

No doubt, there are expressions in the *Vedas*, in the *Puranas*, and in the *Smritis*, which seemingly fall in line with the language of this stanza. To condemn women, traders (*Vaishyas*) and workers (*Shudras*) as individuals of inferior births is equivalent to accepting that religion has an effective influence ONLY upon a mere handful of members of our society. This would be a denial of what Krishna had been hammering upon from the opening stanza onward. Therefore, we have to understand the true implications of His words as He uses them here.

Religion is not a technique for developing the physical body, nor is it an art to be fulfilled through the play of the physical body. The condition and status of the physical body have nothing to do with the evolutionary progress which religion aims at through all its preachings. The spiritual practices contribute to the integration of the mind and intellect and to their progressive unfoldment, until, in their ripeness, they shed themselves, leaving the Spirit naked in all its divine glory. Thus, these terms, as used in this stanza, are to be understood as indicating some special qualities of the human mind-and-intellect, manifested in varying degrees in different individuals, at different times.

The "feminine-minds" (*Striyah*) are those that have a larger share of deep affections and binding attachments. So too, there are people, who have a "commercial attitude" in all their thoughts and actions and who live in their mental life as traders (*Vaishyas*), ever calculating the profits that