

methods of impotent religion. The ritualist gets involved in the means, without aspiring for the Real Goal!

Thus, as an expounder of the TRANSCENDENTAL and the INFINITE, Krishna is here laughing at those who mistake the means for the end; the ritualistic portion is the means and the *Vedantic* portion dealing with realisation through meditation is the end. The *Karma Kanda* prepares the mind to a single-pointedness, when it is pursued without specific desires (*Nishkama*), and such a prepared mind alone is fit for steady contemplation over the *Upanishadic* declarations.

The passage is concluded with the declaration that such persons, tossed about by their desires, shall never discover and experience of tranquillity in their inner life.

THE LORD NOW SPEAKS OF THE RESULT ACCRUING TO THOSE LUSTFUL PERSONS WHO ARE THUS WANTING IN DISCRIMINATION:

*45. The VEDAS deal with the three attributes; be you above these three attributes (GUNAS) , O Arjuna, free yourself from the pairs-of-opposites, and ever remain in the SATTWA (goodness) , freed from all thoughts of acquisition and preservation, and be established in the Self.*

The three inseparable *gunas* always remain in the inner constitution of every living creature, in varying proportions. The mind and intellect are constituted of this