slokas devotion is taught to the pure-hearted, to qualify them further for the highest—Sannyasa, which last is taught in II. 71 and the connected Slokas.

It is also usual to divide the work into three sections illustrative of the three terms of the Mahāvākya of the Sāma-Veda, "Thou art That" (Chhand. Upa. VI. 8. 7.) In this view the first six chapters explain the path of work without desire for fruits, and the nature of "Thou." The next six chapters deal with devotion and the nature of "That." The last six describe the state of the highest knowledge and the nature of the middle term of the Mahāvākya, in other words, the means of re-establishing the identity of "Thou" and "That."

The central teaching of the Gītā is the attainment of Freedom, by the performance of one's Swadharma or duty in life. "Do thy duty without an eye to the results thereof. Thus shouldst thou gain the purification of