

# Inane Interpolations In Bhagvad-Gita (An Invocation for their Revocation)

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***Dedicated to the slighted castes, whose forebear, Krishna, bestowed the invaluable Gita upon the mankind that in due course was fouled by the vested priestly interests.***

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## Author's Note

When it comes to my tryst with *Bhagvad-Gita*, I may say that one thing led to the other, but with a difference – I can share the details with the public in this invocation for the revocation of its inane interpolations from it.

When I was around twelve, my paternal grandfather encouraged me to read the Gita even as he discouraged my mother from venturing into it, voicing the then prevailing view that if women were to imbibe its philosophy, then that could undermine their emotive self in the family fold. Given the lower levels of child awareness in those village days, comparatively speaking that is, as I could neither share Arjuna's concerns nor grasp Krishna's response, my first brush with the Gita ended before the end of its second chapter.

However, over two score years later, as it happened, it was a human tragedy that occasioned my fortuitous reengagement with the Gita, eventually that was, as, in the wake of the 2002 Godhra-Gujarat riots, the Op-eds in the print and the debates in the idiot box exhibited the vacuity of the Indian intelligentsia. As that laid the seeds of my *Puppets of Faith: Theory of Communal Strife* that sought to explore the role, if any, the religions play in fomenting communal discord, and if so, in which way, which in turn compelled me to seek out the Gita that is after perusing the Semitic scriptures. When I could see that apart from sharing the highway of devotion to the God with the Torah, the Bible, and the Quran for salvation, the Gita showed a subway of devotion to Duty leading up to moksha, I found it fascinating as by disposition I am not faith-inclined for it is not a handmaiden of reason.

It's thus, after the completion of that critical appraisal of the *Islamic faith, Indian polity 'n more*, for which I transcreated some selected Sanskrit *slokas* of the Gita into English verses that I set out to go the whole hog for its wholesome fare. Though *Glaring Shadow* was in wait to come into the light for by then I had done the novelling of *Benign Flame, Jewel-less Crown* and *Crossing the Mirage*, yet this epic pulled me onto its translative course. However, when I checked out of its third post, its route diversion from the set course that I came across perplexed me no end, but nevertheless as I persevered, to my utter dismay, its sectarian pattern became increasingly apparent. Then as it dawned on me that the epic is not to be taken at its face value and it is worth subjecting it to some form of scrutiny, so I looked around for precedents for guidance, but found none save Sir Edwin Arnold's dismissal of *slokas* 23 thru 28 of its eighth chapter for they imply that "if one dies when the moon is on the ascent he would be heaven bound and, to hell if it's other way round", as the ranting of some *vedānti*.

It's thus, I ploughed my lonely furrow in the Gita's contaminated field and in the end could manage, needless to say with great effort, to ferret out 110 inane embedments, some of which have long been the impediments to the spiritual and social amity of the Hindu polity. So, I could visualize a social purpose in going public with my discoveries through *Bhagvad-Gita: Treatise of Self-help*, and thanks to Michael S. Hart, it first appeared in the public domain as free eBook at *Project Gutenberg Self-Publishing Press* only to make its way into umpteen literary websites thereafter. It's no less heartening that Mike Stickles has accorded the pride of place to my work among the Gita's translations at the *Great Books and Classics* site, and what is more, slowly but steadily it has been gaining ground in the web world, that too to some acclaim.

Though not resting on its laurels for I was engaged in creating seven more books in varied genres, including the translation of *Sundara Kānda*, of Ramayana, the foremost poetic composition in the world of letters, as *Hanuman's Odyssey*, in English verses, and lo, its author, Sage Valmiki, was a Shudra that the 'in vogue' Gita belittles! Whatever, I

left the Gita at that, but not before supplementing its eBook with a demonstrative audio rendition, also in the public domain. However, owing to its philosophical imprint that got etched in my mind, all along, I have been able to fend for myself through the lows of life without seeking His succor and support.

Now, eighteen years later, fortuitously yet again, my childhood artist friend, E. Rohini Kumar, who saw my *Bhagvad-Gita: Treatise of Self-help*, sans 110 inane interpolations, that carried only the rest of its 'original' verses, as an unfinished work, goaded me to place those inanities in the public domain for a reasoned review with a rational outlook. However, it is his hunch that the 'overdue' work, might lead the denied castes as well as the favoured folks for an objective approach to Gita 'as it is' which could dispel the misgivings of the former and the delusions of the latter that clinched the issue. Thus, serving the sore social need of bridging the Hindu emotional gulf with an abridged Gita that restores its original form owes to him for having conceptualized this *Inane Interpolations in Bhagvad-Gita - An Invocation for their Revocation* for which he conceived the cover as well, like he did for my earlier books, and now that women too have a free rein on this masterpiece, it is hoped that the propositions herein could be well-received, if not readily, maybe in times to come

*BS*

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### ***Gita's Double Jeopardy***

Bhagvad-Gita, often referred to as the Gita, comprises eighteen chapters, which, in all, contain seven hundred *slokas* (verses) that is not counting the unnumbered opening number of its thirteenth chapter. Though it has gained



prominence on its own steam, in fact it is a part of the epochal Mahabharata, which, with over 100,000 *slokas*, is the longest tome in the world of letters. Moreover, this epic, probably compiled around the third century BCE, whose authorship is attributed to Vyāsa, is regarded by the Hindus as the *panchama veda* (the fifth Veda) and the Gita, its divine part, is celebrated by the world as an unrivalled philosophical work.

Yet it is a safe bet to aver that while most (mainly Hindus) might have heard about it, hardly any would have read it (much less appraised it) though it contains no more than seven-hundred verses, excluding the above cited unnumbered one! Not only that, possibly, this classic could be the only epic in the world that is admired without application of mind and debunked with reasonable misgivings as it, *as it is*, sanctions the inimical caste structure in the Hindu polity that is as opposed to the Torah, the Bible, and the Quran, which seek to inculcate emotional unity amongst their respective adherents!

Whatever, on one hand, William von Humboldt, the philosopher of yore, eulogized it as "the most beautiful, perhaps the only true philosophical song existing in any known tongue .... perhaps the deepest and the loftiest thing the world has to show", and on the other, Vijay Mankar, the Ambedkarite of the day, debunks it as a rotten work deserving to be thrown into a dustbin for "it advocates inequality of man based on caste, stigmatizes women as an inferior kind, and legitimizes violence." Equally significantly, neither Humboldt was alone in lifting it to the skies for he had the illustrious company of many a Western thinker such as Arthur Schopenhauer, Albert

Einstein, Aldous Huxley, Henry David Thoreau, Ralph Waldo Emerson, only to name a few, nor Mankar lacked company to castigate it as a book of bigotry, for Ambedkar the Dalit intellectual colossus, who piloted the Indian Constitution, was unsparing about it.

It is possible that the Western intellectuals, who could have internalized the Semitic religious notion of the Lord God's alleged partiality towards his chosen peoples, might have seen nothing perverse in Krishna's creation of the caste inequity in the Hindu social fold sanctified in the Gita thus:

**Ch4, V13**

*chātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśah  
tasya kartāram api mām viddhyakartāram avyayam*

*It is I who engineered the division of men into four varna (castes) based on their guna (innate nature) and karma (earthly duties) but yet although I am the creator of this system, know me to be the non-doer and eternal,*

Or, maybe, they would have simply concerned themselves with its fascinating philosophical postulations, bypassing its alleged espousal of the caste inequities in an alien polity the nuances of which they were unfamiliar with.

However, in contrast, the improbability of their progenitor Krishna, the architect of the Gita, relegating his own ilk to the social margins failed to dawn upon the Shudras that it supposedly slights, even to this day! Thus, their intellectuals, instead of seeking to reclaim their priceless heritage, albeit after ridding its interpolative garbage, tend to rubbish it a la throwing the baby with the bathwater.

Well, if only they apply their mind, bearing Krishna's advice to Arjuna in mind,

**Ch18, V63**

That thee heard of this wisdom  
For task on hand now apply mind

*iti te jñānam ākhyātam guhyād guhyataram mayā  
vimṛśhyaitad aśheṣheṇa yathecchhasi tathā kuru,*

then, it would be apparent to them that their ancestral work was infested with umpteen interpolations that sanctify their social inferiority and further the Brahmanical religious interests, which together muddy its pristine philosophy besides affecting the sequential conformity and structural economy.

However, to be able to discern the Gita in proper perspective, and to be able to visualize its fouling interpolations, one must appreciate its context in the epic of Mahabharata that is at the threshold of the battle royale between the estranged cousins, Pandavas 'n Kauravas, when Arjuna, the spearhead of the former, suffers from qualms about the prospect of slaying his kith and kin for power and pelf.

In this urge to usher in Gita's votaries, as well as the sideliners, into its ancient granary so as to enable them to segregate its grain from the interpolative chaff, the quotes in verses are excerpted from the author's eBook, *Bhagvad-Gita: Treatise of Self-help*, which, as already stated, is in the public domain, and the interpolations (in boxes) are obtained from other sources, however, in both cases with the Sanskrit *slokas* of the in vogue text.

**Ch1, V28**

Thus spoke Arjuna:  
Disturb kinsfolk here gathered  
Feel I parched, it nauseates too.

*drīṣṭvemaṁ sva-janam kṛṣṇa yuyutsum samupasthitam  
sīdanti mama gātrāṇi mukhaṁ cha pariśuṣhyati*

**Ch1, V37**

See I no gain by their end  
Why then kill our kith 'n kin?

*tasmān nārhā vayaṁ hantuṁ dhārtarāṣṭrān sa-bāndhavān  
sva-janaṁ hi kathāṁ hatvā sukhinaḥ syāma mādḥava*

**Ch1, V38**

Blinded by greed, bent on deceit  
Fail they foresee, war ruins the race.

*yady apy ete na paśhyanti lobhopahata-chetasah  
kula-kṣhaya-kṛitam doṣhaṁ mitra-drohe cha pātakam.*

**C1, V39**

Wiser for the woes of wars  
Why not Lord we rescind now.

*kathāṁ na jñeyam asmābhiḥ pāpād asmān nivartitum  
kula-kṣhaya-kṛitam doṣhaṁ prapaśhyadbhir janārdana*

**Ch 2, V4**

Adore as I, how dare I  
Make Bhishma 'n Dron target?

*kathāṁ bhīṣhmam ahaṁ sankhye droṇaṁ cha madhusūdana  
iṣhubhiḥ pratiyotsyāmi pūjārhāvāri-sūdana*

**Ch2, V5**

Better I go with begging bowl  
Than earn disgrace slaying them,  
Would the scepter ever glitter  
In the bloodstained hands of mine?

*gurūnahatvā hi mahānubhāvān  
śhreyo bhoktuṁ bhāikṣhyamapīha loke  
hatvārtha-kāmāṁstu gurūnihaiva  
bhuñjīya bhogān rudhira-pradigdhān*

**Ch2, V6**

Those us oppose  
We hate hurting,  
What use war  
Who victors are?

*na chaitadvidmaḥ kataranno garīyo  
yadvā jayema yadi vā no jayeyuḥ  
yāneva hatvā na jijīviṣhāmas  
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ*

**Ch2, V7**

About my duty I'm in doubt  
Tell me kindly what is right.

*kārpaṇya-doṣhopahata-svabhāvaḥ  
prichchhāmi tvāṁ dharmā-sammūḍha-chetāḥ  
yach-chhreyāḥ syānniśchitam brūhi tanme  
śhiṣhyaste 'haṁ śhādhi māṁ tvāṁ prapannam*

Besides, Arjuna was also concerned about,

**Ch1, V40**

Die aged en masse dharma's votaries  
Won't that let go youth ours haywire?

*kula-kṣhaye praṇaśhyanti kula-dharmāḥ sanātānāḥ  
dharme naṣṭe kulam kṛitsnam adharmo 'bhibhavaty uta*

**Ch1, v41**

Sex ratio adverse that war ensues  
Turns women soft on caste barriers.

*adharmābhibhavāt kṛiṣṇa praduṣhyanti kula-striyaḥ  
striṣhu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkara*

**Ch1, V42**

Fallen women all go to hell  
What is more their bastards rob  
Posthumous rites of forebearers.

*saṅkaro narakāyaiva kula-ghnānām kulasya cha  
patanti pitaro hy eṣhām luṭṭa-piṇḍodaka-kriyāḥ*

**Ch1, V43**

Liaisons low of women wanton  
Set our race on ruinous course.

*doṣhair etaīḥ kula-ghnanam varṇa-saṅkara-karakaiḥ  
utsadyante jati-dharmāḥ kula-dharmash cha shashvataḥ*

and this is understandable for Arjuna, who was a Kshatriya, seated next only to the Brahmins on the Hindu High Caste-table

So, Lord Vishnu, the Creator, in his avatar as Krishna (lo as Shudra), donning the role of Arjuna's charioteer, set out to motivate the doubting tom to fight the just war on hand, beginning with a taunt that is –

**Ch2, V11**

Averring as knowing  
Worried over trivia!  
Reckon never wise  
Dead and alive both

*śhrī bhagavān uvācha  
aśhochyān-anvaśhochas-tvaṁ prajñā-vādānś cha bhāṣhase  
gatāsūn-agatāsūnś-cha nānuśhochanti paṇḍitāḥ*

**Ch2, V12**

You and Me  
As well these,  
Have had past  
Future as well.

*na tvevāham jātu nāsam na tvaṁ neme janādhipāḥ  
na chaiva na bhaviṣhyāmaḥ sarve vayamataḥ param*

**Ch2, V13**

Wise all realize  
Embodies selfsame spirit in one  
From birth to death, in every birth.

*dehino 'smin yathā dehe kaumāram yauvanam jarā  
tathā dehāntara-prāptir dhīras tatra na muhyati*

**Ch2, V18**

Perish all bodies, Spirit not therein  
Know this truth, and take up arms.

*antavanta ime dehā nityasyoktāḥ śharīriṇaḥ  
anāśhino 'prameyasya tasmād yudhyasva bhārata*

**Ch2, V19**

With no slayer, nor one slain  
Whoso feels that he might kill  
It's in delusion that he harps.

*ya enam vetti hantāram yaśh chainam manyate hatam  
ubhau tau na vijānīto nāyam hanti na hanyate.*

**Ch2, V20**

Unbound being ever unborn  
Ageless since it's endless too  
Goes on Spirit, beyond life-span.

*na jāyate mriyate vā kadāchin  
nāyam bhūtvā bhavitā vā na bhūyaḥ  
ajo nityaḥ śhāśhvato 'yam purāṇo  
na hanyate hanyamāne śharīre*

**Ch2, V21**

Spirit as entity hath no birth  
How can thou kill what's not born!

*vedāvināśhinam nityam ya enam ajam avyayam  
katham sa puruṣhaḥ pārtha kam ghātayati hanti kam*

**Ch2, V22**

Change as men fade if clothes  
So doth Spirit as frames are worn

*vāsānsi jīrṇāni yathā vihāya  
navāni grīhṇāti naro 'parāṇi  
tathā śharīrāṇi vihāya jīrṇānya  
nyāni sanyāti navāni dehī.*

**Ch2, V26**

Prima facie if thou feel  
Subject Spirit is to rebirths  
Why grieve over end of frame?

*atha chainam nitya-jātam nityam vā manyase mṛitam  
tathāpi tvam mahā-bāho naivam śhochitum arhasi.*

**Ch2, V27**

Dies as one  
For like rebirth,  
Why feel sad  
Of what's cyclic

*jaatasya hi dhruvoo mṛityu dhruvam janma mritasya cha  
tasmaadaparihaaryerthe na tvam shoochitumarhasi.*

**Ch2, V30**

Dies not Spirit as die beings  
What for man then tends to grieve!

*dehī nityam avadhyo 'yam dehe sarvasya bhārata  
tasmāt sarvāṇi bhūtāni na tvam śhochitum arhasi*

**Ch 2 V31**

Being a warrior dharma thine  
That thee fight with all thy might.

*swa-dharmam api chāvekṣhya na vikampitum arhasi  
dharmyāddhi yuddhāch chhreyo 'nyat kṣhatriyasya na vidyate.*

At that, had Arjuna picked up the *Gāndiva*, his divine bow, and said “here we go,” perhaps the Gita would have ended then and there, but as he remained unmoved Krishna had continued –

**Ch2, V38**

Shed thy sentiment, guilt unhinge  
Eye not gain as wage thou war.

*sukha-duḥkhe same kṛitvā lābhālābhau jayājayau  
tato yuddhāya yujyasva naivam pāpam avāpsyasi*

**Ch2, V39**

It's this knowledge that liberates  
And helps thee act, with no restraint.

*eṣhā te 'bhihitā sānkhye  
buddhir yoge tvimām śhrīṇu  
buddhyā yukto yayā pārtha  
karma-bandham prahāsyasi*

Obviously privy to the Vedic ritualistic regimen, the bedrock of the Hindu religiosity that comes in the way of man's liberation, Krishna affirmed in the same vein:

**Ch2, V42**

Unwise use all enticing  
Flowery language to further  
Rituals Vedic in their scores  
Not the knowledge of Vedas.

*yāmimām puṣhpitām vācham pravadanty-avipaśhchitah  
veda-vāda-ratāḥ pārtha nānyad astīti vādinah*

**Ch2, V43**

Eyeing heaven with mind mundane  
Go for ceremonies such in hope  
Of having best of both the worlds.

*kāmātmānaḥ swarga-parā janma-karma-phala-pradām  
kriyā-viśheṣha-bahulām bhogaiśhwarya-gatiṁ prati.*

**Ch2, V44**

Pursue if thou wants with zeal  
Instincts then would spin thy mind.

*bhogaiśhwarya-prasaktānām tayāpahṛita-chetasām  
vyavasāyātmikā buddhiḥ samādhau na vidhīyate.*

**Ch2, V53**

Stands as firm mind thy clear  
Steer thou clear of path rituals.

*śhruti-vipratipannā te yadā sthāsyati niśhchalā  
samādhāv-achalā buddhis tadā yogam avāpsyasi.*

It was then that Arjuna broke his silence with the query –

**Ch2, V54**

How to spot the yogi true  
Were he there ever in the crowd?

*sthita-prajñasya kā bhāṣhā samādhi-sthasya keśhava  
sthita-dhīḥ kim prabhāṣheta kim āsīta vrajeta kim.*

Later, having heard Krishna's exposition of the virtues of self-restraint that was after having goaded him to wage the just war without suffering any qualms about killing his kith and kin, Arjuna, in confusion, quizzed Krishna again thus:



### **Ch3, V1**

Capping wants, if betters action  
How come Thou then push for war!

*jyāyasī chet karmaṇas te matā buddhir janārdana  
tat kiṁ karmaṇi ghore mām niyojayasi keśhava* and then said,

### **Ch 3, V2**

Find I hard to grasp all this  
Thou be forthright, what is right.

*vyāmiśhreṇeva vākyena buddhiṁ mohayasīva me  
tad ekam vada niśhchitya yena śhreyo 'ham āpnuyām*

The discourse between Krishna and Arjuna that follows is a treatise of self-help containing the cumulative wisdom enshrined in the *Upanishads*, *Brahma sutras* and *Yoga sastra*, however marred in the latter-period by 110 inane interpolations.

Be that as it may, did Krishna share 'higher caste' Arjuna's 'lower' caste concerns?  
Seemingly not since he averred that –

### **Ch9, V6**

Skies in rooted wind as spreads  
Dwell in Me though disperse all.

*yathākāśha-sthito nityam vāyuh sarvatra-go mahān  
tathā sarvāṇi bhūtāni mat-sthānityupadhāraya*

But the interpolator(s) thought differently,

### **Ch9, V32**

*mām hi pārtha vyapāśhritya ye 'pi syuh pāpa-yonayaḥ  
striyo vaiśhyās tathā śhūdrās te 'pi yānti parām gatim*

*Surely, O Paartha, even those who are born of sinful origin – women, traders, and also Shudras (labourers), they attain the supreme state by taking refuge in me*

Had Arjuna heard Krishna aver the above that dented his concept of *kula-striyaḥ* (high caste women) aired in *Ch1,V41* (quoted before), he would have been truly flabbergasted, and might have even dismissed him (Krishna) from service, for at that stage, the latter hadn't shown his *Vishvarupa* (the Universal Form) to him as in *Ch10*.

Then, what about Arjuna's concern for the posthumous rites of forebears?

### **Ch15, V8**

Wind as carries scent of flowers  
While leaving them as is where,  
In like fashion Spirit from frames  
Moves its awareness to rebirths,

*śharīram yad avāpnoti yach chāpy utkrāmatīśhvaraḥ  
grihītvaitāni sanyāti vāyur gandhān ivāśhayāt.*

So, seemingly Krishna inferred the futility of the Vedic rituals for the dead, the bread and butter of the priestly class of Brahmins?

But then, notwithstanding their meager numbers, as the Brahmins acquired an unrivalled domination over the rest, they even came to believe that they had the power to control the gods as expostulated in the *Nārāyana Upanishad!*

*daiva dēnam jagat sarvam  
mantrā dēnantu daivatam,  
tan mantram brāhmanādēnam  
brāhmano mama dēvata.*

It's on god that hinges all  
Mantras rein in that godhood  
Controlled are those by Brahmans  
Making them our own angels.

Not just that, going by the *purānās*, not only the Brahmin sages and saints through *yagnās* 'n *yāgās* ordained the gods to fulfill theirs as well as their clients' wishes but also were wont to curse them when offended.

Needless to say, the Gita's pristine text, besides being at odds with their religious practices and social prejudices had the potential to undermine their temporal power and social preeminence for all time to come, and so they set out to dispose that Krishna proposed.

### ***Provocation for Interpolation***

It is believed that the gods themselves made the Brahmin seers of yore privy to the Vedas, the primordial rhythms of creation, and as the communion took place in Sanskrit, it is called *devabhasha*, the language of the gods.

It is another matter though that in the latter-day *Brihadaranyaka Upanishad*, the Brahmins themselves postulated that "... since he (man) created gods who are better than he: and also because, being mortal, he created immortals, it is his higher creation. Whoever knows this, comes to be in this, his higher creation."

Be that as it may, if one were to read the *Purusha Sukta* (10.7.90.1-16) of the *Rig Veda*, the foremost of the four Vedas, it would be apparent that v11- v13 are clever Brahmanical interpolations though a clear give away. Given v13's alleged creation of the Brahmins from the creator's face, it can be inferred that this *sloka*, and its two facilitators, were inserted into the said *sukta* by them, the self-proclaimed guardians of the divine revelations. So as to grasp this Brahmin mischief, the relevant original hymns would come in handy.

#### **V10**

*tasmad yajnat sarvahutaha  
richassamani jijignire  
chandhagamsi jijignire tasmad  
yajus tasmad ajayata*

*From that yajna (or sacrifice) wherein the Cosmic Being was Himself the oblation, were born the riks (the mantras of the Rig-veda) and the samans (the mantras of the Sama-veda). From that (yajna) the metres (like Gayatri) were born. From that (yajna again) the yujas (the Yajur-veda) was born.*

#### **V14**

*chandrama manaso jataha  
chakshoh suryo ajayata  
mukhad indrash chagnishcha  
pranadvayur ajayata*

*From His mind was born the moon. From His two eyes was born the sun. From His mouth were born Indra and Agni. From His breath was born the air.*

#### **V15**

*nabhya asidanta riksham  
shirshno dyauh samavartata  
padhyam bhumirdishash shrotrat  
tada lokagamm akalpayan*

*From (His) navel was produced the antariksha (the space between the earth and the heavens). Dyuloka (or heaven) came into existence from His head. The bhumi (th earth) evolved out of His feet, and deek (or spacial directions) from His ears. Similarly (the demigods) produced the worlds (too).*

### **V16**

vedahametam purusham mahantam  
adityavarnam tamasastu pare  
sarvani rupani vichitya dhiraha  
namani kritva abhivadan yadaste

*"I know (through intuitive experience) this great Purusha (the Supreme Being), the wise one, who, having created the various forms and the nomenclatures (for those forms), deals with them by those names, and who is beyond darkness and is brilliant like the sun."*

Thus, in this creative process, all are seen as arising out of the same original reality, the *Purusha*, which suggest human oneness, and that wouldn't have gone down well with the Brahmins, the self-proclaimed god's own angels. So, they set out to rectify the 'wrong' through the three following interpolations thus:

### **V11**

tasmadashva ajayata  
ye ke cobhaya dataha  
gavo ha jijignire tasmad  
tasmad jnata ajavayaha

*From that were born the horses, as also animals (like donkeys and mules) which have two rows of teeth. From that were born the cattle. From that (again) were born goats and sheep.*

### **V12**

yatpurusham vyadadhuhu  
kadhita vyakalpayan  
mukham kimasya kau bahu  
kavuru padavuchayate

*(Now some questions are raised by the sages:) When the gods decided to (mentally) sacrifice the Viratpurusha (and produce further creation), in how many ways did they do it? What became of his face or mouth? What became of his two arms? What became of His two thighs? What were (the products of) the two feet called?*

### **V13**

brahmanosya mukhamasit  
bahu rajanyah kritaha  
uru tadasya yadvaishyaha  
padhyagam shudro ajayata

*From His face (or the mouth) came the brahmanas. From His two arms came the rajanya (the kshatriyas). From His two thighs came the vaishyas. From His two feet came the shudras.*

So, His face (head) produced what– Heaven or Brahmins?

Who were born out of His belly (navel)? – Antariksha or Vaisyas?

What evolved from his feet – Earth or Shudras?

Often the *Purusha Sukta* with these contradictions gets chanted (and heard) without anyone raising an eyebrow for none knows Sanskrit and that's about the Hindu spiritual tragedy. Hence, it is obvious that V11 gave a mundane twist to the divine creation to facilitate the motivated question in V12 for the facilitation of the self-aggrandizing answer in V13. So, one can take his pick and move on as the Kshatriyas

keep the Creator's hands all for themselves! But the Brahmins couldn't have left it at that as there was also the Bhagvad-Gita to contend with; so, they applied their interpolative hands to handle it. As would be apparent from the following dissection of the Gita 'as it is', similar *sukta* tactics were adopted to make it call their mundane bidding. But then, what was the provocation for the Brahmins to dabble with this philosophical discourse as well with their interpolative verses?

To start with, Krishna averred, as already noted,

**Ch9, V6**

Skies in rooted wind as spreads  
Dwell in Me though disperse all.

*yathākāśha-sthito nityam vāyuh sarvatra-go mahān  
tathā sarvāṇi bhūtāni mat-sthānītyupadhārayaand,*

**Ch6, V31**

Me who sees in all beings  
He's the one that dwells in Me.

*sarva-bhūta-sthitam yo mām bhajatyekatvam āsthitah  
sarvathā vartamāno 'pi sa yogī mayi vartate*

and these are counter to the Brahmanical innovation in the *Purusha Sukta* that they were specially produced from the creator's face, which, if allowed to propagate, would undermine the false narrative of their preeminent birth.

Secondly, it was Krishna's stance that,

**Ch 2, V42**

Unwise use all enticing  
Flowery language to further  
Rituals Vedic in their scores  
Not the knowledge of Vedas.

*yāmimām puṣhpitām vācharṁ pravadanty-avipaśhchitah  
veda-vāda-ratāḥ pārtha nānyad astīti vādinah,*

This is but an unambiguous deprecation of the Vedic rituals that accord the Brahmins their temporal power in the religious place that afforded them an undisputed social preeminence, which if gained ground could have hurt them where it hurts the most.

Hence, at some stage, they fiddled with the Gita the way they did with the *Purusha Sukta*, so to say, as shabbily at that, but surprisingly managed to get away with it for all time to come, so it seems, of course, aided in no small measure by the raise in the scriptural belief and the fall of the Sanskrit usage. But the hard rub, as is already seen, was the attribution of the false caste narrative to Krishna with its debilitating lower caste duties.

