

sacrifices; *aghāyuh*, whose life (*āyuh*) is sinful (*agham*), that is whose life is vile; and *indriya-ārāmah*, who indulges in the senses—who has his *ārāma*, sport, enjoyment, with objects, *indriyaih*, through the senses.

Therefore, the gist of the topic under discussion is that action must be undertaken by one who is qualified (for action) but is unenlightened. In the verses beginning from, ‘A person does not attain freedom from action by abstaining from action’ (4) and ending with, ‘You perform the obligatory duties.... And, through inaction, even the maintenance of your body will not be possible’ (8), it has been proved that before one attains fitness for steadfastness in the knowledge of the Self, it is the bounden duty of a person who is qualified for action, but is not enlightened, to undertake Karma-Yog for that purpose. And then, also in the verses commencing from ‘(This man becomes bound) by actions other than that action meant for Bhagavān’ (9) and ending with ‘O Pārtha, he lives in vain,’ many reasons (32) have been incidentally stated as to why a competent person has to undertake actions; and the evils arising from their non-performance have also been emphatically declared.

Such being the conclusion, the question arises whether the wheel thus set in motion should be followed by all, or only by one who is ignorant of the Self and has not attained to the steadfastness which is fit to be practised by the Sāṅkhyas, the knowers of the Self, through the Yog of Knowledge only, and which is acquired by one ignorant of the Self through the means of the practice of Karma-Yog mentioned above? Either anticipating Arjuna’s question to this effect, or in order to make the meaning of the scripture (*Gītā*) clearly understood, the Bhagavān, revealing out of His own accord that the following substance of the Upanisads—Becoming freed from false knowledge by knowing this very Self, the Brāhmanas renounce what is a compulsory duty for those having false knowledge, namely, desire for sons, etc., and then lead a mendicant life just for the purpose of maintaining the body; they have no duty to perform other than steadfastness in the knowledge of the Self (cf. Br. 3.5.1)—has been presented here in the *Gītā*, says: