

Adhyāya - XIISection - I : Verses - 1 - 7 :

Kṛṣṇa or Sākāra Aspect and Akṣara or Nirākāra Aspect :
The Yogins devoted to the former, preferred to the -
yogins devoted to the latter.

Arjuna Said :

(1) Which are the best knowers of Yoga 'Disinterested Action', from among those (Yogins, the followers of the Disinterested Action) who, always equalminded (Yuktāḥ), - devote themselves thus to you, resorting to you, and those (yogins) also, who devote themselves to the Immutable (Akṣara), the Unmanifest (Avyakta), (resorting to it)?

Notes:- (1) Yogavit - This word makes it clear that here a comparison of different followers of Yoga is the topic.

(2) Ke yogavittamāḥ - The answer of Kṛṣṇa is two-fold; firstly, the Yogins who worship the Sākāra One are better than those who worship the Nirākāra (verses 2-7); and secondly, the Yogins who resort to the Yoga, Disinterested Action, based upon bhakti 'devotion to Kṛṣṇa' (Bhaktiyoga), are the best among yogins who devote themselves to the Sākāra aspect of the Reality (verses 8-12).

(3) Paryupāsate, 'devote themselves to you'.

(4) Tvām Bhaktān - Resorted to you.

Śāṅkara- (The meditation on the immutable attributeless Brahman has been mentioned in Adhyāyas II to X; and in several verses of the same Adhyāyas the meditation on Īśvara conditioned by sattva (Māyā) is also mentioned; but in the Viśvarūpādhyāya - (Bha.Gī.XI) the Lord exhibited His Āśvara Aspect. So, Arjuna asks a question with a desire to know the more important aspect of the two)

Arjuna Said :

Śāṅkara-

Those who being concentrated constantly (on the actions of the Lord, as stated in XI.55) meditate on you (on your Viśvarūpa), resorting to you, as stated in Adhyāya XI, and those others who (having renounced all actions) meditate on Akṣara the Immutable and Avyakta the Unmanifest (free from all attributes)- out of both these, who know the Yoga, 'Disinterested Action', the most?

The Blessed Lord said :

(2) Those who having fixed their mind on Me, always equal-minded (Yukta) devote themselves to Me, having supreme faith (in Me) are considered by Me to be the most equal-minded, (i.e.,

the best knowers of Yoga, Equalmindedness, or Disinterested Action; i.e., the best Yogins).

Notes:- (1) The superlative termination 'tama' will appear to be quite appropriate, if we consider the statement in verse 6, which also says that the Yoga 'Disinterested Action' based upon devotion to the Lord is the highest or the most difficult yoga among Yogas (v.6-11).

Sankara -

(Let at first those who meditate on Akṣara, be set aside. We shall speak about them later on. But)

those who having fixed their mind on Me (the Supreme Lord, the Viśvarūpa), (i.e. being devoted to Me,) and being always disciplined (Yukta) (according to the statement in the last verse of the last Adhyāya), meditate on Me (The presiding Lord of all lords of Yoga, the Omniscient.....), with excellent faith, are regarded by Me to be Yuktatamaḥ. (As they pass days and nights uninterruptedly with their mind in Me (nityayuktāḥ), it is proper to say about them that they are "Yuktatamas").

Notes:- (1) Sankara takes yukta as maccitta "with his mind in Me", both in nityayukta and yuktatamaḥ.

(2) So, Yoga according to Sankara, is here meditation or concentration, both in "yogavit" (v.1) and in sarva - yogesvarāṇāmīśvaram (Sā.Bhā.on v.2).

(3) Sankara's remarks "nairantaryenahi.....yuktatamā eti vaktum" would appear to mean that he looks upon Kṛṣṇopāśakas as distinguished from Akṣaropāśakas, to be yuktatama; but really he takes Akṣaropāśakas only as yuktatama, see his Bhāṣya on the next verse. So, he does not take yuktatama as literally true.

(3,4) But those who devote themselves (Upāsate) to the Akṣara the Immutable, the Anirdesya, the Indescribable, the Avyakta, the Unmanifest, which is omnipresent, incomprehensible, unchanging, unmoving, constant, who, having properly controlled the (two) group(s) of senses, are equal-minded (Samabuddhayaḥ) to all (Sarvatra), (and) who are ready for the welfare of all beings (friends or foes), gain Me alone (i.e., 'gain' nothing more than Me, though undergo more trouble than Kṛṣṇopāśakas).