**Ch4, V13**

*chātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśhaḥ  
tasya kartāram api mām vidhyakartāram avyayam*

*It is I who engineered the division of men into four varna (castes) based on their guna (innate nature) and karma (earthly duties) but yet although I am the creator of this system, know me to be the non-doer and eternal,*

So, this, as noted before, is akin to that advanced by the Brahmins in the *Purusha Sukata*:

**V13**

*brahmanosya mukhamasit  
bahu rajanyah kritaha  
uru tadasya yadvaishyaha  
padhyagam shudro ajayata*

*From His face (or the mouth) came the brahmanas. From His two arms came the rajanya (the kshatriyas). From His two thighs came the vaishyas. From His two feet came the shudras.*

Not only that, the Brahmins, through their interpolations in the Gita, sought to cement the caste walls by detailing the caste duties as well, cynically at that with -

**Ch 3, V35**

*śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt  
swa-dharme nidhanam śhreyah para-dharmo bhayāvahah*

*It is far better to perform one's natural prescribed duty, though tinged with faults, than to perform another's prescribed duty, though perfectly. In fact, it is preferable to die in the discharge of one's duty, than to follow the path of another, which is fraught with danger.*

**Ch18, V45**

*śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt  
svabhāva-niyatam karma kurvan nāpnoti kilbiṣham*

*It is better to do one's own dharma, even though imperfectly, than to do another's dharma, even though perfectly. By doing one's innate duties, a person does not incur sin.*

Also should be seen in this interpolative course are the yoga classes, superstitious suppositions, tasteless assertions, and such that abound in the Gita 'as it is', absurdities all, seen in the context of it having been conceived to dispel Arjuna's reservations in joining the battle of Kurukshetra.

Next is the aspect of structural economy and one finds the similitude though of the benign content in many a *sloka* in the same or in a different context throughout the text. Obviously, some of them are interpolations but which were the originals and which are the imitations could be hard to find out for they smugly fit into the overall structure. Whatever, save lengthening the discourse, these do not belittle the same and fortunately, not even tire the reader / listener, thanks to the exemplary charm of Sanskrit, which, for the British philologist, Sir William Jones, 'is of wonderful structure, more perfect than Greek, more copious than Latin and more exquisitely refined than either.'

Boxed here in the 'in vogue' Gita's thirteen chapters are 110 verses of deviant character or digressive nature that can be taken as interpolations with reasonable certainty and so one may read the epic afresh by passing over them for a refreshing experience.

**Hindu Intellectual Apathy**

Given the social mores of yore with the Vedic chores at their core that the *purānic* period had ushered in, the spiritual absorption of Gita's inane interpolations in the *Aryavarta* of the bygone era is understandable, but what prevented its Hindu adherents in the medieval period, and prevents its Westernized votaries in the modern era, from seeing the wood for the trees?

Notwithstanding the advent of universal education that was once their exclusive domain, as the Brahmins continue to be Gita's torchbearers, and since they are brought up on the *Purusha Sukta's* false caste narrative, they tend to see nothing amiss in its caste aberrations. However, to be in sync with the times, they give politically correct hypocritical spin to its caste outrage of *chātur-varṇyam* by feigning as if the *varna* (caste) is not meant to be taken literally for what was implied is that it's one's *guna* (quality) and not one's birth (caste) that is the determinative factor in the social pecking order.

Well, well, then what was the Brahmin resistance about to the admit Vishwamitra, the redoubtable Kshatriya sage of yore, into their haloed fold despite their reverence to the Gāyatri mantra that he composed! So be it but why there has been no upward mobility even in these days of the eminent Shudras on the caste ladder, even that of Ambedkar the intellectual colossus?

Besides, not to speak of 'the now', in none of the *purānic* tales, was there ever an instance of a rogue Brahmin having been relegated to the Shudra substrata! So, the 'caste not by birth' innovation in circulation is nothing but insincere hogwash to mislead.

Since Sanskrit has long ceased to be in vogue, Hindus have come to rely on Gita's translations to have a grasp of it, as is the case with their other epics, if at all that is, and the translators, for the most part, either provide a holistic meaning, wherever possible, to its offensive verses, and when not conducive for an inoffensive spin, then they tone down the inanities, and who cares any way.

Thus, by not calling a spade a spade, they not only betray their intellectual dishonesty but also preclude a public debate about the inane interpolations altogether. If anything, when it comes to pushing these toxic insertions under the caste carpet, the spiritual leaders excel as professional preachers, which is of no avail as the slighted souls desist from walking over the same.

In Gita's myriad world, are the lazy ones content in just reciting

**Ch 2, V47**

*karmaṇy-evādhikāras te mā phaleṣhu kadāchana  
mā karma-phala-hetur bhūr mā te saṅgo 'stvakarmaṇi*

Hold as patent on thy work  
Reckon thou not on royalty  
With no way to ceasing work  
Never mind outcome but go on.

*Well, if only it were as simple.*

Though he too heard that, Arjuna didn't think so.

**Ch3, V36**

Thus spoke Arjuna:  
Why should one with right intent  
Stray ever on the wayward ways!

*arjuna uvācha  
atha kena prayukto 'yaṁ pāpaṁ charati pūruṣhaḥ  
anichchhann api vārṣhṇeya balād iva niyojitaḥ*

**Ch3, V37**

Thus spoke the Lord:  
Well, it's passion, lust 'n wrath  
Drag that man on path painful.

*śhrī bhagavān uvācha  
kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ  
mahāśhano mahā-pāpmā viddhyenam iha vairiṇam*

**Ch3, V38**

Flame 'n mirror as shrouded  
Without let by smoke 'n dust  
As well embryo in the womb  
Wisdom is by wants clouded.

*dhūmenāvriyate vahnir yathādarśho malena cha  
yatholbenāvṛito garbhas tathā tenedam āvṛitam*

Then again,

**Ch6, V33**

Thus spoke Arjuna:

Frail being man, fail I see

Yoga Thou espouse, lasting in practice.

*arjuna uvācha*

*yo 'yaṁ yogas tvayā proktaḥ sāmyena madhusūdana  
etasyāhaṁ na paśhyāmi chañchalatvāt sthitim sthirām*

**Ch6, V34**

Can one ever tame his mind

Like the wind that yields to none?

*chañchalam hi manaḥ kṛṣṇa pramāthi balavad dṛiḍham  
tasyāhaṁ nigrahaṁ manye vāyor iva su-duṣhkaram*

**Ch6, V35**

Thus spoke the Lord:

Calm 'n custom bring in ropes

Tough ask though to subdue mind.

*śhrī bhagavān uvācha*

*asanśhayaṁ mahā-bāho mano durnigrahaṁ chalam  
abhyāsenā tu kaunteya vairāgyeṇa cha gṛihyate*

The Gita provides those ropes that the inane interpolations sap.

But yet in blissful ignorance, besides the one-sloka wonders are the silo-readers that pick a verse here and pluck another there from the interwoven text, of course from its translations, thereby gaining nothing in the process, save earning the membership of the Gita groups that now abound in the social media.

Even the earnest ones, who religiously go through the tome, come to naught for failing to apply their 'faith-filled' mind to its malcontent in it that begs for attention.

Besides these are the gullible seekers in their scores that take their self-styled guru's interpretative word of Krishna's word as the last word, and there is no dearth either of the supply-chain translators that churn out 'Arjuna asked this and Krishna said that' sort of stuff by recycling the imitative material in the book world. One may say that these are nearer to those Arjuna had in mind when he asked Krishna:

**Ch6, v37**

What if one

Throws up all

Lacks who zeal

Hath though faith?

*ayatih śhraddhayopeto yogāch chalita-mānasaḥ*

*aprāpya yoga-sansiddhim kān gatim kṛṣṇa gachchhati*

However, while the enterprising compartmentalize its interwoven philosophy of life into *Gita for This* and *Gita for That* kind of commercials for the marketplace, it is the gift of the gabs with their vacuous lectures that take the cake as *gita-chāryās*. Whatever it is, the Bard's words - reputation is an idle and most false imposition, oft got without merit and lost without deserving – ring true on Gita's universal stage, and if anything, the ostentation of many of these belies their tenuous grasp of its profound philosophy.

Needless to say, all these, who swear by the Gita, are no better off than those that unerringly keep away from it by mistakenly treating the inane interpolations as its innate philosophy. In what is an unparalleled irony, Vyāsā's progeny mindlessly shun the mischievously tampered masterpiece of his! So, as the grandstanding by the

thoughtless and the indignation of the mistaken constrain the Hindu polity on either bank of its interpolated waters, it is imperative for the left-castes to remove the rubbish from their ancestral stream that muddles the understanding of the right-backers no less.

But still the question remains; can any arrogate to himself the intellectuality to point fingers at the Gita 'as it is' that too after Adi Shankara the philosopher vouched for it in his *bhashya* and Aurobindo, Gandhi, Radhakrishnan et al endorsed it in their writings? Without any disregard for their immense intellect, the short answer is that 'one puts up with what one grows up with' and, so to say, they all dwelled on the 'right' bank in the times when caste was taken as a given. Why, don't we have the anecdote of Adi Shankara in which he asked an untouchable to move farther away from him, only to realize later it was none other than Lord Shiva in disguise as a dalit; that should be that.

Now it's over to the chapter-wise interpolative detail.

### **Chapter - 3: Karma Yoga**

The pundits and the plebeians alike aver that the philosophy of the Gita is the practice of disinterested action, that is apart from an unflinching devotion to the Supreme, and in that context, it may be noted that while postulating the same, Krishna, as was seen before, had been critical of the ritualistic aspects of and mundane expectations from the Vedic ceremonies (Ch2, v42 -v 46 'n v53). Given that the avowed philosophy of the Gita is to tend man on the path of duty without attachment, the about turn in this chapter, v9 - v16, to formulate the procedural aspects of the rituals and the divine backing they enjoy (not to be confused with *bhakti* that is devotion to god) cannot stand up to commonsense not to speak of logic and reason.

Thus, it is unthinkable that Krishna, having been unequivocal about the fallacy of the Vedic rituals, and the lack of wisdom in those that lay store by the ceremonies that promise rewards here and in hereafter, would have, in the same breath, advocated the following that turn the rational clock back in the ritualistic direction.

**V9**

*yajñārthāt karmaṇo 'nyatra loko 'yam karma-bandhanaḥ  
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samāchara*

*Other than those actions performed for yajna, this world gets bound by action. Therefore, O Kaunteya, perform actions in that regard, without attachment. In so far as the spirit of the rituals is concerned, so far so good, but then comes*

**V10**

*saha-yajñāḥ prajāḥ sṛiṣṭvā purovācha prajāpatiḥ  
anena prasaviṣyadhvam eṣha vo 'stviṣṭa-kāma-dhuk*

*In ancient times, Prajaapati created humanity along with yajna. He said "through this (yajna) let everyone prosper, and may it become your fulfiller of wishes".*

However, if it was the Lord that so readily changed his mind in the above and the two succeeding verses, then it would lend credence to Allah's over and again abrogation of his own diktats in the Quran! But at the mundane level, it can be inferred that the interpolator was just mindless, and so are those that fail to discern this and other 'divine' contradictions that abound in the Gita in vogue.

**V11**

*devān bhāvayatānena te devā bhāvayantu vaḥ  
parasparaṁ bhāvayantaḥ śhreyaḥ param avāpsyatha*

*You will make the deities prosper through this (yajna), and the deities will make you prosper. By mutually making each other prosperous, you will attain the highest good.*



**V12**

*īṣhṭān bhogān hi vo devā dāsyante yajña-bhāvitāḥ  
tair dattān apradāyaibhyo yo bhunkte stena eva saḥ*

*The deities, nourished by yajna, will also provide you the objects you desire. One who consumes these objects without offering them to others, he is a thief.*

**V13**

*yajña-śhiṣṭāśhinaḥ santo muchyante sarva-kilbiṣhaiḥ  
bhuñjate te tvaghaṁ pāpā ye pachantyātma-kāraṇāt*

*The spiritually-minded, who eat food that is first offered in sacrifice, are released from all kinds of sin. Others, who cook food for their own enjoyment, verily eat only sin.*

**V14**

*annād bhavanti bhūtāni parjanyaḍ anna-sambhavaḥ  
yajñād bhavati parjanyo yajñāḥ karma-samudbhavaḥ*

*All living beings subsist on food, and food is produced by rains. Rains come from the performance of sacrifice, and sacrifice is produced by the performance of prescribed duties.*

**V15**

*karma brahmodbhavaḁ viddhi brahmākṣhara-samudbhavam  
tasmāt sarva-gataḁ brahma nityaḁ yajñe pratiṣṭhitam*

*The duties for human beings are described in the Vedas, and the Vedas are manifested by God himself. Therefore, the all-pervading Lord is eternally present in acts of sacrifice*

**V16**

*evaḁ pravartitaḁ chakraḁ nānuvartayatīha yaḥ  
aghāyur indriyārāmo moghaḁ pārtha sa jīvati*

*O Parth, those who do not accept their responsibility in the cycle of sacrifice established by the Vedas are sinful. They live only for the delight of their senses; indeed their lives are in vain.*

However, in contrast to the above postulations, it is pertinent to note that while describing the Omnipresence of the Supreme Spirit in Ch10,V22, it has been averred that among the Vedas, the Supreme Spirit is *Sāma Veda* that, symbolizes music but not *Rig* or *Yajur Veda*, both associated with ritualism.

**Ch10, V22**

I am the Sama of Vedas  
It's Me Indra, god of gods  
Of all organs, mind is Me  
And so life in all beings.

*vedānāḁ sāma-vedo 'smi devānāḁ asmi vāsavaḥ  
indriyāṇāḁ manaśh chāsmi bhūtānāḁ asmi chetanā*

And again, in v25 of the said chapter, it is averred that among the sacrifices, He is *tapo yajna*, prayer muted, and not *Asvamedha*, the horse sacrifice.

**Ch10, V25**

Bhrugur I am the well-realized  
So Am 'Om' that sound supreme,  
Of rituals Am prayer muted  
Himalayas high that kiss the skies.

