

duty, I supplicate Thee. Say decidedly what is good for me. I am Thy discip̄le. Instruct me who have taken refuge in Thee.

[*Dharma* is the *ness*, the law of the inmost constitution of a thing. The primary meaning of *dharma* is not virtue or religion, but only its secondary significance. Fighting in a just cause is the religious duty or *dharma* of a Kshatriya, while the same is a sin to a Brâhmana, because it is contrary to the law of his being. Working out one's Karma according to the law of one's own being is therefore the *dharma* or religion or way to salvation of an individual. The cloud of Karma hides the Self-Sun from the view. The means which exhaust this cloud without adding to it and thus help in one's Self-restoration is one's *dharma*.

*Thy disciple*: Until this declaration has been made, the Master may not give the highest knowl-  
edge.]

नहि प्रपश्यामि ममापनुद्याद्

यच्छोकमुच्छोषणमिन्द्रियाणाम् ॥

अवाप्य भूमावसपत्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥८॥

II. 8.

भूमौ In the earth असपत्नं unrivalled मृद्धं flourishing  
राज्यं dominion सुराणाम् over the gods अपि even  
आधिपत्यं mastery च and अवाप्य obtaining यत् that  
मम my इन्द्रियाणां of the senses उच्छोषणं blasting  
शोकं sorrow अपनुद्यात् should remove न हि प्रपश्यामि  
I do not see.

I do not see anything to remove this sorrow which blasts my senses, even were I