

## CHAPTER 4

### || SANKHYAYOGA ||

Fortune has smiled today on the organs of hearing; for they have found the treasure of the *Gita*. What seemed like a dream has come true. In the first place the subject pertained to spiritual wisdom; secondly its exponent was Lord Krishna, the conqueror of the world; and lastly the listener was Arjuna, the foremost among the devotees. As if the fifth note, fragrance and sweet taste had come together, this tale conduced to the delight of all present. By a stroke of good luck, the listeners have come by the river of nectar, and their prayers and penance have borne fruit. Therefore, all the sense organs should remain in the organ of hearing and enjoy this conversation between Lord Krishna and Arjuna (1-5). Then the hearers said, "Please cut short this untimely embellishment and recount to us the conversation between Lord Krishna and Arjuna."

Thereafter *Sanjaya* said to *King Dhritarashtra*, "At that time Arjuna was endowed with the quality of *sattva*; and Lord Krishna was talking to him with great affection. He revealed to him his secret, which he did not disclose to his father *Vasudeva*, nor to his mother *Devaki*, nor to his brother *Balarama*. Even goddess *Lakshmi* who was very close to him, could not enjoy this affection, which came to be shared by Arjuna alone. Even sages like *Sanaka* did not succeed in gaining this affection for which they were hopefully waiting for many years (6-10). What merit had Partha gained to deserve this incomparable love of the Lord of the world? See, because of his affection for Arjuna this formless God became incarnate; so it seems to me that they are one and the same. Otherwise why did this Supreme Self without beginning and motion, who is inaccessible to the *yogis* or incomprehensible to the *Vedas* or imperceptible to the eye of meditation, become so merciful to Arjuna in this extraordinary way? How did this, the folded state of the three worlds and beyond form become so favourable to Arjuna?

*The blessed Lord said:*

1. *I had declared this indestructible Yoga to the Sun, who told it to Manu, and Manu taught it to Ikshwaku.*

Then Lord Krishna said to Arjuna, I had declared this same Yoga to the sun before, but that was a long time ago. Afterwards the Sun imparted this Yoga to *Vaivasvata Manu*. *Manu* practised it himself and then taught it to *Ikshwaku*. Thus this tradition has come down to us from ancient times.

2. *Royal sages who knew this Yoga handed it down the line. By the great efflux of time, O Arjuna, this Yoga was lost.*

Then many other royal sages came to know this Yoga; but since then, there is nobody who knows it now. As men became specially attached to their bodies and sensuous enjoyments, they became forgetful of the knowledge of the Self (16-20). Their faith took the wrong course, and they became addicted to sensuous enjoyments, which they considered as the acme of happiness. Tell me, who will care to buy fine cloth in the village of nude holy men? Of what

use is the sun to a person blind from birth? Who will applaud music in an audience of deaf persons? How will jackals develop a liking for moonlight? How will the crows that close their eyes just before the rise of the moon, recognise him? So how can ignorant persons who have not seen the boundary of dispassion, or even heard about discriminating knowledge attain to Me (21-25)? No one knows how this delusion spread, but considerable time was lost; and so this Yoga became extinct in this world.

3. *This same Yoga has been taught by me to you today, O Arjuna; for you are my devotee and friend; this Yoga is the supreme secret.*

Verily the same Yoga I have taught to you, O Arjuna; do not entertain any doubt about it. This Yoga is the secret of my heart; how can I hide it from you who are my bosom friend? O Arjuna, you are the image of love, the soul of devotion, the very essence of friendship and the repository of my trust. How then can I deceive you? Although we are poised for battle (25-30), notwithstanding this disturbance, I shall take the trouble to remove your ignorance.

*Arjuna said:*

4. *Later is your birth and earlier was the birth of the Sun. How then am I to know that you declared it to him in the beginning?*

Arjuna then said, "O compassionate Lord, is there anything surprising if the mother is fond of her child? You are a shelter to those who are tired of life and mother to the orphaned. It is entirely your mercy that has brought us in this world. O Lord, if a mother gives birth to a crippled child, need I tell you that she has to nurture it with great care from its birth? Now I wish to ask you something, pray listen carefully. Please do not be cross with me on that account (31-35). The ancient tale that you have narrated, O Krishna, strikes me as somewhat incredible. Even our forefathers do not know who that *Vivasvat* (Sun) was. Then how and when did you teach him Yoga? We hear that he lived long ago, and you belong to the present. These two statements seem to involve a contradiction. Moreover, O Lord I cannot fathom your deeds. Well, how can I, therefore, say all at once that what you have said is incorrect? So explain it to me in very clear terms, so that I can understand how you could give this instruction to the Sun (36-40)."

