

to cross over from karma to the Beatitude which is beyond karma. His teachings become lucid to all the aspirants who take refuge in Him and seek enlightenment from Him. Self-surrender ultimately leads to the union of the *Jivatman* and the *Paramatman*.

What is the state of complete self-surrender? It is like lounging and taking rest after the day's hard toil. It is free from care and grief. Undefinable Bliss emanates from it.

— Sri Ramakrishna

The yoga aspect of the spiritual message of the Bhagavad Gita is over here. A question may arise as to who are the persons that are fit to study and practise this teaching, universal though it is. The answer comes:—

Competency for Following the Gita — 67-71

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च माम् योऽभ्यसूयति ॥ ६७

इदम् ते न अ-तपस्-काय न अ-भक्त्-ताय कदाचन ।

न च अ-शुश्रूषवे वाच्यम् न च माम् यः अभि-असूयति ॥

*idam te nā 'tapaskāya nā 'bhaktāya kadācana ।*

*na cā 'susrūṣave vācyaṁ na ca mām yo 'bhyasūyati ॥*

इदम् *idam* this ते *te* by thee न *na* not अतपस्काय *atapaskāya* to one who is devoid of austerity न *na* not अभक्ताय *abhaktāya* to one who is not devoted कदाचन *kadācana* ever न *na* not च *ca* and अशुश्रूषवे *asusrūṣave* to one who does not render service or who desires not to listen वाच्यम् *vācyaṁ* to be spoken न *na* not च *ca* and माम् *mām* me यः *yaḥ* who अभ्यसूयति *abhyasūyati* cavils at