Notes:- (1) Samabuddhayaḥ and Sarvabhūtahiteratāḥ show in my opinion that the followers of Disinterested Action are meant here. So, these verses (3-4) deal with followers of Disinterested Action devoted to Akṣara, while v.2 treats of followers of Disinterested Action devoted to Kṛṣṇa.

(2) The Gītā makes a clear-cut distinction between Kṛṣṇa and Akṣara, the Sākāra and the Nirākāra aspects of the Reality.

- (3) Akṣara, Avyakta, Anirdesya seem to be names of the Impersonal aspect.
- (4) Paryupāsate - devote themselves to.
- (5) Prāpnuvanti Māmeva - The Akṣaropāsakas follows a more difficult course but "their gain is not more than Kṛṣṇa". Really Akṣaropāsakas would gain Akṣara, and not Kṛṣṇa. But according to the tradition preserved in Brahmavid āpontī param. The knower of the Nirākāra gains the Higher one (Tai. Upa II.1) the Akṣaropāsaka gains the Sākāra Puruṣa. So, that - tradition, seems to me to have been followed here in this Adhyāya only. (XII.3-4). The force of 'eva' is that if Akṣaropāsakas were to get something superior to Kṛṣṇa, they would be justified in undergoing more trouble than the Kṛṣṇopāsakas, as they really do, Akṣara-devotion being more difficult than devotion to Kṛṣṇa. The Gītā always prefers the easier of two courses, when both lead to the same goal.

Saṅkara -

("Are not the Akṣaropāsakas Yuktatama?" "Not so. But, here what I have to say regarding them)."

But those who meditate (upāsate) on the Akṣara, which cannot be described, which cannot be made manifest, which

is omni-present, unthinkable, which is kūṭastha 'residing in kūṭa, i.e., drśyamānagūṇam and antarāśam, i.e., ^{residing} in Māyā as its Lord' or which is kūṭastha "existing like an aggregate". (rāsirivasthitam), which is unmoving, eternal, they, having properly withdrawn (sakṇiyamya-samhṛtya) the group of senses (of action?), whose mind is the same at all (times, whether they gain what they like or what they do not like), gain the only, being attacked to the good of all beings. (It need not be said about them, whether they gain ^{or not,} ya, because it has been already stated that a jñānin is my very self. It is not to be said whether the jñānins who are identical with the Lord are yuktatama or ayuktatama. They are themselves the Lord, because jīva-paramātmānāḥ abhedāḥ as stated in jñānitvātmaiva Me matama).

Notes:- (1) It is clear from the explanatory additions made by Sankara, that

- (a) he takes Akṣaropāsakas as jñānins and Kṛṣṇopāsakas as mere Bhaktas, and that
- (b) he takes Akṣaropāsakas as really yuktatama while he takes Kṛṣṇopāsakas as yuktatama by way of courtesy, i.e., by comparison with the worldly people samsārīṇaḥ.

(2) Na tu tasāṃ vaktavyam kiñcitman te prāpnuvantīti-
This explanation of Sankara of 'eva' makes it clear that he takes 'eva' with prāpnuventi rather than with Mm.

(5) The trouble of those (mentioned in verses 3-4), whose mind is attached to the Unmanifest, is greater; because a goal (gati) which is Unmanifest is reached by the embodied (souls) with difficulty.

Sāṅkara-

Greater is the trouble of those (who have identified themselves with the Akṣara..... due to the renunciation of the abhimāna of the body), whose mind is attached to the Unmanifest; because the goal (in the form of the Akṣara) which is unmanifest is reached with difficulty by persons having the abhimāna of the body. (We shall later on describe the behaviour of the meditators on the Akṣara).

Notes:- (1) Sāṅkara adds 'Akṣarātmanām paramārthadarśinām to tesām. Thus, he takes the verse as dealing with jñānins, i.e., Sannyāsins. But really the topic of the verse is the yogins.

(2) Sāṅkara takes kleśa as dehābhimāna-parityāganimittaḥ, but the kleśa of the 'nimitta' is really given in the latter half of the verse.

(3) Sāṅkara-Dehavadbhiḥ = dehābhimānavadbhiḥ According to Sāṅkara 'to have a body' is 'to have the notion that I have a body! But this is not the virtue of the Gītā, which seems to believe in the real possession of a real body.

