

is that among four brothers all the four *Varnas* may be evident. The real classification is based on the degree of ethical and spiritual perfection. (The actions of the four castes are explained in chap. 18 stanzas 42, 43 and 44 )

Things sentient and insentient are all constituted of the three *Gunas*. They lend themselves therefore to the natural division into the four *Varnas* mentioned by the Lord. The plan of Nature is that beings low in *Varna* evolve into those high

If the social structure fabricated by man conforms with the divine plan of the fourfold caste, there is progress in that society; but it deteriorates to the extent it deviates from the divine plan. The Incarnations of God that come age after age set aright the fallen *Varna dharma*.

How the Lord remains actionless and changeless even while propelling the whole universe is explained in chapter 9 stanzas 5 to 10.

Is there any benefit to an aspirant from the Lord's statement that He is in fact actionless and changeless ? It is explained :—

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४

न माम् कर्माणि लिम्पन्ति न मे कर्म-फले स्पृहा ।

इति माम् यः अभि-जानाति कर्मभि न स बध्य-यते ॥

*na mām karmāṇi limpanti na me karmaphale spṛhā ।*

*iti mām yo 'bhijānāti karmabhir na sa badhyate ॥*

न *na* not माम् *mām* मे *me* कर्माणि *karmāṇi* actions लिम्पन्ति *limpanti* taint न *na* not मे *me* my कर्मफले *karmaphale*