*maharṣhīṇāḁ bhṛigur ahaḁ girāḁ asmyekam akṣharam  
yajñānāḁ japa-yajño 'smi sthāvarāṇāḁ himālayaḥ*

Hence, it can be said without any contradiction that the eight above cited verses are no more than mere interpolations for the purpose already stated

Now, over to the rest of the rest of the interpolations in this chapter thus:

**V17**

*yas tvātma-ratir eva syād ātma-ṭriptaśh cha mānavaḥ*

*ātmanyeva cha santuṣṭas tasya kāryam na vidyate*

*But those who rejoice in the self, who are illumined and fully satisfied in the self, for them, there is no duty.*

**V18**

*naiva tasya kṛitenārtho nākṛiteneha kaśhchana*

*na chāsya sarva-bhūteṣhu kaśhchid artha-vyapāśhrayaḥ*

*Such self-realized souls have nothing to gain or lose either in discharging or renouncing their duties. Nor do they need to depend on other living beings to fulfill their self-interest.*

Clearly intended to exonerate the Brahmins from the tedious menial occupations, the above two verses v17-v18 are out of context as well, even in the interpolated text, which, along with the preceding ones, as can be seen below, unambiguously break the continuity of the discourse between v8 'n v19

**Ch3, V8**

Lest thee should stake survival

Turn thy back not on thy work.

*niyataṁ kuru karma tvam karma jyāyo hyakarmanāḥ*

*śharīra-yātrāpi cha te na prasiddhyed akarmanāḥ*

**Ch3, V19**

Ever thee act at par duty

Let that be thy goal of life.

*tasmād asaktaḥ satatam kāryam karma samāchara*

*asakto hyācharan karma param āpnoti pūruṣhaḥ*

Then comes this

**V24**

*utsīdeyur ime lokā na kuryām karma ched aham*

*sankarasya cha kartā syām upahanyām imāḥ prajāḥ*

*If I ceased to perform prescribed actions, all these worlds would perish. I would be responsible for the pandemonium that would prevail, and would thereby destroy the peace of the human race.*

which is but an analogy of

**Ch3, V23**

Were I to fail to self-exert

Man might follow suit as well

*yadi hyaham na varteyam jātu karmanyatandritaḥ*

*mama vartmānuvartante manuṣhyāḥ pārtha sarvaśhaḥ,*

This thus is an interpolation.

Then this mischief monger

**V35**

*śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt*

*swa-dharme nidhanam śhreyaḥ para-dharmo bhayāvahaḥ*

*It is far better to perform one's natural prescribed duty, though tinged with faults, than to perform another's prescribed duty, though perfectly. In fact, it is preferable to die in the discharge of one's duty, than to follow the path of another, which is fraught with danger.*

This motivated insertion (*and its convenient cousin V47 in Ch18*) obviously meant to confine the Shudras to the menial work, read together with its preceding and succeeding ones in the text, is contextually out of place in this egalitarian discourse, fouled by the motivated interpolations, and any whitewashing of the cynical intent by Gita's diehards in rationalizing these with holistic spins won't cut much ice.

### **Ch3, V34**

Pays it to see grips avarice  
Senses those thine nature tends.

*indriyasyendriyasyārthe rāga-dveṣhau vyavasthitau  
tayor na vaśham āgachchhet tau hyasya paripanthinau*

### **Ch3, V36**

Thus spoke Arjuna:  
Why should one with right intent  
Stray ever on the wayward ways!

*arjuna uvācha  
atha kena prayukto 'yam pāpam charati pūruṣhaḥ  
anichchhann api vārṣhṇeya balād iva niyojitaḥ*

That's about the interpolations in this chapter.

## **Chapter - 4: Jñāna–Karma-SanyasaYoga**

This chapter of 42 verses that deals with the spiritual knowledge and practical wisdom is replete with interpolations, including the damning *chātur-varṇyam mayā sṛṣṭam* (v13) the first of the caste-centric precepts in the Gita 'as it is'. The plain reading of this verse would have us believe that the Lord Himself had created the four-caste system, of Brahmin, Kshatriya, Vaisya, and Shudra, to suit their innate inclinations towards respective callings of social and spiritual life in this world. And then, as a rider that is vague at the very best; Krishna says that though he is the author of it all, he should not be deemed as the doer. These so-called caste characteristics and duties later figure in v41-v48 of the concluding eighteenth chapter, a long wait indeed, and they are discussed therein.

So, it is imperative that we try to see whether the following verses actually belong to the original text, or are latter-day insertions, meant to sanctify the Aryan caste credo with the underpinning of 'exclusivity of duties' through the venerated Gita, however, keeping in mind the Brahmanical self-aggrandizing mischief in the *Purusha Sukta*.

### **V11**

*ye yathā mām prapadyante tāns tathaiva bhajāmyaham  
mama vartmānuvartante manuṣhyāḥ pārtha sarvaśhaḥ  
In whatever way people surrender unto me, I reciprocate with them accordingly.  
Everyone follows my path, knowingly or unknowingly, O son of Pritha.*

It should not be lost on one that this return of favour by the Lord is juxtaposing to the stated detachment of His as espoused thus in

### **Ch 4, V14**

Detached Am from what happens  
It's this knowledge that frees man

*na mām karmāṇi limpanti na me karma-phale sprihā  
iti mām yo 'bhijānāti karmabhir na sa badhyate*

Hence, v11 could be nothing but an interpolation, and so also,

### **V12**

*kānḡkshantaḥ karmaṇām siddhim yajanta iha devatāḥ  
kshīpraṁ hi mānushhe loke siddhir bhavati karmaiā*

*In this world, those desiring success in material activities worship the celestial gods, since material rewards manifest quickly.*

On the other hand, this ritualistic verse that is akin to,

**Ch7, V20**

*kāmais tais tair hṛita-jñānāḥ prapadyante 'nya-devatāḥ  
taṁ taṁ niyamam āsthāya prakṛityā niyatāḥ svayā*

*Those whose knowledge has been carried away by material desires surrender to the celestial gods. Following their own nature, they worship the devatās, practicing rituals meant to propitiate these celestial personalities,*

as would be seen therein, is in itself an interpolation.

Now arrives the totally out of context Spoiler-in-Chief

**V13**

*chātur-varṇyaṁ mayā sṛiṣṭaṁ guṇa-karma-vibhāgaśhaḥ  
tasya kartāram api mām vidhyakartāram avyayam*

*It is I who engineered the division of men into four varna (castes) based on their guna (innate nature) and karma (earthly duties) but yet although I am the creator of this system, know me to be the non-doer and eternal.*

As already seen, this alleged godly caste-ing of man goes against the grain of the His creation exemplified by –

**Ch9, V6**

Skies in rooted wind as spreads  
Dwell in Me though disperse all.

*yathākāśha-sthito nityaṁ vāyuḥ sarvatra-go mahān  
tathā sarvaṇi bhūtāni mat-sthānītyupadhāraya.*

**Ch6, V31**

Me who sees in all beings  
He's the one that dwells in Me.

*sarva-bhūta-sthitaṁ yo mām bhajatyekatvam āsthitaḥ  
sarvathā vartamāno 'pi sa yogī mayi vartate*

As broached before, one school of thought tends to view *chātur-varṇyaṁ* as a way of general differentiation amongst men. However, apart from what was earlier discussed on this subject, this ingenious argument cannot cut much ice since common sense suggests that Krishna would have been well aware that such a turn of phrase is bound to be viewed by man only in caste colours rather than in ethereal terms. That being the case, he would have been circumspect in his word choices to convey his scheme of things governing man's birth if they aren't really as narrow as the Aryan caste credo.

Or, is the *chātur-varṇyaṁ* his real will, whether one likes it or not? The answer could be found in his averments as one goes through the Gita that is by skipping its interpolative turns. The four types of beings he identified by their nature and disposition are - the virtuous, the vile, the passionate, and the deluded. Isn't the proposition that people of a given nature and disposition could be bracketed into a single caste so absurd? Why, in every family, of any of the four castes, one sees assorted natures and myriad proclivities among its members, and that being the case, could have Krishna, the *Jagadguru* been so naive as not to know about it at all!

However the clinching evidence that the three above verses are interpolations is provided by the preceding and the succeeding ones of this contentious verse as –

**Ch4, V7**

Wanes if good 'n vile gain reign  
Know it's then that I come forth.

*yadā yadā hi dharmasya glānir bhavati bhārata  
abhyutthānam adharmasya tadātmānam srijāmyaham*

**Ch4, V8**

It's thus I from time to time  
Manifest here to uproot ill  
And uphold well for public good.

*paritrāṇāya sādḥūnām vināśhāya cha duṣhkṛitām  
dharma-sansthāpanārthāya sambhavāmi yuge yuge*

**Ch4, V9**

Grasp who this true self of Me  
Are bound to become one with Me.

*janma karma cha me divyam evam yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

**Ch4, V10**

So with who lead poised life  
Reining in their base instincts.

*vīta-rāga-bhaya-krodhā man-mayā mām upāshritāḥ  
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ.*

Now read the next three out of context verses that follow-

**V 11** - *In whatever way people surrender unto me, I reciprocate with them accordingly. Everyone follows my path, knowingly or unknowingly, O son of Pritha.*

**V12** - *In this world, those desiring success in material activities worship the celestial gods, since material rewards manifest quickly.*

**V13** - *It is I who engineered the division of men into four varna (castes) based on their guna (innate nature) and karma (earthly duties) but yet although I am the creator of this system, know me to be the non-doer and eternal.*

It may also be noted that while V11 is a replica of V9, V12 is a worn out ritualistic hymn and V13 comes from nowhere, without rhyme or reason, with its second line being the borrowing of the first line of the succeeding v14 and the last one a rehash of the verse of the seventh chapter that follows it hereunder –

**Ch4, V14**

Detached Am from what happens  
It's this knowledge that frees man.

*na mām karmāṇi limpanti na me karma-phale spṛihā  
iti mām yo 'bhijānāti karmabhir na sa badhyate.*

And onto –

**Ch7, V12**

Virtue, passion so too delusion  
Send I forth though all of them  
Come to dwell in none of them

*ye chaiva sāttvikā bhāvā rājasās tāmasāśh cha ye  
matta eveti tām viddhi na tvahaṁ teṣhu te mayi*

So, going by Krishna's narrative up to V10, it is left for man to make it to the Him and in V14 he's detached from the goings on in this world, so his alleged creation of the four castes that too based on group nature does not jell, and moreover, he had stated that

**Ch6, V5**

Noble or naughty it's thy make  
Self thus thine but shapes thyself

*uddhared ātmanātmānam nātmānam avasādayet  
ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ*

Now the following v24 to v32 that are of religious / ritualistic nature, like in the previous chapter, clearly are out of context besides being prejudicial to the Gita's philosophical character. Moreover, prior to this seemingly interpolated body of eleven *slokas*, the nature of the Supreme Spirit and the conduct of those who realize it are dealt with as follows:

**Ch4, V20**

He that content leans on none  
Resigned he lives in thick of things.

*tyaktvā karma-phalāsaṅgam nitya-ṭripto nirāśhrayaḥ  
karmaṇyabhipravṛitto 'pi naiva kiñchit karoti saḥ*

**Ch4, V21**

Mind if keeps thy greed at bay  
It's no sin thou meet thy needs.

*nirāśhīr yata-chittātmā tyakta-sarva-parigrahaḥ  
śhārīram kevalam karma kurvan nāpnoti kilbiṣham*

**Ch4, V22**

One that truly well realized  
Happy being with his share  
Rids of envy from his mind  
Easy he feels ever engaged  
Treats he alike grief 'n joy  
Wins 'n losses not to speak.

*yadṛichchā-lābha-santuṣṭo dvandvātīto vimatsaraḥ  
samaḥ siddhāvasiddhau cha kṛitvāpi na nibadhyate*

**Ch4, V23**

Acts of man to favour none  
Grace they have of deeds selfless.

*gata-saṅgasya muktasya jñānāvasthita-chetasah  
yajñāyācharataḥ karma samagram pravilīyate*

After the self-actualization clues is this recurring ritualistic regimen that's an anathema to Krishna!

**V24**

*brahmārpaṇam brahma havir brahmāgnau brahmaṇā hutam  
brahmaiva tena gantavyam brahma-karma-samādhinā*

*For those who are completely absorbed in God-consciousness, the oblation is Brahman, the ladle with which it is offered is Brahman, the act of offering is Brahman, and the sacrificial fire is also Brahman. Such persons, who view everything as God, easily attain him.*

**V25**

*daivam evāpare yajñam yoginaḥ paryupāsate  
brahmāgnāvapare yajñam yajñenaivopajuhvati*

*Some yogis worship the celestial gods with material offerings unto them. Others worship perfectly who offer the self as sacrifice in the fire of the Supreme Truth.*

**V26**

*śhrotrādīnīndriyāṅyanye sanyamāgniṣhu juhvati  
śhabdādīn viṣhayānanya indriyāgniṣhu juhvati*

*Others offer hearing and other senses in the sacrificial fire of restraint. Still others offer sound and other objects of the senses as sacrifice in the fire of the senses.*

**V27**

*sarvāṅīndriya-karmāṇi prāṇa-karmāṇi chāpare  
ātma-sanyama-yogāgnau juhvati jñāna-dīpīte  
Some, inspired by knowledge, offer the functions of all their senses and their life  
energy in the fire of the controlled mind.*

**V28**

*dravya-yajñās tapo-yajñā yoga-yajñās tathāpare  
swādhyāya-jñāna-yajñāś cha yatayaḥ sanśhita-vratāḥ  
Some offer their wealth as sacrifice, while others offer severe austerities as sacrifice.  
Some practice the eight-fold path of yogic practices, and yet others study the  
scriptures and cultivate knowledge as sacrifice, while observing strict vows.*

**V29**

*apāne juhvati prāṇam prāṇe 'pānam tathāpare  
prāṇāpāna-gatī ruddhvā prāṇāyāma-parāyaṇāḥ  
Still others offer as sacrifice the outgoing breath in the incoming breath, while some  
offer the incoming breath into the outgoing breath. Some arduously  
practice prāṇāyām and restrain the incoming and outgoing breaths, purely absorbed in  
the regulation of the life-energy.*

**V30**

*apare niyatāhārāḥ prāṇān prāṇeṣhu juhvati  
sarve 'pyete yajñā-vido yajñā-kṣhapita-kalmaṣāḥ  
Yet others curtail their food intake and offer the breath into the life-energy as sacrifice.  
All these knowers of sacrifice are cleansed of their impurities as a result of such  
performances.*

**V31**

*yajñā-śhiṣṭāmṛita-bhujo yānti brahma sanātanam  
nāyam loko 'styayajñasya kuto 'nyaḥ kuru-sattama  
Those who know the secret of sacrifice, and engaging in it, partake of its remnants  
that are like nectar, advance toward the Absolute Truth. O best of the Kurus, those  
who perform no sacrifice find no happiness either in this world or the next.*

**V32**

*evaṁ bahu-vidhā yajñā vitatā brahmaṇo mukhe  
karma-jān vidhi tān sarvān evaṁ jñātvā vimokṣhyase  
All these different kinds of sacrifice have been described in the Vedas. Know them as  
originating from different types of work; this understanding cuts the knots of material  
bondage.*

What is more, the discontinuity in the discourse, brought about by the body of the  
above interpolative verses, would be self-evident if we read the preceding v23 (cited  
already) and the succeeding v33 of this very chapter:

**Ch4, V23**

Acts of man to favour none  
Grace they have of deeds selfless.