(4) Saṅkara Akṣaropāsakānām yadvartanam tadupariṣṭād
vakṣyāmah - Thus, Saṅkara takes verse 13-20 as giving
 the behaviour of the Akṣaropāsakas. This is also
 doubtful.

(6) But those who being intent upon Me, (and) having
 (mentally) renounced all actions unto Me, devote themselves
 to Me, concentrating on Me, with unmixed Disinterested Action
 (ananyenaiva yogena) only.....

Notes:- (1) Māyī, 'Mat' in Matparaḥ, and Mām (dhyāyantaḥ) are
 important. Thus, the verse emphasises Kṛṣṇa as
 distinguished from Akṣara or Avyakta.

(2) Ananyena-yogena — It will be seen that Disinterested
 Action is the topic here also.

(3) Sarvāṇi Karmāṇi Māyī sannyasya - This refers to the
 mental renunciation of actions. This is meant by
Māyī. Cf. II.50. This yogin thinks that he is a tool
 of Kṛṣṇa and he does nothing.

(4) Ananya-yoga would mean that the yogin. There are
 several yogas, "methods of Disinterested Actions",
 in the Gītā. Each should be performed by itself,
 without mixing it with any other yoga or yogas.

Sāṅkara-

But those who having renounced all actions into Me the Lord, being devoted to Me, meditating on Me with ecstasy (yogaḥ-samādhiḥ) in which there is no other resort (Ālambana) but the visvarūpadeva (Kṛṣṇa)....

Notes:- (1) Sāṅkara-Yoga = Samādhi.

(2) Ananyena yogena-Sāṅkara adds ālambana, because this meaning of yoga (samādhi) requires it.

(3) But the Gītā is yogasāstra, the Scripture of Disinterested Action.

(7) Of those (people), with their mind entered into Me, O Son of Prthvī! I become without delay the saviour from the ocean of death-world.

Section - II ; Verses - 8 - 12 :

Comparison of Four methods of Disinterested Action (Verses 8-11). Bhakti-Yoga (v.8) : The Best Yoga. The comparative value of the Means of these Four Yogas (verse 12).

(8) Place your mind into Me alone (and not into Akṣara); set your intellect into Me. You shall reside into Me alone hereafter; there is no doubt as to it.

Notes:- (1) This is the Bhakti-Yoga Disinterested Action based upon resort to Kṛṣṇa.

(2) Though the word 'Yoga' does not occur in this verse, it is found in v.9 (Abhyāsayoga), and in v.11 (madyoga). So, I venture to suggest that here (v.8-11) four Yogas are compared.

(9) If you are not able to properly place your mind firm into Me; then, O Dhanañjaya! Seek to reach Me by the Yoga Disinterested Action based upon abhyāsa 'Repeated practice of concentration of mind'.

Notes:- (1) Abhyāsayoga (Verse-9) is easier than Bhaktiyoga (Verse-8).

(2) Abhyāsayoga, a method of Disinterested Action based upon repetition of practice (of concentration), is the yoga taught in Adhyāya VI.

Śaṅkara explains Abhyāsayoga as Samādhāna i.e., Samādhi ecstasy based upon abhyāsa repeated practice of meditation, again and again, on one and the same subject. Thus, he takes abhyāsayoga as the pātañjalayoga. Śaṅkara seems to think that verses 8 & 9 distinguish between two stages (bhūmikās) of the pātañjalayoga. I take the verses as comparing two independent and self-complete methods of Disinterested Action.

(10) If you are unable even to do abhyāsayoga (Disinterested Action, based upon) ~~repeated~~ practice of concentration (useful - for Disinterested Action), be devoted to (your usual) actions (to be) done on My behalf (lit. as if they are actions already done by Me); (because) you shall gain perfection (siddhi) even (api) while doing (your usual duties) on my behalf.

Notes:- (1) Abhyāsa = Abhyāsayoga, because the word Abhyāsayoga occurs in v.9c.

(2) Matkama paramo bhava etc. deals with what may be called Bhagavadyoga (Cf. madyoga in v.11b) or - visvamūpadaśanayoga. The expression matkama paramah corresponds to matkarmakṛt in XI.55. The yogin following this form of yoga "Disinterested Action" believes that he is only a 'nimitta' an instrument of the Lord, who has already done what he thinks himself to be doing.

(3) 'Api' shows that parallel and optional forms of yoga are mentioned here.

(4) Siddhi = Perfection.

