seldom all-inclusive in enunciating the Laws that govern life. There are books which, while giving all attention to the life hereafter, ignore our earthly existence altogether. There are yet other books which aim at pinning all our attention to life in this mundane world only. They assume indifference if not antipathy to existence that transcends the senses and the intellect. But the Bhagavad Gita is perfectly balanced in its outlook. It exhorts the aspirant to make the best of the mundane world, and also to prepare himself to draw inspiration from what is beyond. The Gita further contends that proper attunement with the mundane leads to yoga or union with the supermundane; the reverse of it equally holds good; in other words, a spiritual man alone is best equipped for worldly life.

It is customary with people to divide human activities into two distinctive types—the spiritual and the temporal, the sacred and the secular. But the Bhagavad Gita makes no such artificial distinction. Life pertaining to this world is in no way different from the spiritual. There is continuity and homogeneity in life in all its stages. Man will be in the hereafter none other than what he is here and now. Change of body effects no more change in the personality than does change of clothings. Mode of action it is that makes a person what he is. But action by itself is neither sacred nor secular. The attitude with which it is performed brings about a magical change in it. All actions become sacred in the hands of a spiritual man. On the contrary a