*gata-saṅgasya muktasya jñānāvasthita-chetasah  
yajñāyācharataḥ karma samagram praviliyate*

**Ch4, V33**

Better wise deeds than acts selfless  
Wise thus strive to better themselves.

*śhreyān dravya-mayād yajñāj jñāna-yajñāḥ parantapa  
sarvaṁ karmākhilam pārtha jñāne parisamāpyate  
And then this*



*tad viddhi praṇipātena paripraśhnena sevayā  
upadekṣhyanti te jñānam jñāninas tattva-darśinaḥ*

*Learn the Truth by approaching a spiritual master. Inquire from him with reverence and render service unto him. Such an enlightened Saint can impart knowledge unto you because he has seen the Truth.*

This indeed is laughable to say the least for not only was Krishna imparting divine wisdom to Arjuna at that very moment that is but also is absurd in the context of the discourse fashioned to set the latter's fears at rest in the battlefield itself, then and there.

### **Chapter 5: Karma–Sanyasa Yoga**

What characterizes the interpolations in this chapter of 29 verses is the tasteless 'Omnipresence of the Supreme in Brahmins, cows, elephants, dogs and dog eaters' of v18, which could be but an interpolation as it ill-behoves Krishna's eloquence and his sophistication of expression seen throughout the genuine text.

Moreover, V27-v28 that deal with yogic practices, and V29, which asserts the Supreme as the beneficiary of sacrificial rituals, are but interpolation for reasons that bear no repetition.

In response to Arjuna's plea at the very outset, Krishna delves into the renunciation of action.

#### **Ch5, V1**

Pray be clear, as Thee aver

Act 'n give up in selfsame breath.

*sannyāsam karmaṇām kṛiṣṭṇa punar yogam cha śhansasi  
yach chhreya etayor ekaṁ tan me brūhi su-niśhchitam*

Then, Krishna sets the tone for the self-help with the opening statement thus:

#### **Ch5, V2**

Give up all 'n thou be freed

So's the case with selfless work

But know latter scores much better.

*sannyāsah karma-yogaśh cha niśhchreya-karāvubhau  
tayos tu karma-sannyāsāt karma-yogo viśhishyate*

Continuing in the same vein, Krishna affirms that –

#### **Ch5, V17**

In clear conscience 'n fairness

Gives man freedom faith in Him.

*tad-buddhayas tad-ātmānas tan-niśhthās tat-parāyaṇāḥ  
gachchhantypunar-āvṛittim jñāna-nirdhūta-kalmaṣhāḥ*

Next appears the silly and tasteless description of the Omnipresence of the Supreme in Brahmans, cows, elephants, dogs, and dog eaters! Wonder if this is not an idiotic interpolation, then what it is only the blind votaries of the Gita 'as it is' can explain

*vidyā-vinaya-sampanne brāhmaṇe gavi hastini  
śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśinaḥ*

*The truly learned, with the eyes of divine knowledge, see with equal vision a Brahmin, a cow, an elephant, a dog, and a dog-eater.*

In contrast, the succeeding verse is the true successor of the former (V17).



### **Ch5, V19**

Keeps who equity ever in thought  
Faultless being attains he Brahman.

*ihaiṃ tair jitaḥ sargo yeṣhām sāmye sthitam manaḥ  
nirdoṣhaṃ hi samaṃ brahma tasmād brahmaṇi te sthitāḥ*

Now, over to the other interpolations -

#### **V27**

*sparsḥān kṛitvā bahir bāhyānśh chakṣhuśh chaivāntare bhruvoḥ  
prāṇāpānau samau kṛitvā nāsābhyantara-chāriṇau*

*Keeping external sense objects outside, and eyes in the center of the eyebrows, and also equalizing the incoming and outgoing flow of breath inside the nostrils;*

#### **V28**

*yatendriya-mano-buddhir munir mokṣha-parāyaṇaḥ  
vigatechchhā-bhaya-krodho yaḥ sadā mukta eva saḥ*

*That person who has restrained his senses, mind and intellect, and whose ultimate goal is liberation, who is devoid of desire, fear and anger; that person is also a monk, he is ever liberated.*

The v27 that deals with yogic practices and v28 for its ascetic association with it would not fit even in the Gita's spiritual space and thus are but interpolations for reasons that bear no repetition.

#### **V29**

*bhoktāraṃ yajña-tapasāṃ sarva-loka-maheśhvaram  
suḥṛidaṃ sarva-bhūtānāṃ jñātvā mām śhāntim ṛichchhati*

*Having realized Me as the enjoyer of all sacrifices and austerities, the Supreme Lord of all the worlds and the selfless Friend of all living beings, My devotee attains peace.*

This Supreme as the beneficiary of the sacrificial rituals is but an interpolative hat, and thus these four verses are nothing but inane interpolations.

## **Chapter - 6: Ātma Samyama Yoga**

This chapter of 47 verses deals with all aspects of self-control needed for renunciation in action. Here Arjuna's queries as to what would be the fate of man in his efforts at self-control were he to fail midway, (v37). Even if it were the case, assures Krishna, still one wouldn't come to grief here or hereafter (v40). In this context of the renunciation in action, the yoga-class that follows (v10-v17) informative though, is but a square peg in the round philosophical hole that this discourse is, and so the following verses are but interpolations, even going by what is stated in the very opening verse by Krishna:

### **Ch6, V1**

Forego none if forsake chores  
Eye not gain 'n thou be freed.

*anāśhritaḥ karma-phalaṃ kāryaṃ karma karoti yaḥ  
sa sannyāsī cha yogī cha na niragnir na chākriyaḥ*

#### **V10**

*yogī yuñjīta satatam ātmānaṃ rahasi sthitāḥ  
ekākī yata-chittātmā nirāśhīr aparigrahaḥ*

*Those seeking Yogice state must reside in seclusion, constantly engaged in meditation with a controlled mind and body, getting rid of desires and possessions for enjoyment.*

**V11**

*śhuchau deśhe pratiṣṭhāpya sthiram āsanam ātmanah  
nātyuchchritam nāti-nīcharṁ chailājina-kuśhottaram*

*To practice Yog, one should make an āsan (seat) in a sanctified place, by placing kuśh grass, deer skin, and a cloth, one over the other. The āsan should be neither too high nor too low.*

**V12**

*tatraikāgramṁ manaḥ kṛitvā yata-chittendriya-kriyah  
upaviśhyāsane yuñjyād yogam ātma-viśhuddhaye*

*Seated firmly on it, the yogi should strive to purify the mind by focusing it in meditation with one pointed concentration, controlling all thoughts and activities.*

**V13**

*samaṁ kāya-śhiro-grīvam dhārayann achalamṁ sthirah  
samprekṣhya nāsikāgramṁ svam diśhaśh chānavalokayan*

*He must hold the body, neck, and head firmly in a straight line, and gaze at the tip of the nose, without allowing the eyes to wander.*

**V14**

*praśhāntātmā vigata-bhīr brahmachāri-vrate sthitaḥ  
manaḥ sanyamya mach-chitto yukta āsīta mat-parah*

*Thus, with a serene, fearless, and unwavering mind, and staunch in the vow of celibacy, the vigilant yogi should meditate on me, having me alone as the supreme goal.*

**V15**

*yuñjann evaṁ sadātmānamṁ yogī niyata-mānasah  
śhantimṁ nirvāṇa-paramāmṁ mat-sansthām adhigachchhati*

*Thus, constantly keeping the mind absorbed in me, the yogi of disciplined mind attains nirvāṇ, and abides in me in supreme peace.*

**V16**

*nātyaśhnatastu yogo 'sti na chaikāntam anaśhnataḥ  
na chāti-svapna-śhīlasya jāgrato naiva chārjuna*

*O Arjun, those who eat too much or eat too little, sleep too much or too little, cannot attain success in Yog.*

**V17**

*yuktāhāra-vihārasya yukta-cheṣṭasya karmasu  
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā*

*But those who are temperate in eating and recreation, balanced in work, and regulated in sleep, can mitigate all sorrows by practicing Yog.*

Besides the irrelevant above, the following verses (v41-v42) appetizing though for the yoga enthusiasts, are clear interpolations for the same reason as the preceding ones.

**V41**

*prāpya puṇya-kṛitām lokān uśhitvā śhāśhvatiḥ samāḥ  
śhuchīnām śhrīmatām gehe yoga-bhraṣṭo 'bhijāyate*

*The unsuccessful yogis, upon death, go to the abodes of the virtuous. After dwelling there for many ages, they are again reborn in the earth plane, into a family of pious and prosperous people.*

**V42**

*atha vā yoginām eva kule bhavati dhīmatām  
etad dhi durlabhataramṁ loke janma yad īdṛīsham*

*Else, if they had developed dispassion due to long practice of Yog, they are born into a family endowed with divine wisdom. Such a birth is very difficult to attain in this world.*

Hence, these irrelevant 'yoga ten' are clear interpolations, and if we were to concede the irreverent argument of some that they would have been incorporated later for holistic reasons, then that in itself is an admission of interpolations in the original text.

### **Chapter – 7: Gjnāna Vigjnāna Yoga**

This chapter of 30 verses is about understanding the nature of the Supreme through knowing and meditation. However, v20-v23 besides breaking the continuity in the character of the discourse, advocate worship of gods for boon seeking that Krishna, as already seen, has chastised in Ch2, v42-v44. In order to appreciate that v20-v23 are interpolations, one may see how the original narrative runs, prior to their insertion, and subsequently thereafter.

#### **Ch7, V14**

If thee forsake well and true  
To Me then thou come 'n grasp  
Natures these Mine illusions.

*daiivī hyeṣhā guṇa-mayī mama māyā duratyayā  
mām eva ye prapadyante māyām etāṁ taranti te*

#### **Ch7, V18**

Noble as all worship Me  
The knower true is selfsame Me.

*udārāḥ sarva evaite jñānī tvātmaiva me matam  
āsthitaḥ sa hi yuktātmā mām evānuttamāṁ gatim*

#### **Ch7, V19**

Once in a while  
Births after many,  
Born who knows  
I pervade worlds.

*bahūnām janmanām ante jñānavān mām prapadyate  
vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ*

Then appear these inanities

#### **V20**

*kāmais tais tair hṛita-jñānāḥ prapadyante 'nya-devatāḥ  
taṁ taṁ niyamam āsthāya prakṛityā niyatāḥ svayā*

*Those whose knowledge has been carried away by material desires surrender to the celestial gods. Following their own nature, they worship the devatās, practicing rituals meant to propitiate these celestial personalities.*

#### **V21**

*yo yo yām yām tanuṁ bhaktaḥ śhraddhayārchitum ichchati  
tasya tasyāchalām śhraddhām tām eva vidadhāmyaham*

*Whatever celestial form a devotee seeks to worship with faith, I steady the faith of such a devotee in that form.*

#### **V22**

*sa tayā śhraddhayā yuktas tasyārāadhanam ihate  
labhate cha tataḥ kāmān mayaiva vihitān hi tām*

*Endowed with faith, the devotee worships a particular celestial god and obtains the objects of desire. But in reality, I alone arrange these benefits.*

#### **V23**

*antavat tu phalam teṣhām tad bhavatyalpa-medhasām  
devān deva-yajo yānti mad-bhaktā yānti mām api*

*But the fruit gained by these people of small understanding is perishable. Those who worship the celestial gods go to the celestial abodes, while my devotees come to me*  
Now back to good sense with

**Ch7, V24**

Unmanifest Am State Supreme  
But saddle Me with form uncouth.

*avyaktam vyaktim āpannam manyante mām abuddhayaḥ  
param bhāvam ajānanto mamāvyayam anuttamam*

**Ch7, V25**

Dull in delusion won't perceive  
Me that's unborn veiled from them.

*nāham prakāśhaḥ sarvasya yoga-māyā-samāvṛitaḥ  
mūḍho 'yaṁ nābhijānāti loko mām ajam avyayam*

Hence, undoubtedly v20 –v23 can be taken as inane interpolations.

**Chapter - 8: Akshara Parabrahma Yoga**

This 28-verses chapter deals with an un-wavering devotion to the Supreme to attain Him besides the science of meditation to realize the Brahman towards the same end. It can be seen below how v5 places the cart before the horse, and why v9-v14 too, are interpolations that is going by their content that's out of context.

However, the interpolations that take the cake are the superstitious v23-v27 that pollute an otherwise thought-elevating work, and as already noted, it was to Sir Edwin Arnold credit that he deleted these from his timeless *The Song Celestial*.

So, to see all these interpolations in their improper place, one may appreciate the text and the context of this chapter that opens with Arjuna's query to Krishna thus:

**Ch8, V1**

O Lord appraise what's Brahman  
Lies what within 'n backs action  
Nature of deities besides the beings.