Śaṅkara interprets the verse as above, except that he takes siddhimavāpsyasi as 'you will reach perfection (through purification of mind and attainment of jñānayoga the path of knowledge of the nirguṇa Brahman, i.e., sannyāsa). This addition

of "sattvasuddhi jñānayogaprāpti dvāreṇa" is highly objectionable. The Gītā seems to hold that every form of its Yoga leads directly to Mokṣa. But, as according to Sāṅkara Mokṣa cannot be achieved without cittasuddhi and jñāna and sannyāsa, he makes the addition.

(11) If you are unable to do this (what is stated in v.10) even, after resorting to my Yoga 'Disinterested Action based upon Me'; then being one with controlled (yat)mind (Ātman) do the abandonment of the fruits of all actions.

Notes:- (1) Sarvakarmaphalatyāga is a method of yoga Disinterested Action. It is taught in e.g., in Bha.Gītā II.47 i.e. (Karmaṇyevādhikaraskmā phalesu kadācana). It corresponds to karmayoga.

(2) Karmayoga is easier than visvarūpadarśanayoga.

Sāṅkara -

If you are unable to do even this, than, having resorted to madyoga, "Performance of all deeds after renouncing them into Me", immediately do the abandonment of the fruits of all deeds, with a controlled mind.

Notes:- (1) Sāṅkara makes one statement out of 11 A & B.

(2) His explanation of madyoga which consists of renunciation of all actions into the Lord, is in

disagreement with 'sarvakarmaphalatyāga' which pertains to the renunciation of fruits rather than karmans. I believe that mental renunciation of actions is an aspect of yoga is quite distinct from karmaphalatyāga, another aspect of yoga. The former is taught in II.50 and the latter in II.48.

(12) • Bhaktiyoga (v.8) is superior to abhyāsayoga (v.9), the latter to Bhagavadyoga (madyoga in v.11), and this latter to karmayoga (sarvakarmaphalatyāga) because (the means to each subsequent is easier than the means to each former). Thus any kind of jñāna, out of the several jñānas mentioned in the Gītā, is easier than abhyāsa the means to abhyāsayoga. Dhyāna-meditation-the means to Bhagavadyoga is better than jñāna (and hence better than abhyāsa), Karmaphalatyāga the means to karmayoga (and other aspects of yoga) is easier than dhyāna the means to Bhagavadyoga. (So, Bhaktiyoga is the best because it is the most difficult. It means Bhakti is the most difficult among the means to various yogas viz. Bhakti-abhyāsa-jñāna-dhyāna-karmaphalatyāga. Jñānayoga is not mentioned in verses 8-11, though jñāna the sādhana of jñānayoga is mentioned in the comparison of sādhana in v.12). Peace results immediately from renunciation of fruits of actions.

Notes:- (1) The knower of the Bhaktiyoga is the best among the knowers of yogas, because Bhaktiyoga is the most difficult of all yogas.

- (2) Dhyāna seems to me to be the means to Bhagavadyoga taught in Adhyāya XI.
- (3) Thus, we have abhyāsa, jñāna, dhyāna, Karmaphalatyāga. We have jñāna which is not required because no jñāna-yoga is mentioned in verses 8-11; we have no mention of Bhakti, though Bhaktiyoga is stated in verse.8.
- (4) As the word yoga is absent in verse.12, I hold that verse.12 mentions the means, on which the mentioned in verses 8-11 are based, and hence I believe that - verse 12 gives reasons for the statements in verses 8-11.

Sāṅkara-

(Now the Lord gives false praise (stuti) of the renunciation of the fruits of all actions).

Jñāna is more praise worthy (prasasyatara) than (aviveka-pūrvaka) abhyāsa; (jñānapūrvaka) dhyāna (meditation) is superior to jñāna (knowledge); Karmaphalatyāga is superior to (jñānapūrvaka) dhyāna. Through karmaphalatyāga a man with qualifications already stated gets peace (the cessation of worldly existence along with its cause) immediately. Sarvakarmaphalatyāga is taught here as the means for the final Beatitude in the case of an ignorant man (ajñā), who is, engaged in actions, if he cannot carry out the means already mentioned, not from the very start. For this very reason, 'sarvakarmaphalatyāga' is praised by stating the superiority

(Viśiṣṭatva) of each succeeding means, because sarvakarmaphala-
-tyāga is stated here as to be practised only when a man is
unable to perform the entire, complete means.

Notes:- (1) Śaṅkara adds avivekapūrvaka to abhyāsa, and jñāna-
pūrvaka to dhyāna at both the places.

