

results of all works' (12.11). Having heard that actions have to be undertaken by giving up the desire for their results, and also that actions, as such, have to be given up, Arjuna thinks that a man in a particular stage of life (*āśrama*) cannot take recourse to both, and so he wants to know how these two disciplines are to be practised.

[198] *Tamas*: darkness, mental darkness, ignorance; one of the three qualities of everything in Nature. Also see 14.8, and note under 2.45.—Tr.

[199] Which support the two earlier arguments.

[200] As being impossible to accomplish.

[201] The six auxiliaries are: Śiksā (Phonetics), Kalpa (Code of Rituals and Sacrifices), Vyākaraṇa (Grammar), Nirukta (Etymology), Chandas (Meter, Prosody), and Jyotisa (Astronomy).—Tr.

[202] Another reading is *etāni*.—Tr.

[203] *Categories*: locus (body) etc.

[204] In the sentence, 'Thou art That', the word *Thou* means the individual Self, and *That* means Brahman. The comprehension of their unity, and also 'hearing, reflection and meditation' are referred to as the *subject-matters*.

[205] The individual Self which has intelligence etc. as its limiting adjuncts, due to which it appears to possess their characteristics and become identified with them.

[206] The five organs of knowledge (eyes, ears, nose, tongue and skin), the five organs of actions (hands, feet, speech, organ of excretion and that of generation), the mind and the intellect.

[207] Seeing etc. are accomplished by the eye etc., which are part and parcel of the body etc.

[208] Actions are done by the body etc., but since a person thinks that the Self is the agent, therefore he is said to have a