

HE WHO DISOBEYS THE *SHASTRAS* AND ACTS UNDER THE IMPULSE OF DESIRE --- Such a man stands to gain no benefit at all. Here the term *Shashtra* need not necessarily be understood as a bundle of ritualistic injunctions, strictly followed and sacredly insisted upon by the fanatic orthodox. The text-books discussing the Theory-of-Truth (*Brahma-Vidya*) and the technique of self-perfection (*Yoga*) are called *Shastras*, while other subsidiary books which explain and throw light upon the *Shastras* are called *Prakarana* texts; the latter explain the categories in the Science of *Vedanta*. Since the Geeta is a philosophical poem, exhaustively explaining the theory and practice of God-realisation, IT IS CONSIDERED AS A *Shashtra*.

UNDER THE IMPULSE OF DESIRE --- The theme developed in the previous two stanzas is that a seeker of the Higher, should of necessity renounce "desire, anger, and greed." We have explained earlier that ANGER is a product when desire is throttled, and GREED is a logical consequence when a passionate heart gains some fulfilment of desires. Therefore, desire is the root cause. Naturally, Krishna contrasts the way-of-life advocated in the Geeta with our ordinary way-of-life, wherein the main impulse is desire. The seekers are advised not to disobey the commands given in the Geeta *Shashtra* and live under the impulse of their baser appetites and lower instincts.

ATTAINS NEITHER JOY NOR SUCCESS, NOR GOAL --- What exactly would be the harm if one did not implicitly