*The blessed Lord said:*

5. *Many lives of mine have passed, and so have yours, O Arjuna. I know them all, but you know them not, O Partha.*

Then Lord Krishna said, "It is natural for you to be confused, O Arjuna, as you think that I did not exist in the days of the Sun. You do not know that both of us have had many births before. You do not remember your former births, but I recollect very well all my previous incarnations."

6. *Though I am unborn and immutable and also the Lord of all creatures, yet resorting to my own nature, I come into being through my Maya.*

I remember all my former births, as I take birth with the aid of *Maya*. But I do not lose my eternity. What appears as my descent and return is mere appearance due to this *Maya* (41-

45). This does not affect my freedom, and if I appear subject to action, that too is due to delusion, in reality it is not so. One thing appears two, when seen in a mirror; but if you consider the reality, are they really two? So Arjuna, although I am without form, through the power of my *Maya*, I play-act different roles for the good of the world.

7. *Whenever righteousness declines, O Arjuna, and wickedness flourishes, then I reincarnate myself.*

It has been my custom from time immemorial that I should uphold righteousness in all ages. Therefore, when vice prevails over righteousness, I forget, that I am birthless and without form (46-50).

8. *For the protection of the good and the destruction of the wicked and for establishing righteousness, I reincarnate myself.*

I reincarnate myself to espouse the cause of my devotees, and to destroy the darkness of ignorance. I snap the seams of vice, destroy the bad texts, and by raising the banner of happiness through good men, and by destroying the race of demons, I restore respect for holy men and bring about the union of righteousness and morality. Then I erase the soot of ignorance, brighten the lamp of discrimination and bring about an endless festival of lamps for the *yogis*. The whole world is filled with holy joy, righteousness begins to thrive in the world and the devotees become pot-bellied (satiated) with *sattva* quality. When I assume the human form, O Arjuna, merit shines, razing to the ground mountains of sin. I reincarnate myself for this purpose in every epoch; only a discriminating person knows this secret of Mine.

9. *He who knows truly thus My birth and work Divine, never comes after death to birth again, but comes unto Me, O Arjuna.*

Without loss of my birthlessness and in action, I take birth and carry on my work, Whoever knows this immutable nature of Mine becomes liberated. Even though he takes on a body, only his body moves and not he; he is not bound by it, and after death he attains to my state.

10. *Many, freed from passion, fear and wrath and absorbed in Me have taken refuge in Me; and purified by knowledge and austerities, they have attained to My state.*

Those who do not grieve over past or future things are free from passion and do not succumb to anger (56-60). They remain absorbed in me and live only to serve me, taking delight in the knowledge of the Self. They are the shining repositories of austerities, the abode of knowledge. They are the holy men, who purify even sacred places of pilgrimage. Such men reach my state without effort and abide in me; and there is no dividing screen between them and me. Tell me, if the brass does not turn black at any time, then who will care for gold and strive to acquire it? So those who have become emaciated by spiritual practices, and become purified by penance and knowledge, come to my state without doubt (61-65).

11. *In whatever way men serve Me, I serve them in the same way. In every way, O Partha, men follow My Path.*

I tell you, in whatever way they serve me, in the same way I favour them. All men are, by nature, inclined to worship me. But, many deluded by ignorance think of me differently and

imagine me to be manifold, even though I am one. They think of me, though one, as divided and give me, though nameless, different names and speak of me, though indescribable, as god and goddess. Although I am ever the same everywhere, they explain me in parts as high and low, influenced by their confused thinking (66-70).

12. *Seeking success in their works, they worship deities in this world, for in this human world success attends upon action quickly.*

Then with a verity of motives, they worship different deities of their conception with proper rites and articles of worship. In this way whatever result they expect accrue to them; but know it for certain that it is only the result of action. Truly speaking, there is nothing in this world which gives and receives the fruit save action itself. Even as nothing grows in the field save what is sown, or the mirror shows only a person who looks into it, or what is uttered at the foot of the hill comes back as an echo (71-75), so I watch all the worship that takes place and ensure that every devotee receives the fruit of his action according to his faith.

13. *The four classes have been created by Me according to the division of qualities and actions. Yet know Me, their creator, to be immutable and not their agent.*

You should also bear in mind that I have created the four classes according to the division of qualities and actions. I have also so arranged that the actions will flow from the different qualities based on nature. Although men are all alike, they are naturally classified into four classes in the light of their qualities and actions. For this reason, O Partha, I am not the creator of this institution of four classes (76-80).