*kiṁ tad brahma kim adhyātmaṁ kiṁ karma puruṣhottama  
adhibhūtaṁ cha kiṁ proktam adhidaivaṁ kim uchyate*

**Ch8, V2**

What is that guides bodily acts,  
What makes yogis realize Thee?

*adhiyajñāḥ katham ko 'tra dehe 'smin madhusūdana  
prayāṇa-kāle cha katham jñeyo 'si niyatātmabhiḥ*

And thus spoke Krishna,

**Ch8, V3**

Self-Imperishable is Brahman  
But dwells it yet there in beings  
Brings that forth is Act Supreme.

*akṣharam brahma paramaṁ svabhāvo 'dhyātmam uchyate  
bhūta-bhāvodbhava-karo visargaḥ karma-sanjñitaḥ*

**Ch8, V4**

Perish as beings all in time  
Spirit that lasts of them is Me.

*adhibhūtaṁ kṣhara bhāvaḥ puruṣhaśh chādhipaivatam  
adhiyajño 'ham evātra dehe deha-bhṛitām vara*

Now note this -

**V5**

*anta-kāle cha mām eva smaran muktavā kalevaram*

*yaḥ prayāti sa mad-bhāvaṃ yāti nāstyatra sanśhayaḥ*

*Those who relinquish the body while remembering Me at the moment of death will come to Me. There is certainly no doubt about this.*

And going by the following, the above is a prehash of the same -

**Ch8, V6**

In the end the way one tends

Charts that future course he takes.

*yaṃ yaṃ vāpi smaran bhāvaṃ tyajatyante kalevaram*

*taṃ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ*

**Ch8, V7**

If thou act with this in mind

In the end thou gain Me true,

By My word now opt for war

With thy strength 'n skill I gave.

*tasmāt sarveṣhu kāleṣhu mām anusmara yudhya cha*

*mayyarpita-mano-buddhir mām evaiṣhyasyasanśhayam*

**Ch8, V8**

Me they reach whoso keep

On Me focus as they work.

*yam yam vāpi smaran bhavam tyajatyante kalevaram*

*taṃ tam evaiti kaunteya sada tad-bhava-bhavitah*

So, as **v5**, places the **v8** cart before the horse, here comes **v3**'s expansion of after the closure of the subject as above

**V9**

*kaviṃ purāṇam anuśhāsītāram*

*aṇor aṇīyānsam anusmared yaḥ*

*sarvasya dhātāram achintya-rūpam*

*āditya-varṇam tamasah parastāt*

*He who is omniscient, timeless, the commander, subtler than the subtlest, protector of all, incomprehensible, brilliant like the sun, beyond darkness, (one) contemplates (him).*

Now follows a mixture of lectures on yoga, meditation, celibacy etc.

**V10**

*prayāṇa-kāle manasāchalena*

*bhaktiyā yukto yoga-balena chaiva*

*bhruvor madhye prāṇam āveśhya samyak*

*sa taṃ param puruṣham upaiti divyam*

*At the time of departure, endowed with devotion, an unwavering mind, as well as the power of yoga, fully establishing the praanaas in the centre of the eyebrows, he attains that supreme divine person.*

**V11**

*yad akṣharam veda-vido vadanti*

*viśhanti yad yatayo vīta-rāgāḥ*

*yad ichchhanto brahmacharyam charanti*

*tat te padam saṅgrahēna pravakṣhye*

*Scholars of the Vedas describe Him as Imperishable; great ascetics practice the vow of celibacy and renounce worldly pleasures to enter into Him. I shall now explain to you briefly the path to that goal*

**V12**

*arva-dvārāṇi sanyamya mano hṛidi nirudhya cha  
mūrdhnyādhāyātmanaḥ prāṇam āsthito yoga-dhāraṇām  
Restraining all the gates of the body and fixing the mind in the heart region, and then  
drawing the life-breath to the head, one should get established in steadfast yogic  
concentration.*

**V13**

*om ityekākṣharam brahma vyāharan mām anusmaran  
yaḥ prayāti tyajan dehaṁ sa yāti paramām gatim  
One who departs from the body while remembering Me, the Supreme Personality, and  
chanting the syllable Om, will attain the supreme goal.*

**V14**

*ananya-chetāḥ satataṁ yo mām smarati nityaśhaḥ  
tasyāhaṁ sulabhaḥ pārtha nitya-yuktasya yoginaḥ  
O Parth, for those yogis who always think of Me with exclusive devotion, I am easily  
attainable because of their constant absorption in Me.*

And here we have the v23-v27 superstitious kit, the pièce de résistance that was broached at the beginning of this chapter introduction, and before, which, if literally taken, would imply that if one dies when the moon is on the ascent he would be heaven bound and, to hell, if it's other way round. So, Sir Edwin Arnold, one of the foremost to translate the Gita that was way back in 1885, dismissed these as the work of some *vedānti* and thought it fit, justifiably at that, not to include them in his *The Song Celestial*, of course, along with the tailpiece v28.

In this connection it may be noted that the relationship between the state, in which a person dies, and his imminent rebirth is covered in Ch14, v14 'n v15, which are seemingly authentic.

**V23**

*yatra kāle tvanāvṛittim āvṛittim chaiva yoginaḥ  
prayātā yānti tam kālam vakṣhyāmi bharatarṣhabha  
But, (there exists) the path of no return for a yogi who is leaving his body, and also the  
path of return, I shall speak about those, O scion of the Bharatas.*

**V24**

*agnir jyotir ahaḥ śhuklaḥ śhaṇ-māsā uttarāyaṇam  
tatra prayātā gachchhanti brahma brahma-vido janāḥ  
Fire, light, day, the bright (fortnight of the month), the northern movement comprising  
six months; those people who have departed through that path, knowers of brahman  
attain brahman.*

**V25**

*dhūmo rātris tathā kṛiṣṇaḥ śhaṇ-māsā dakṣhiṇāyanam  
tatra chāndramasaṁ jyotir yogī prāpya nivartate  
Smoke, night, darkness and the southern movement comprising six months; the yogi  
(travels through) that path, attains the light of the moon, to return.*

**V26**

*śhukla-kṛiṣṇe gatī hyete jagataḥ śhāśhvate mate  
ekayā yātyanāvṛittim anyayāvartate punaḥ  
For, bright and dark, both these paths have been known since eternity. By one, the  
traveller does not have to return, by the other, he has to return again.*

**V27**

*naite śṛitī pārtha jānan yogī muhyati kaśchana  
tasmāt sarveṣhu kāleṣhu yoga-yukto bhavāṛjuna*

*Yogis who know the secret of these two paths, O Parth, are never bewildered. Therefore, at all times be situated in Yog (union with God).*

**V28**

*vedeṣhu yajñeṣhu tapaḥsu chaiva  
dāneṣhu yat puṇya-phalaṁ pradīṣṭam  
atyeti tat sarvaṁ idaṁ viditvā  
yogī paraṁ sthānam upaiti chādyam*

*The yogis, who know this secret, gain merit far beyond the fruits of Vedic rituals, the study of the Vedas, performance of sacrifices, austerities, and charities. Such yogis reach the Supreme Abode.*

It is worth noting that v1- v4, v6- v8 and v15-v22 of this chapter, if read together would bear an unmistakable continuity of argument that these thirteen interpolations as above deprive it.

### **Chapter - 9: Raja–Vidya–Raja–Guhya Yoga**

This chapter of 34 verses describing various ways of attaining the Supreme lends itself readily for interpolations, and what is more given the seemingly incomplete exposition of the promised dharma in **v2**, possibly in the in vogue Gita, there could be some omissions that the original had contained.

At the outset **alert**, Krishna tells Arjuna

#### **Ch9, V1**

Thus spoke the Lord:  
Unenvied as thou I would tell  
The art of leading fruitful life.

*śhrī bhagavān uvācha  
idaṁ tu te guhyatamaṁ pravakṣhyāmyanasūyave  
jñānaṁ vijñāna-sahitaṁ yaj jñātvā mokṣhyase 'śhubhāt,*

So, it goes without saying that until and unless one overcomes his envious tendencies, 'the art of leading fruitful life' that Krishna revealed would be of no avail, but neither Gita's commentators nor the *gita-chāryās* seldom, if ever, stress upon this enabling condition for grasping Gita's philosophy!

However, hoping that our readers would have grasped the import of Krishna's above averment for their self-enlightenment; now back the Gita's interpolative course with the following verses.

#### **Ch9, V2**

Supreme secret that's sacred  
Profound dharma for mankind  
Fair and simple, practicable.  
*rāja-vidyā rāja-guhyam pavitram idaṁ uttamam  
pratyakṣhāvagamaṁ dharmyam su-sukham kartum avyayam*

**V7**

*sarva-bhūtāni kaunteya prakṛitīm yānti māmikām  
kalpa-kṣhaye punas tāni kalpātau visṛijāmyaham*

*At the end of one kalp, all living beings merge into My primordial material energy. At the beginning of the next creation, O son of Kunti, I manifest them again.*

As can be seen, the above contravenes the following (*Ch8, v15-v16*) besides echoing the interpolative v18 - v19 of this chapter.

#### **Ch8, V15**

Having come to stay with Me  
Get they rid of births and deaths.



*mām upetya punar janma duḥkhālayam aśhāśhvataṁ  
nāpnuvanti mahātmānaḥ sansiddhiṁ paramām gatāḥ*

### **Ch8, V16**

Journey to Brahman holds return ticket  
Journeys back none abode from Mine.

*ā-brahma-bhuvanāi lokāḥ punar āvartino 'rjuna  
mām upetya tu kaunteya punar janma na vidyate*

Next comes v15 but before that, so as to see it in its interpolative colours, we must view its  
prisine substance as under

### **Ch9, V13**

With Me in mind well-meaning  
See they beings sourced in Me.

*mahātmānas tu mām pārtha daivīm prakṛitim āśhritāḥ  
bhajantyananya-manaso jñātvā bhūtādim avyayam*

### **Ch9, V14**

With right intent 'n focus  
Such Me worship with true faith.

*satatam kīrtayanto mām yatantaśh cha dṛiḍha-vratāḥ  
namasyantaśh cha mām bhaktyā nitya-yuktā upāsate*

Now comes the ritualistic version of v14

### **V15**

*jñāna-yajñena chāpyanye yajanto mām upāsate  
ekatvena pṛithaktena bahudhā viśhvato-mukham*

*Others, offering the sacrifice of knowledge, worship me with oneness, separateness  
and also multifaceted diversity.*

Apparently, this is to facilitate v16 to v19 that are but the forerunners to V20 of the  
next Ch10, and the ritualistic V20-V21 of this one

### **V16**

*aham kratur aham yajñāḥ svadhāham aham auśhadham  
mantra 'ham aham evājyam aham agnir aham hutam*

*It is I who am the Vedic ritual, I am the sacrifice, and I am the oblation offered to the  
ancestors. I am the medicinal herb, and I am the Vedic mantra. I am the clarified  
butter, I am the fire and the act of offering.*

### **V17**

*pitāham asya jagato mātā dhātā pitāmahaḥ  
vedyam pavitram omkāra rik sāma yajur eva cha*

*Of this universe, I am the Father; I am also the Mother, the Sustainer, and the  
Grandsire. I am the purifier, the goal of knowledge, the sacred syllable Om. I am  
theRigVeda, Sāma Veda, and the Yajur Veda.*

### **V18**

*gatir bhartā prabhuḥ sākṣhī nivāsaḥ śharaṇam suḥṛit  
prabhavaḥ pralayaḥ sthānam nidhānam bījam avyayam*

*I am the Supreme Goal of all living beings, and I am also their Sustainer, Master,  
Witness, Abode, Shelter, and Friend. I am the Origin, End, and Resting Place of  
creation; I am the Storehouse and Eternal Seed.*

### **V19**

*tapāmyaham aham varṣham nigrihṇāmyutsṛijāmi cha  
amṛitam chaiva mṛityuśh cha sad asach chāham arjuna*

*I radiate heat as the sun, and I withhold, as well as send forth rain. I am immortality as  
well as death personified, O Arjun. I am the spirit as well as matter.*



**V20**

*traī-vidyā mām soma-pāḥ pūta-pāpā  
yajñair iṣṭvā svar-gatim prārthayante  
te puṇyam āsādyā surendra-lokam  
aśhnanti divyān divi deva-bhogān*

*Those who are inclined to the fruitive activity described in the Vedas worship Me through ritualistic sacrifices. Being purified from sin by drinking the Soma juice, which is the remnant of the yajñas, they seek to go to heaven. By virtue of their pious deeds, they go to the abode of Indra, the king of heaven, and enjoy the pleasures of the celestial gods.*

**V21**

*te taṁ bhuktvā swarga-lokaṁ viśhālam  
kṣhīṇe puṇye martya-lokaṁ viśhanti  
evaṁ trayī-dharmam anuprapannā  
gatāgataṁ kāma-kāmā labhante*

*When they have enjoyed the vast pleasures of heaven, the stock of their merits being exhausted, they return to the earthly plane. Thus, those who follow the Vedic rituals, desiring objects of enjoyment, repeatedly come and go in this world.*

Now it may be seen that the following v23-v25 are but interpolative extrapolations of -  
**Ch9, V22**

Those as meditate 'n worship  
Them I take My wings under.

*ananyāśh chintayanto mām ye janāḥ paryupāsate  
teśhām nityābhīyuktānām yoga-kṣhemam vahāmyaham*

**V23**

*ye 'pyanya-devatā-bhaktā yajante śhraddhayānvitāḥ  
te 'pi mām eva kaunteya yajantyavidhi-pūrvakam*

*Even those devotees who worship other deities, filled with faith, they also worship me only, O Kaunteya, (but) incorrectly.*

**V24**

*aham hi sarva-yajñānām bhoktā cha prabhureva cha  
na tu mām abhijānanti tattvenātaśh chyavanti te*

*For I am the recipient and also the lord of all sacrificial rituals, but they do not know me in essence. That is why they fall.*

**V25**

*yānti deva-vratā devān pitṛin yānti pitṛi-vratāḥ  
bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām*

*Those who worship deities attain the deities, those who worship ancestors go to the ancestors, those who worship spirits attain the spirits, but those who worship me attain me.*

It may be noted that for all spiritual purposes, this chapter would have ended thus:

**Ch9, V30**

Start as wicked My worship  
Take them all as well realized.