(2) Karmaphalatyāga is, as Śaṅkara says, really taught
here for an ajñāh. But Śaṅkara is wrong when he -
believes that karmaphalatyāga must always be preceded
by jñāna, if karmaphalatyāga is to bring Mokṣa. The
Gītā seems to believe that karmaphalatyāga can be
practised fully by even an ajñā who will thereby at
once gets Mokṣa. This is also our experience in the
world. So each succeeding means is to be resorted to
if a man is not able to practise each preceding
means (in verses 8-11), but this does not mean that
the man who resorts to each succeed means does not
get Mokṣa. The Gītā holds that different man are fit
for different means each of which by itself leads to
mokṣa; and the Gītā yet praises the man who can
resort to the most difficult means (or rather, the
most difficult form of 'Yoga Disinterested Action').
So, in my opinion dhyānāt karmaphalatyāgah viśiṣyate
is not a stuti (a statement not to be taken literally);
it is rather a fact in the case of men of certain
temperament. So Śaṅkara's statement (Sampannasādhana-
nusthānāsaktau anustheyatvena śrutatvat) is not

correct, from the Gītā's conception of means of Mokṣa. Moreover, Śaṅkara does not take "jñānam abhyāsāt śreyah" jñānāt dhyānam viśiṣyate" as stuti, but he takes only dhyānāt karmaphalatyagah viśiṣyate" as stuti. This is strange (XII-12) Śaṅkara is wrong in adding jñānapūrvaka to dhyāna, because the Gītā distinguishes between jñāna and simply dhyāna, and between karmaphalatyāga and (simple) dhyāna.

Section - III : Verses - 13 - 20:

Description of the follower of Disinterested Action (Yogin - v.14) based upon Bhakti "devotion", who is the yogavittama the best among the knowers of Disinterested Action, (Bhaktiyoga being the best or most difficult among yogas).

(13) One who hates none of all beings, who is friendly (maitrah) and compassionate (karunaḥ) to all; free from egotism and my-ness, who is equal-minded to pain and pleasure, who is tolerant.....

Notes:- (1) Maitrah, Karunaḥ :- Maitrī, Karunā, Muditā and titikṣā are four Bhāvanās. Maitrī friendliness towards our equals, karunā kindness towards those who are less happy than ourselves, muditā joy at the happiness of those who are richer than ourselves, (vide Bhāgavata purāṇa) Upēksā in difference to those who hate us.

These four Bhāvanās are well known in the Yoga of Patañjali and in Buddhism and Jainism. As only two are given in this verse of the Gītā, the Gītā is believed to be earlier than the Yoga of Patañjali.

Saṅkara-

(Now the Lord tells Arjuna the characteristics, the direct means of absolute immortality (Mokṣa), of those who - meditate on Aksara, who are established in right knowledge, who have renounced the world and who have given up all desires).

He who hates none.....(because he sees all beings as his own self), who is friendly, and compassionate (i.e., who has given safety to all beings, i.e., who is an ascetic), who is without myness and without egotism, to whom pain and pleasure are the same, who is forgiving,

Notes:- (1) There is no word for 'Sannyāsin' in the verse; yet Saṅkara finds such an interpretation here.

(2) 'Samaduhkhasukhaḥ' suggest that the verse deals with a yogin' a follower of Disinterested Action'.

(14) Who is always satisfied, who is a yogin a performer of Disinterested Action, whose mind is controlled, of firm decision, whose mind and intellect are devoted to Me, and who is a devotee of Mine - he is dear to Me.

Notes:- (1) The presence of the word Yogin makes it clear that this is a picture of a Yogin as distinguished from a sannyāsin. The Gītā always distinguishes between a Yogin and a Sannyāsin.

Śaṅkara -

Who is always satisfied (whether he gets the means of the continuance of his body or not), who is a yogin (one - whose mind is well concentrated), whose nature is controlled, whose resolve is firm (in the matter of the principle 'Ātman'), (who is a Sannyāsin, an ascetic) whose mind and intellect are fixed on Me - he who such a devotee of Mine is dear to Me.

Notes:- (1) What was said in Adhyāya VII-17 is here detailed.

(2) Note Śaṅkara's meaning of Yogin.

(3) His additions are meant to bring out the sense of a Sannyāsin from the verse.

(15) He from whom people get not disgusted and who gets not disgusted from the people (with whom he, as a Yogin, - naturally comes into contact), who is free from pleasure, anger, fear and anxiety (though he is in the world, as he is a Yogin), is dear to Me.