14. *Actions do not defile me, as I do not desire their fruit. He who knows Me thus is not bound by his actions.*

Although these castes have originated from me, I am not their creator. Whoever knows this, is released from bondage.

15. *With this knowledge the ancient seekers of release performed work. Therefore, work ye likewise, as the ancients did in former times.*

O Arjuna, those who sought release before, knowing this, performed actions. But even as roasted seeds when sown do not sprout, so all their actions become the means of liberation. Moreover, Arjuna, it is not proper for a wise man to construe what is action and what is non-action according to his sweet will.

16. *What is action? What is non-action? This has bewildered even the wise. I shall declare to you that action, by knowing which you will be free from evil.*

What is action? What is the characteristic of non-action (81- 85)? Cogitating over it even the wise have become confused. Even as counterfeit coin appears genuine and deceives the eye, so even those who can create a new world by mere wish get involved in action through confused notion about non-action. In this matter let alone the ignorant, but even the wise are bewildered. So please listen to what I have to say about it.

17. *One should know about action and about prohibited action; and one should know about non-action. Inscrutable is the course of action.*

By whatever this world naturally evolves, know that to be action. You should know this action thoroughly to start with. Whatever duty has been enjoined by the *Vedas* for the classes and stages of life, you should know it along with its fruit (86-90). You should also know what is prohibited action. If a person knows its nature, he will not become entangled in it. This world depends on action, which is pervasive and profound. Let it be, now listen to the characteristics of an enlightened person.

18. *He who sees inaction in action and action in inaction is wise among men. He is a yogin, though he performs all actions.*

When a person, while performing actions, sees his inaction, and does not hanker after their fruits with attachment, and there is nothing else for which he is obliged to work, he knows truly what freedom from action means. A person should be recognised as enlightened, if he possesses the above traits, even if he performs actions well all the time (91-95). Just as a person standing near water, sees his reflection in it and recognises himself without any misgiving to be different from it or just as a person moving in a boat sees the trees on the bank moving swiftly, but on close inspection knows that they are stationary, so even when he is performing actions without desiring their fruits, he knows that he is not the agent of those actions. And even as the motionless sun seems to go round the world, because of the sunrise and sunset, so a person knows himself to be inactive even while working. Though he appears to be an ordinary person, he is really not so, just as the reflection of the sun in the water is certainly not the sun (96-100). He does not see the world while seeing, does nothing while doing, and does not enjoy even when he experiences sensuous enjoyments. Even though he wanders everywhere, he is motionless; because he has himself become one with the world.

19. *When these actions are free from desire and (selfish) purpose, and are burnt by the fire of wisdom; the learned call him wise.*

Such a person is not indifferent to action, nor does he entertain desire for its fruit. His mind is also not obsessed by the thought that he will perform some action or finish something already started. Know that when a person has burnt all his actions in the fire of wisdom, he has already become *Brahman*, though in human form (101-105).

20. *Having abandoned attachment to the fruit of action, ever content and dependent on none, he does nothing even though engaged in work.*

When a person becomes indifferent to his body, is desireless of the fruit of action and is ever cheerful, he remains in the sanctum of rapture, and is never satiated with the feast of true wisdom served to him.

21. *When a person is without desire, self-controlled and without possessions, he does not incur sin by performing purely physical actions.*

22. *When a person is satisfied with whatever he gets by chance, is beyond the pairs of opposites (i.e. pleasure and pain), is free from malice and is the same in success and failure, even though he acts, he is not bound by the actions.*

He takes more and more delight in supreme bliss by abandoning expectation and egoism. He remains content with whatever he gets by chance and does not say that this is mine and

that is another's. Whatever he sees, he himself becomes that. Whatever he hears, he becomes one with it (106-110). When he walks, speaks or acts, he becomes all that. When he sees nothing but his own Self in the world, what action will hold him in bondage and how? When he sees no distinction between *meum et tuum*, which gives rise to envy, how can we call him envious? Thus he has achieved freedom from action even while performing actions and is beyond the qualities; even though he is endowed with them, he is liberated in every way without any doubt.