*api chet su-durāchāro bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ samyag vyavasīto hi saḥ*

**Ch9, V31**

Tend I them then turn even  
Devout Mine none go restive.

*kṣhipraṁ bhavati dharmātmā śhaśhvach-chhāntim nigachchhati  
kaunteya pratijānīhi na me bhaktaḥ praṇaśhyati*

But then we have the inane extension to the above as under:

**V32**

*mām hi pārtha vyapāśhritya ye 'pi syuḥ pāpa-yonayaḥ  
striyo vaiśhyās tathā śhūdrās te 'pi yānti parām gatim*

*Surely, O Paartha, even those who are born of sinful origin – women, traders, and also Shudras (labourers), they attain the supreme state by taking refuge in me.*

This, to say the least, is reprehensible for it is not only caste-ist but also sexist besides being obnoxious, and there must be something drastically wrong with those votaries of the Gita 'as it is', who believe that Krishna would have indeed held that view.

Whatever, the moot point is, if as implied, Brahmin and Kshatriya women (no exemption is given to them as they are clubbed with Vaisyas and Shudras, men and women together) were to be born of sinful womb (actually it is *pāpa-yoni*, sinful vulva, in the *śloka*), it goes without saying that their male siblings would not have been any differently born, but it is yet stated in the same vein that Brahmin men are worship-worthy! Yet this nonsensical verse is taken as Krishna's word, equally senselessly by the Shudras, who have come to grudge the Gita on that score as well!

But lo, in the very next chapter, Krishna is that which makes woman's glory!

**Ch10, V34**

I'm the death that devours all  
As well brings forth that beings  
Besides what makes woman's glory

*mṛityuḥ sarva-haraśh chāham udbhavaśh cha bhaviṣhyatām  
kīrtiḥ śhrīr vāk cha nārīṇāṁ smṛitir medhā dhṛitiḥ kṣhamā*

And here follows some prevarication, as if, to dilute V32's obnoxiousity.

**V33**

*kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣhayas tathā  
anityam asukhaṁ lokam imāṁ prāpya bhajasva mām*

*What then to speak about kings and sages with meritorious deeds? So, having come to this transient and joyless world, engage in devotion unto Me.*

Now maybe to assuage the hurt feelings is,

**V34**

*man-manā bhava mad-bhakto mad-yājī mām namaskuru  
mām evaiśhyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ*

*Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Having dedicated your mind and body to Me, you will certainly come to Me.*

This was indeed borrowed from the following.

**Ch18, V 65**

If one remains to Me firm  
It's My promise I take him

*man-manā bhava mad-bhakto mad-yājī mām namaskuru  
mām evaiśhyasi satyaṁ te pratijāne priyo 'si me*

Needles to say, the above cited fourteen verses are but inane interpolations deserving to be blue-penciled like the others in this codification for rectification.

## **Chapter - 11: Vishvarupa-sandarsanaYoga**

This 55 verses chapter is about the Omnipresence of the Supreme Spirit, and owing to the improbability of their being, v9-v14, make an amusing reading. V3 states that

Krishna grants Arjuna the divine sight required to espy *Vishvarupa* (His Universal Form). Of course, the ESP that Vyāsa granted Sanjaya (Ch18, V75) was to enable him to monitor the goings on at the battleground in order to appraise Dhrutarāshtra the blind king about the same.

Thus, only from Arjuna's averments could have Sanjaya gathered what he (Arjuna) was divining of the *Vishvarupa*, which obviously was beyond his (Sanjaya's) own espial. But v9-v14 would have him talk about the *Vishvarupa* as if he himself was witnessing the same, even before Arjuna uttered a word about it. However, v29 which seeks to emphasize what was already pictured in v28, albeit with an unnecessary as well as an inferior, though not silly, simile is but an interpolation.

Having heard about the Glories of the Supreme from Krishna in the previous chapter, Arjuna said –

**Ch11, V4**

If Thou so feel, I'm worthy  
Let me espy, Thy True Self.

*manyase yadi tach chhakyam mayā draṣṭum iti prabho  
yogeshvara tato me tvarṁ darśhayātmānam avyayam*

At that Krishna said –

**Ch11, V5**

Divine I let thee, divinity Mine  
Of hues varied colours 'n kinds.

*paśhya me pārtha rūpāṇi śhataśho 'tha sahasraśhaḥ  
nānā-vidhāni divyāni nānā-varṇākṛitīni cha*

**Ch11, V6**

Find Adityās, twelve therein  
Vāsus eight, and Aswin twins  
Rudrās eleven 'n Maruts four-nine  
Wonders umpteen none else seen.

*paśhyādityān vasūn rudrān aśhvinau marutas tathā  
bahūny adṛiṣṭa-pūrvāṇi paśhyāśhcharyāṇi bhārata*

**Ch11, V7**

May thou discern in My frame  
Much more than thy thought would take.

*ihaika-sthaṁ jagat kṛitsnaṁ paśhyādya sa-charācharam  
mama dehe guḍākeśha yach chānyad draṣṭum ichchhasi*

**Ch11, V8**

Bestow thee that ESP  
Helps which espy form Supreme  
Beyond the pale of god's own sight.

*na tu mām śhakyase draṣṭum anenaiva sva-chakṣhuṣhā  
divyaṁ dadāmi te chakṣhuḥ paśhya me yogam aiśhwaram*

As already discussed at the beginning of this chapter, in spite of his inability to espy the *Vishvarupa*, and before Arjuna had uttered a word about it, Sanjaya went on describing it as if he himself was spying it.

**V9**

*evam uktvā tato rājan mahā-yogeshvaro hariḥ  
darśhayām āsa pārthāya paramaṁ rūpam aiśhwaram*

*O King, then having spoken this, Hari, the great Yogeshwara, showed the supreme form of Ishvara to Paartha.*

**V10**

*aneka-vaktra-nayanam anekādbhuta-darśhanam  
aneka-divyābharaṇam divyānekodyatāyudham*

*With several faces and eyes, showing several marvellous sights, wearing several divine ornaments, armed with several divine uplifted weapons.*

**V11**

*divya-mālyāmbara-dharam divya-gandhānulepanam  
sarvāśhcharya-mayam devam anantam viśhvato-mukham*

*Wearing divine garlands and clothes, anointed with divine fragrances, all of these wonderful (sights) were shining and infinite, with faces on all sides.*

**V12**

*divi sūrya-sahasrasya bhaved yugapad utthitā  
yadi bhāḥ sadṛśhī sā syād bhāsas tasya mahātmanaḥ*

*Should thousands of suns happen to rise in the sky simultaneously, their blaze would resemble the light of that magnificent one.*

**V13**

*tatraika-stham jagat kṛitsnam pravibhaktam anekadhā  
apaśhyad deva-devasya śharīre pāṇḍavas tadā*

*Then, the Paandava saw the entire universe with many divisions located in one place in the body of that lord of lords.*

**V14**

*tataḥ sa vismayāviṣṭo hṛiṣṭa-romā dhanañjayaḥ  
praṇamya śhirasā devam kṛitāñjalir abhāṣhata*

*Thereafter, filled with bewilderment, his hair standing on end, Dhananjaya, with folded hands, bowed his head to the lord and began to speak.*

In view of Sanjay's 'visual' limitations, this amusing account of his is improbable for its ever happening on two more counts –

Having seen *Vishvarupa*, Arjuna described it in similar terms and more that is after Sanjaya gave him the mike

**Ch11, V15**

In Thou find I  
Brahma on lotus,  
Gods and sages  
Beings 'n serpents!

*paśhyāmi devāns tava deva dehe  
sarvāns tathā bhūta-viśheṣha-saṅghān  
brahmāṇam īśham kamalāsana-stham  
ṛiṣhīnśh cha sarvān uragānśh cha divyān*

**Ch11, V16**

With no beginning  
End none sighted,  
Boundless find I  
In Thee universe!

*aneka-bāhūdara-vaktra-netram  
paśhyāmi tvām sarvato 'nanta-rūpam  
nāntam na madhyam na punas tavādim  
paśhyāmi viśhveśhvara viśhva-rūpa*

**Ch11, V17**

Find I blinding  
Light that blazing

From Thy diadem  
Club and discus!

*kirīṭinam gadinam chakriṇam cha  
tejo-rāshim sarvato dīptimantam  
paśhyāmi tvām durnirikshyaṁ samantād  
dīptānalārka-dyutim aprameyam*

So on, and

**Ch11, V31**

Who art Thou, this Terrible Thing!  
For what avail, mission this Thine!!  
Gripped now am with urge to know.

*ākhyāhi me ko bhavān ugra-rūpo  
namo 'stu te deva-vara prasīda  
vijñātum ichchāmi bhavantam ādyam  
na hi prajānāmi tava pravṛittim*

Then, Krishna averred:

**Ch11, V47**

As thou please Me, so I've shown  
Form My Endless, none else seen.  
*mayā prasannena tavārjunedaṁ  
rūpaṁ param darśhitam ātma-yogāt  
tejo-mayaṁ viśhvam anantam ādyam  
yan me tvad anyena na dṛiṣṭa-pūrvam*

**Ch11, V48**

Take to penance  
Or pore over four Vedas  
None that helps to see this Form.

*na veda-yajñādhyayanair na dānair  
na cha kriyābhir na tapobhir ugraiḥ  
evaṁ-rūpaḥ śhakya ahaṁ ṅri-loke  
draṣṭuṁ tvad anyena kuru-pravīra*

**Ch11, V49**

Having beheld My bewildering Form  
Now ease with My Form Normal.

*mā te vyathā mā cha vimūḍha-bhāvo  
dṛiṣṭvā rūpaṁ ghoram īdriṁ mamedam  
vyapeta-bhīḥ prīta-manāḥ punas tvam  
tad eva me rūpam idaṁ prapaśhya*

Then Krishna added,

**Ch11, V52**

Ever craved gods 'n angels too  
Just to behold what thee beheld.

*su-durdarśham idaṁ rūpaṁ dṛiṣṭavān asi yan mama  
devā apy asya rūpasya nityaṁ darśhana-kāṅkṣiṇaḥ*

**Ch11, V53**

Austerities well Vedic grasp  
Charity, as well ritual regimen  
Get none to what thou had seen.

*nāhaṁ vedair na tapasā na dānena na chejyayā  
śhakya evaṁ-vidho draṣṭuṁ dṛiṣṭavān asi mām yathā*

So, we have Krishna's word that none else in the universe but Arjuna had witnessed *Vishvarupa*. Also, Sanjaya had stated towards the very end of the Gita that –

### **Ch18, V75**

It's with Vyasa's grace I've heard  
This peerless art of yogic life  
Which Lord Krishna taught Pārtha.

*vyāsa-prasādāch chhurutavān etad guhyam ahaṁ param  
yogaṁ yogeśhvarāt kṛṣhṇāt sākṣhāt kathayataḥ svayam*

Needless to say, if per chance, Sanjaya had an improbable peep at the *Vishvarupa*, he wouldn't have forgotten that celestial experience in a hurry and would have surely recalled it, and mentioned it in the above verse. Besides, he was not known to have lied at any stage in his Kurukshetra reportage in the Mahabharata, these v9–v14 are unquestionable interpolations that have all along been seemingly escaping the attention of one and all! Hope this singular circumstance would enable Gita's admirers as well as detractors to see that in the present form it cannot be taken at its face value for good or bad.

One may see how the inferior v29 as under, inserted after Vyāsā's profound v28, exhibits the interpolator's unmistakable limitation of imagination:

### **Ch11, V28**

Rivers as run, towards the seas  
So these armies, towards Thy mouths.

*yathā nadīnām bahavo 'mbu-vegāḥ  
samudram evābhimukhā dravanti  
tathā tavāmī nara-loka-vīrā  
viśhanti vaktrāṇy abhivijvalanti*

### **V29**

*yathā pradīptam jvalanam patangā  
viśhanti nāśhāya samṛiddha-vegāḥ  
tathaiva nāśhāya viśhanti lokās  
tavāpi vaktrāṇi samṛiddha-vegāḥ*

*Like moths enter a blazing fire with great speed for their destruction, so also do these people enter your mouths with great speed for their destruction.*

Hence, though these seven interpolative verses, as such are not detrimental to Gita's philosophical essence, just the same they prove the point that it was tampered with poetically as well.

## **Chapter -13: Kshetra–Kshetrajna Vibhāga Yoga**

This chapter of 35 verses deals with the body and spirit in the first half, and for the rest, about *Prakruti* (Nature) and *Purusha* (Supreme Spirit). One might notice that v10, advocating asceticism to which Krishna was opposed, won't jell with the rest, either contextually or philosophically, and thus should be seen as an interpolation.

V22, which states that the Supreme Soul lay in beings as a sustainer, consentor, enjoyer and overseer, contravenes its very nature expostulated in Ch15, v16-v18. Besides, as can be seen, it also affects the continuity between v21 and v23 in this, and v30, akin to v15 is an irrelevant interpolation.

It may be noted that inexplicably though, the first verse of this chapter, is either omitted from some texts or retained, but traditionally 'unnumbered' in others, for reasons none explained, which reads thus:

### **Ch13, V0**

Thus spoke Arjuna:

What is nature 'n its role,

What is spirit 'n its nature,

What is frame 'n who lords it

What makes feeling 'n sixth sense?

*arjuna uvācha*

*prakṛitiṁ puruṣhaṁ chaiva kṣhetraṁ kṣhetra-jñam eva cha*

*etad veditum ichchhāmi jñānam jñeyam cha keśhava*

So be it, now to,

### **V10**

*asaktir anabhiṣvaṅgaḥ putra-dāra-grihādiṣhu*

*nityam cha sama-chittatvam iṣṭāniṣṭopapattiṣhu*

*Single-pointed devotion in me through unwavering yoga, going to solitary locations and disinterest in the assembly of people.*

Maybe it's a way for Nirvana but certainly out of place in the context of Krishna motivating Arjuna to fight a just war, and thus should be seen as an interpolation. Before going to the interpolated **v22**, a reading of its preceding and succeeding verses is needed to appreciate its digressive nature.