Śaṅkara-

He (who) is an ascetic (Sannyāsin) from whom people are not disgusted, and who is not disgusted from the people, who is free from pleasure, intolerance (amaṛṣa), fear, and agony, is dear to Me.

(16) He who has no desire (apekṣā), is pure, modest, neutral (udāsīna), free from agony, and who has (mentally) renounced all actions (as stated in the definition of Yoga in II.50), and who is a devotee of Mine, is dear to Me.

Notes:- (1) As the word Yogin occurs in verse.14 and as the name of this Adhyāya is Bhaktiyoga 'Disinterested Action based upon Devotion', I suggest that - Sarvārambhaparityāgin be interpreted as 'one who has mentally given up all actions'. This is - consistent with the second definition of Yoga - "Disinterested Action" given in II.50.

(2) Anapekṣa and udāsīna also point to the Yogin as being the topic of this verse.

Śaṅkara-

He who is 'udāsīna' one who does not resort to the side of anyone, a friend, etc., i.e., who is an ascetic (Yati),....
.... who renounces all actions.... is dear to Me.

Note:- (1) Śaṅkara adds yati by way of an explanation of udāsīna; though the word Śarvārambhaparityāgin appears to be favourable to him.

(17) He who is not over joyed, who does not hate anybody, who is not sorry and who does not desire, and who has abandoned (mentally) good and evil, and who has devotion (for Me) is dear to Me.

Śaṅkara -

Interpretation of this verse is the same as of ours.

(18) He who is equal (minded) to both a foe and a friend, and in honour and insult, equal (minded) in cold and heat, pleasure and pain, who is devoid of attachment (saṅga),

Notes:- (1) The equalmindedness and freedom from attachment are clearly the characteristics of a Yogin, a follower of Disinterested Action (Yoga).

Śaṅkara -

Translation will be the same according to Śaṅkara.

(19) He to whom censure and praise are the same, who keeps silent, who is content with whatever (he gets), who is without a house (aniketah), whose thoughts are firm, - and who has devotion to Me, is a man dear to Me.

Notes:- (1) Aniketah - It seems that a Yogin had no house; ~~if~~ the words of Janaka, 'Anantam bata me vittam yasya me nāsti kiñcana'. Or, the Gītā here says that Yogin (a follower of Disinterested Action) would have no house, just as he would do no - kemya karmans. The adjective Aniketah does not seem to be solely restricted to ascetics. Tilak one who has no idea of his ownership of a house, though he owns it. He takes sarvārambhaparityāgin also in a secondary ~~se~~ sense.

Sankara -

He..... who is satisfied with whatever he gets (sufficient only for the maintenance of his body), one who has no house (-he is called anāgāra in smṛtis), whose idea (of the Highest Reality) is firm and who has devotion to Me, is a man dear to Me.

(20) But those (Yogins, followers of "Disinterested - Action") who practise this (precept of mine like) religious nector, remaining faithful, and taking Me to be than goal, and devoted to Me, are very dear to Me.

Śaṅkara -

(The aggregate of duties (dharmas), begun in XII.13, of those who meditate on Aksara, whose all desires have ceased and who are ascetics established in the knowledge of the Highest Reality, is now summed up).

But those who being ascetics, carry out with faith this religions nector as stated by Me,..... who have resorted to devotion of the nature of the knowledge of the Highest Reality - are very dear to Me. (The teaching of Bha. Gī.VII.17 has been here commented upon and summed up).

Notes:- (1) Śaṅkara has been all along saying that verses 12 - 20 deal with Akṣaropāsakas but they really deal with the devotees of ŚrīKṛṣṇa, as is clear from words like mādbhaktah and Mamapriyah.

(2) Śaṅkara also says that ascetics are deserved in these verses; but there is no word like yati, - sannyāsin etc. in these verses. Rather we have the word yogin (in Verse.14) which is used in - the Gītā in contrast with sannyāsin.

- (3) The words sarvārambhaparityāgin (Verse-16) and aniketah (Verse-19) can be easily construed - with yogin.

Thus, in the Upaniṣads (keys of doing one's duties disinterestedly) sung by the Lord, in the science of Brāhman, in the scripture of yoga (Disinterested Action), in the dialogue between ŚrīKṛṣṇa and Arjuna, the chapter, entitled The Disinterested Action through Bhakti *is ended*.

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