23. *When he is unattached and free, with his mind established in wisdom, the work undertaken by him for the sake of sacrifice is totally dissolved.*

Even though he is in contact with the body, he looks every inch the spirit; and if he is tested, he is seen to be equal in purity with the *Brahman* (111-115). Even if such a person performs sacrificial rites and the like in fun, all such actions become dissolved in him. Just as the untimely clouds appear in the sky and melt away by themselves, so even when he performs the prescribed *Vedic* rites, they get dissolved in him, as he has the notion of oneness with them.

24. *(For him) the act of offering as also the oblation is Brahman offered by Brahman in the fire of Brahman. To Brahman alone will he attain, who contemplates action as only Brahman.*

His reason does not make a distinction that this is an oblation, I am the sacrifice and someone is the enjoyer of this sacrifice. When he performs the desired sacrifice, he regards the oblation and the *mantras* as imperishable and of the nature of *Brahman* (116-120). Thus when he comes to realise that the action itself is *Brahman*, then the action performed by him becomes non-action. Now when he leaves behind his youth in the form of non-discrimination, and espousing dispassion, sacrifices in the fire of Yoga.

25. *Some yogis worship with sacrifice the deities alone; others sacrifice by offering oblations in the fire of Brahman.*

He remains day and night engrossed in worship, offering his ignorance, along with his mind, in the fire of *Guru's* instruction. In this way, when one offers sacrifice in the fire of Yoga, it is called *daiivyajna*, through which one seeks spiritual bliss. He who is fully convinced that his body is maintained by his former *karma*, and does not care to nourish it, he should be known as a great yogi (121-125). Now listen, I shall describe to you one who offers sacrifice in the fire of *Brahman* by means of sacrifice.

26. *Some sacrifice senses of hearing etc. in the fire of self-restraint; others sacrifice in the fires of the senses their objects such as sound.*

Now the sacrificer in the fire of self-restraint, sacrifices the pure sense organs through the formulae of body, speech and mind. Another, when dispassion dawns on him, kindles in the temple of self-restraint, the fire of sense organs. When this fire burns the faggots of passion in the flames of dispassion, then the smoke of desire leaves the five sacrificial pits (i.e. the organs of sense). And then he offers skillfully all the five sense-objects as oblations, as enjoined by the scriptures, in the fire of the sense organs (126-130).

27. *Some sacrifice all functions of the senses and of vital airs in the wisdom-kindled fire of Yoga of self-control.*

In this way, O Partha, some washed off their sins. Some others rubbed the fire-stick of discrimination against the stick in the form of the heart quickly and courageously as instructed by the *Guru*. As this attrition took place after fusion of all mental states, it bore quick result and kindled the fire of knowledge. To start with, there arose the smoke in the form of infatuation for miraculous powers; when it ceased, there appeared the tiny spark of knowledge. Then they threw in this fire the loose pieces of mind, which had become light with spiritual practices (131-135). When the fire rose into flames with their help, it burnt the faggots of different desires with the ghee of delusion. Into this blazing fire they offered the activities of the senses, while repeating the *mantra*, 'I am Brahman'. Then with the sacrificial ladle of vital breath, they offered the last oblation in the fire of knowledge, and attaining union with *Brahman*, performed the final ablution. Then they partook of the bliss of self-knowledge as the sacrificial food, taking it as the remains of the sacrifice in the form of self-control. Thus some, performing a sacrifice in this manner attained salvation. Even if these sacrificial rites are of different kinds, the goal to be achieved by them is the same (136-140).

28. *Some offer sacrifice with goods, austerities or Yoga; ascetics, with strict vows, sacrifice with study and knowledge.*

Among sacrifices, one is known as a material sacrifice; another is performed through austerities, and others through Yoga. That in which one sacrifices speech is known as sacrifice of speech; and that in which the knowable is realised are known as knowledge-sacrifice. All these sacrifices are arduous and difficult to perform, but those who have subdued the senses acquire the capacity to perform them. They have become proficient in self-restraint and also possess abundant Yoga; for they sacrificed their ego for the sake of the Self.

29. *Yet others devoted to breath-control sacrifice prana into apana, and apana into prana by restraining the movement of both.*

Some others offer the in-breath as an oblation in the fire of out-breath, through the Yoga of practice (141-145). Again others unite the in-breath with the out-breath. And still others restrain both and are known as regulators of breath.

30. *And others regulate their food and sacrifice their vital breaths into vital breaths. All these are knowers of sacrifice who have destroyed their sins through sacrifice.*

Others control their intake of food with the aid of *Hathayoga* and sacrifice their vital breaths swiftly in the vital breaths. In this way all those who are desirous of liberation are wont to perform sacrifices, to wash off by that means all their mental impurities. When their ignorance is destroyed, their essential nature alone remains, and then they do not have the notion of distinction between the fire and the sacrifice. Then the desires of the sacrifice come to an end, and thereafter all actions cease (146-150). Then that (wisdom) which is not penetrated by thought and reason is not defiled by the blemish of duality.

