

Is the living of a righteous life on earth, an end in itself, or is it a means for some other end? The elucidation comes :—

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९

जन्म कर्म च मे दिव्य-यम् एवम् यः वेद्-ति तत्त्व-तः ।

त्यज्-त्वा देहम् पुनः जन्म न एति माम् एति सः अर्जुन ॥

*janma karma ca me divyam evam yo veti tattvataḥ ।*

*tyaktvā dehaṁ punarjanma nai 'ti mām eti so 'rjuna ॥*

जन्म *janma* birth कर्म *karma* action च *ca* and मे *me* my दिव्यम् *divyam* divine एवम् *evam* thus यः *yaḥ* who वेत्ति *veti* knows तत्त्वतः *tattvataḥ* in true light त्यक्त्वा *tyaktvā* having abandoned देहम् *dehaṁ* the body पुनः *punaḥ* again जन्म *janma* birth न *na* not एति *eti* gets माम् *mām* to me एति *eti* comes सः *saḥ* he अर्जुन *arjuna* O Arjuna

He who thus knows My divine birth and action in true light, having dropped the body, comes not to birth again, but comes unto Me, O Arjuna. 9

The unborn Iswara puts on the appearance of birth and growth by His divine power. Similarly the actionless Entity stages holy activities for the good of the world. Those spiritual men who intuit these facts about the Lord are able to live unaffected by the world even as the Incarnation does. Ultimately, while yet in the human frames and after casting them off, those blessed ones get themselves merged in the Absolute. Pondering over the play of the Divine as the human, is a sure means to get at this great goal.

Treat not the personalities such as Rama, Sita, Krishna, Radha and some others as mere allegorical entities. They were