

into the several aspects of yoga. In doing so the yogi pursues the path of light.

In whatever direction the ship may sail, the needle of the compass in it ever points to the north. Similar to it, let the mind of the devotee be ever fixed on the lotus feet of the Lord, irrespective of his occupation.

— Sri Ramakrishna

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ २८

वेदेषु यज्ञेषु तपःसु च एव दानेषु यत् पुण्य-फलम् प्र-दिष्ट-तम् ।

अति-एति तत् सर्वम् इदम् विद-इ-त्वा योगी परम् स्थानम् उप-एति च आद्यम् ॥

*vedeṣu yajñeṣu tapaḥsu cai 'va*

*dāneṣu yat puṇyaphalam pradiṣṭam ।*

*atyeti tat sarvam idaṁ viditvā*

*yogī param sthānam upaiti cā 'dyam ॥*

वेदेषु *vedeṣu* in the Vedas यज्ञेषु *yajñeṣu* in sacrifices तपःसु *tapaḥsu* in austerities च *ca* and एव *eva* also दानेषु *dāneṣu* in gifts यत् *yat* whatever पुण्यफलम् *puṇya phalam* fruit of merit प्रदिष्टम् *pradiṣṭam* is declared अत्येति *atyeti* goes beyond तत् *tat* that सर्वम् *sarvam* all इदम् *idaṁ* this विदित्वा *viditvā* having known योगी *yogī* the yogi परम् *param* supreme स्थानम् *sthānam* abode उपैति *upaiti* attains च *ca* and आद्यम् *ādyam* primeval

The yogi who knows this transcends the fruits of meritorious deeds attached to the study of the Vedas, sacrifices, austerities and gifts, and attains to the supreme primeval Abode.

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This chapter commenced with seven questions raised by Arjuna. And the Lord has answered all of them in order. He who understands the explana-