31. *Those who drink the elixir of the sacrificial remains attain to Brahman. This world is not for the non-sacrificer, much less the other world, O Arjuna.*

This pure wisdom, established from eternity, which is the remains of knowledge-sacrifice is the one which those devoted to *Brahman* experience by repeating the sacred formula, 'I am

*Brahman'*. In this way those satiated with the elixir of the remains of sacrifice become immortal and attain the state of *Brahman*. Dispassion does not espouse those who do not perform Yoga-sacrifice and do not worship the fire of self-control from birth. When these do not find happiness here, why ask about the next world? There is no need to talk about it, O son of *Pandu* (151-155).

32. *Thus sacrifices of many kinds are offered in the mouth of Brahman. Know that all of them spring from action; knowing this, you shall be free.*

So I have told you a variety of sacrifices, which have been described well at great length in the *Vedas*. But what have we to do with their detailed description? When we know that they depend on action, they cease to bind us.

33. *The knowledge-sacrifice is superior to any material sacrifice, O chastiser of foes. For all works without any exception culminate in wisdom.*

O Arjuna, all the gross rites, which have their origin in the *Vedas*, lead to the extra-ordinary result of a happy life in heaven. But they are all material sacrifices, which cannot compare with knowledge-sacrifice, even as the abundant light of the stars cannot equal daylight. In order to achieve this treasure of Supreme bliss, the *yogis* do not forget to apply antimony of wisdom to their inner vision (156-160). This wisdom is the culmination of his spiritual practices, the mine of inaction, and refuge of those hungry for bliss. Then activity becomes feeble, reason loses its zest, the senses forget their objects, the mind loses its essential nature, speech becomes silent and then the knowledge of *Brahman* is realised. When his dispassion does not limp, he loses his zest for discrimination, and without effort he becomes united with the Self.

34. *The wise who have realised the Truth will instruct you in wisdom. Learn it by falling at their feet, by questioning and serving them.*

If you wish to acquire this wisdom, you should attend upon holy men with heart and soul (161-165). You can enter their home of wisdom through the threshold of service. You should win their confidence by attending upon them. You should fall at their feet with body, mind and soul and enter their service without pride. Then they will tell you, when questioned, whatever you wish to know. When your mind becomes enlightened, it will not succumb to desire.

35. *Knowing thus, you will not be confused, O Arjuna, ever again. Then you will realise, without exception, all beings within yourself and Me.*

When your mind becomes enlightened with their instruction, it will become fearless, and, without doubt, worthy of *Brahman*. Then you will always see all creatures along with yourself in Me (166-170). When you win the favour of your good teacher, O Partha, then wisdom will dawn upon you and dispel the darkness of delusion.

36. *Even if you are the worst sinner among all sinners, (still) you will cross over all sins by the lifeboat of wisdom.*

Even if you are the mine of sin, the sea of infatuation or the mountain of delusion, all these



are trifles before the power of wisdom; wisdom possesses such splendid power. Look, if this world appearance, which is the shadow of the formless God, does not last in the light of wisdom, how can your mental impurities last? It is improper even to say this. There is nothing so grand in this world as wisdom (171-175).

37. *Even as the blazing fire reduces fuel to ashes, O Arjuna, so the fire of wisdom burns all actions.*

Is it difficult for the whirlwind of dissolution to scatter the clouds, when it can blow away the smoke coming out of the world-destroying fire? Or will the fire, fanned by the whirlwind, which can even burn water, be extinguished by hay or firewood?

38. *There is nothing so purifying on earth comparable to wisdom. He, who is perfected in Yoga realises it within himself, in time.*

All such things can never come to pass; it is absurd even to ask this. There is nothing, which equals wisdom in purity. This wisdom is superb. What is there to match it, as there is nothing else but the conscious Self? If the sun's reflection can equal the splendour of the heavens, or one can hold the heavens in one's arms (176-180), or find a measure sufficient to weigh the earth, O Arjuna, you will be able to find the like of wisdom. Thus even if we consider it from any angle, we have to admit that the purity of wisdom lies only in wisdom. When one is asked what nectar tastes like, one can only answer that it tastes only like nectar. So one can only give the simile of wisdom to wisdom; to say anything more than this is simply waste of time. Then Arjuna said, 'O Lord, what you say is true'. When he was about to ask as to how one can acquire this wisdom, the Lord, anticipating his question (181-185) said, "Now I shall tell you how to acquire this wisdom; so, Arjuna, please pay your attention."

39. *The man of faith attains to wisdom, being devoted to it and restraining his senses. Having attained wisdom, he soon finds the highest peace.*

He, who experiencing the sweet bliss of the Self, loathes the sense-objects and scoffs at the senses, who neither discloses his thoughts to the mind nor ascribes to himself the actions of *prakriti*, and who is happy being possessed of faith, then wisdom, which is full of peace, comes in search of him. When this wisdom settles down in his mind, conducting to peace, the knowledge of Self spreads and fills his mind (186-190). Then wherever he casts his eyes, he discovers peace and loses all sense of 'Mine' and 'Thine'. In this way the seed of wisdom grows faster and faster. It is beyond description, let this suffice for the present.

40. *He, who is ignorant, unbelieving and skeptical, perishes. There is neither this world nor the next nor happiness for the man of doubt.*

Look, if a person is not fond of wisdom, what can one say about his life? Death would be better than that. Like a house, which is vacant, or a body, which is lifeless, is his life full of delusion and devoid of wisdom. Even if one has not attained this wisdom but longs for it, he stands a fair chance of acquiring it. Let alone the desire for knowledge (191-195), if he lacks even interest in it, then know that he has fallen into the fire of doubt. If a person loathes nectar instead of relishing it, then know that his death is near at hand. So if a person indulges in sensual enjoyment and is heedless of wisdom, he is doubtless possessed by doubt. If a person is full of doubt, he is definitely doomed and loses all happiness in this and the other

world. If a person suffers from typhus fever, he cannot distinguish between heat and cold, and regards the sun and the moonshine the same (196-200). So the man of doubt does not know the difference between what is true and false, right and wrong, beneficial and harmful. Just as a person born blind is not aware of day and night, so the man of doubt does not comprehend anything.

41. *Actions, O Arjuna, do not bind him, who has mastery over himself, has relinquished his karma through Yoga and destroyed his doubt by wisdom.*

So there is no sin greater than doubt, which is a snare for the ruination of a person. You should not, therefore, entertain it, but trounce it. It is to be found in a person who lacks knowledge. When ignorance spreads its darkness, this doubt grows vigorously in the mind and blacks out all paths of faith (201-205). The heart cannot contain it, which seeks and trails the intellect, and then all the three worlds become subject to doubt. But even if it grows, it can be brought under control by one's means. If the sword of wisdom comes to hand, by that sharp weapon one can easily cut it off and rid himself of this evil. Therefore, O Partha, rise up, and stamp out this doubt from your mind. So said, O King, the compassionate Lord, the progenitor of all knowledges, the lamp of wisdom (206-210). Now reflecting on his earlier talk, Arjuna will ask a question appropriate to the occasion.

I shall tell you later about the sequence of the tale, the wealth of ideas and the excellence of sentiments. The eight sentiments pale into insignificance before the excellence of that speech, which confers rest and relief to the intellect of good men. Listen to these words, which are meaningful and deeper than the sea, and which will exhibit the serene sentiment. Even as the sun's disc, though small, can light all the three worlds and more, in the same way the pervasive nature of the word should be experienced (211-215). Just as the wish-yielding tree grants the desires of a wishful person, the words are all pervading; so please give your attention. Why do I need to tell you this? You yourselves know all this. I am only requesting you to pay heed to this talk. Just like a woman who is of good family, beautiful and chaste, you have here a talk, which is perfect, full of literary art and the serene sentiment. If a medicine is coated with sugar, which everyone likes, will it not be taken regularly and cheerfully? If a fragrant breeze blows from the *Malaya* mountain, and at the same time one is lucky enough to taste nectar and hear a sweet note, the breeze will cool the body, the nectar will please the tongue and the sweet note will receive plaudits from the ear. To hear this talk is indeed to gratify the desires and to avoid the sorrow of worldly life without disturbing the mind. If the enemy is destroyed by a *mantra*, why need one use a dagger? If the disease is cured by sugared milk, why need one drink the (bitter) juice of the *Neem* leaves? Thus without curbing the mind and without tormenting the senses, this hearing readily conduces to final release. So *Jnanadeva*, disciple of *Nivriddhi*, says to you, "Please listen to the import of the *Gita* with all the eagerness that you possess (221-225)."