### **Ch13, V20**

It's Nature that tends beings

Binding Spirit to one's own acts

*prakṛitiṁ puruṣhaṁ chaiva viddhy anādī ubhāv api*

*vikārānś cha guṇānś chaiva viddhi prakṛiti-sambhavān*

### **Ch13, V21**

Spirit that lay in beings all

Inclines to one's attitudes,

With the ethos it imbibes

Tends it one to like rebirth.

*kārya-kāraṇa-karṭritve hetuḥ prakṛitir uchyate*

*puruṣhaḥ sukha-duḥkhānām bhokṭritve hetur uchyate*

### **V22**

*puruṣhaḥ prakṛiti-stho hi bhunkte prakṛiti-jān guṇān*

*kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasu*

*He who is the witness, the permitter, the nourisher, the experiencer, the master and who is also spoken of as the supreme self, is the supreme Purusha in this body.*

### **Ch13, V23**

Gets one freed, as he grasps

Aspects Nature 'n Spirit as well.

*upadraṣṭānumantā cha bhartā bhoktā maheshvaraḥ*

*paramātmēti chāpy ukto dehe 'smin puruṣhaḥ paraḥ*

Hence, owing to its digressive nature v22 is an interpolation.

Then to

### **V30**

*prakṛityaiva chakarmāṇi kriyamāṇāni sarvaśhaḥ*

*yaḥ paśhyati tathātmānam akartāram sa paśhyati*

*When he realizes that the variety of beings is established in the one, and it is only an evolution of that (one), he then attains brahman.* It can be seen that the above is akin to v15 of this chapter and thus it is an irrelevant interpolation as well.



### **Ch13, V15**

In beings all 'n objects too  
Within He lies, without as well,  
If one comes to grasp this well  
It's perception that's Supreme.

*riṣhibhir bahudhā gītām chhandobhir vividhaiḥ prīthak  
brahma-sūtra-padaīś chaiva hetumadbhir viniśchitaiḥ*

### **Chapter -14: Gunatraya–Vibhaga yoga**

This diagnostic 27 verses chapter details the three human proclivities - virtue, passion, and delusion, and it may be noted that v3, v4, and v19 that deal with the Nature and the Spirit are interpolated digressions. So as to pin down the interpolative v3 'n v4, one may read the opening verses of this chapter with Krishna's averment.

#### **Ch14, V1**

Pass I now thee that knowledge  
With which sages free themselves.

*param bhūyaḥ pravakṣhyāmi jñānānām jñānam uttamam  
yaj jñātvā munayaḥ sarve parām siddhim ito gatāḥ*

#### **Ch14, V2**

Knows whoso this reaches Me  
Keeps thus births 'n deaths at bay.

*idaṁ jñānam upāśritya mama sādharmaḥ āgatāḥ  
sarge 'pi nopajāyante pralaye na vyathanti cha,  
Now these two interpolations,*

#### **V3**

*mama yonir mahad brahma tasmin garbhaṁ dadhāmy aham  
sambhavaḥ sarva-bhūtānām tato bhavati bhārata*

*The total material substance, prakṛiti, is the womb. I impregnate it with the individual souls, and thus all living beings are born.*

#### **V4**

*sarva-yoniṣhu kaunteya mūrtayaḥ sambhavanti yāḥ  
tāsām brahma mahad yonir ahaṁ bīja-pradaḥ pitā*

*O son of Kunti, for all species of life that are produced, the material nature is the womb, and I am the seed-giving Father.*

It may be noted that the above two verses are about His role in the birth of beings that as seen, he had unerringly denied, and also, starting with the next (V5) till the very end (barring v19 that follows) this chapter is about human proclivities.

#### **Ch14, V5**

To tie the Spirit 'n body tight  
Uses Nature as its threads  
Virtue, passion as well delusion.

*sattvaṁ rajas tama iti guṇāḥ prakṛiti-sambhavāḥ  
nibadhnanti mahā-bāho dehe dehinam avyayam*

#### **Ch14, V6**

Spirit as well gets well enticed  
By the charms of life well-led  
Steeped in wisdom and virtue.

*tatra sattvaṁ nirmalatvāt prakāśhakam anāmayam  
sukha-saṅgena badhnāti jñāna-saṅgena chānagha*



Hence, it can be said that **v3 'n v4** are not only digressive but also uncharacteristic interpolations. Likewise, in dealing with v19, we should focus on its preceding and the succeeding verses.

#### **Ch14, V18**

Echelons virtuous reach higher  
Remain 'as is where' passionate  
Go down ladder ever the deluded.

*ūrdhvaṃ gachchhanti sattva-sthā madhye tiṣṭhanti rājasāḥ  
jaghanya-guṇa-vṛitti-sthā adho gachchhanti tāmasāḥ*

#### **V19**

*nānyam guṇebhyaḥ kartāraṃ yadā draṣṭānupaśhyati  
guṇebhyaś cha param vetti mad-bhāvaṃ so 'dhigachchhati*

*When wise persons see that in all works there are no agents of action other than the three guṇas, and they know me to be transcendental to these guṇas, they attain my divine nature,*

thus breaking the narrative flow only to be succeeded by,

#### **Ch14, V20**

Out of orbit if thou go  
Of Nature that grips thy mind  
Freed be thou of recurring births.

*guṇān etān atītya trīn dehī deha-samudbhavān  
janma-mṛityu-jarā-duḥkhair vimukto 'mṛitam aśhnute*

It can be seen that besides being intrusive, **v19** is also a modified version of the penultimate verse of this chapter

#### **Ch14, V26**

It's by capping his nature  
Wavers he not from the path  
That which truly leads to Me  
And in end he turns Brahman.

*mām cha yo 'vyabhichāreṇa bhakti-yogena sevate  
sa guṇān samatītyaitān brahma-bhūyāya kalpate*

More so, it is only in these three interpolative verses that we see Krishna's personal involvement whereas in the rest of the text he presents himself as an impersonal being.

### **Chapter -15: Purushottama Prāpti Yoga**

This unique chapter of 20 verses deals with the indwelling spirit and the Supreme Spirit, and the perishable man and the imperishable *Purusha* (Supreme Spirit). It can be seen that v9, v12, v13, v14, and v15 are clear digressions after the fascinating proposition in,

#### **Ch15, V8**

Wind as carries scent of flowers  
While leaving them as is where,  
In like fashion Spirit from frames  
Moves its awareness to rebirths.

*śharīraṃ yad avāpnoti yach chāpy utkrāmatīśhvaraḥ  
grihītvaitāni sanyāti vāyur gandhān ivāśhayāt*

Now, here follows this obvious interpolation.

**V9**

*śrotram chakṣhuḥ sparśhanam cha rasanam ghrāṇam eva cha  
adhiṣṭhāya manaś chāyaṁ viśhayān upasevate*

*Using the sense perceptions of the ears, eyes, skin, tongue, and nose, which are  
grouped around the mind, the embodied soul savors the objects of the senses.*

Hence, sans v9, in continuity to v8, the narrative runs thus,

**Ch15, V10**

Know not fools in lifetime theirs  
Nature of Spirit thus lies in them  
But ever on move from frame to frame.

*utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇānvitam  
vimūḍhā nānupaśhyanti paśhyanti jñāna-chakṣuṣhaḥ*

**Ch15, V11**

This by striving wise realize  
Fail though naive in spite of it.

*yatanto yoginaś chainaṁ paśhyanty ātmany avasthitam  
yatanto 'py akṛitātmāno nainaṁ paśhyanty achetasaḥ*

that is broken yet again by the digressions in V12 thru V15 thus:

**V12**

*yad āditya-gaṭaṁ tejo jagad bhāsayate 'khilam  
yach chandramasi yach chāgnau tat tejo viddhi māmakam  
Know that I am like the brilliance of the sun that illuminates the entire solar system.  
The radiance of the moon and the brightness of the fire also come from Me.*

**V13**

*gām aviśhya cha bhūtāni dhārayāmy aham ojasā  
puṣhṇāmi chauṣhadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ  
Permeating the earth, I nourish all living beings with My energy. Becoming the moon, I  
nourish all plants with the juice of life.*

**V14**

*aham vaiśhvānaro bhūtvā prāṇinām deham āśhritaḥ  
prāṇāpāna-samāyuktaḥ pachāmy annaṁ chatur-vidham  
It is I who take the form of the fire of digestion in the stomachs of all living beings, and  
combine with the incoming and outgoing breaths, to digest and assimilate the four  
kinds of foods.*

**V15**

*sarvasya chāham hṛidi sanniviṣṭo  
mattaḥ smṛitir jñānam apohanaṁ cha  
vedaish cha sarvair aham eva vedyo  
vedānta-kṛid veda-vid eva chāham  
I am seated in the hearts of all living beings, and from Me come memory, knowledge,  
as well as forgetfulness. I alone am to be known by all the Vedas, am the author of the  
Vedānt, and the knower of the meaning of the Vedas.*

As can be seen, after the above digressive spell, v16 'n v17 put the discourse back on  
its logical course thus:

**Ch15, V16**

Perish all beings though in time  
Perishes not the Spirit in them

*dvāv imau puruṣhau loke kṣharaśh chākṣhara eva cha  
kṣharaḥ sarvāṇi bhūtāni kūṭa-stho 'kṣhara uchyate*

**Ch15, V17**

Self Mine Highest that sustains  
Is but different from that One

*uttamaḥ puruṣhas tv anyañ paramātmety udāhṛitaḥ  
yo loka-trayam āviśhya bibharty avyaya īśhvaraḥ*

Hence, the marked verses in boxes are but interpolations

**Chapter -16: Daivasura–Sampad–Vibhaga Yoga**

This chapter of 24 verses deals with all aspects of virtue and evil including how they affect human life. However, V19 which implies that the Lord condemns to hell those who hate Him reads thus:

**V19**

*tān ahaṁ dviṣhataḥ krūrān sansāreṣhu narādhamān  
kṣhipāmy ajasram aśhubhān āsurīṣhv eva yoniṣhu*

*These cruel and hateful persons, the vile and vicious of humankind, I constantly hurl into the wombs of those with similar demoniac natures in the cycle of rebirth in the material world.*

But it may be appreciated that this characteristic of the Semitic God that's alien to the forgiving-natured Hindu deities (barring Satyanarayana Swamy, a relatively recent addition to the pantheon, who punishes those that slight him but yet prone to recompense after repentance) is an innovative interpolation that contravenes Krishna's affirmative averments to the contrary thus-

**Ch4, V14**

Detached Am from what happens  
It's this knowledge that frees man.

*na māṁ karmāṇi limpanti na me karma-phale sprihā  
iti māṁ yo 'bhijānāti karmabhir na sa badhyate*

**Ch5, V15**

Takes not Supreme credit or fault  
Grasp none have of this uncouth.

*nādatte kasyachit pāpaṁ na chaiva sukṛitaṁ vibhuḥ  
ajñānenāvṛitaṁ jñānaṁ tena muhyanti jantavaḥ*

**Ch6, V31**

Me who sees in all beings  
He's the one that dwells in Me.

*sarva-bhūta-sthitaṁ yo māṁ bhajatyekatvam āsthitaḥ  
sarvathā vartamāno 'pi sa yogī mayi vartate*

**Ch7, V12**

Virtue, passion so too delusion  
Send I forth though all of them  
Come to dwell in none of them.

*ye chaiva sāttvikā bhāvā rājasās tāmasāśh cha ye  
matta eveti tān viddhi na tvahaṁ teṣhu te mayi*

**Ch9, V29**

None I favour; slight I none  
But devout Mine all gain Me true

*samo 'haṁ sarva-bhūteṣhu na me dveṣhyo 'sti na priyaḥ  
ye bhajanti tu māṁ bhaktyā mayi te teṣhu chāpyaham*

and other such averred in many a context in the Gita makes this interpolation the odd thing out therein.

Be that as it may, since He is the indweller in all beings, as postulated by Him, won't the interpolative proposition of v19 amount to self-condemnation!

### **Chapter - 17: Shraddhātraya-Vibhāga Yoga**

This chapter of 28 verses deals with the spiritual as well as the temporal aptitudes of man. It may be noted that, v11-v13 that deal with the virtuous, the passionate and the deluded in ritualistic sense, and v23 -v28 concerning *Om, Tat, Sat* and *Asat*, of the Vedic hymns are clear interpolations for reasons the readers are familiar with. However, v7 - v10 that deal with the food habits of the virtuous, the passionate, and the deluded would pose a problem in determining whether or not they are interpolations. Can eating habits be linked to the innate nature of man in an infallible manner? Perhaps, some future research and analysis might resolve the universality or otherwise of this averment, and till then, it is appropriate to reserve the judgment on these.

Now to the text as Arjuna asks,

#### **Ch17, V1**

None the regard for scriptures  
Who tend to manage life their well  
What Thou say of such of beings  
Virtuous, passionate or merely deluded.

*arjuna uvācha*

*ye śhāstra-vidhim utsrijya yajante śhraddhayānvitāḥ  
teṣhām niṣhṭhā tu kā kṛiṣhṇa sattvam āho rajas tamah*

and Krihna begins to clarify

#### **Ch17, V2**

It's one's nature that tends him  
To be virtuous, passionate, or deluded

*śhrī-bhagavān uvācha*

*trī-vidhā bhavati śhraddhā dehinām sā svabhāva-jā  
sāttvikī rājasī chaiva tāmasī cheti tām śhrīṇu*

Then, after Krishna plays his part as a dietician in v7 - v10, come these 'sacrificial' ten.

#### **V11**

*aphalākāṅkṣhibhir yajño vidhi-driṣhṭo ya ijjate*

*yashṭavyam eveti manaḥ samādhāya sa sāttvikah*

*Sacrifice that is performed according to the scriptural injunctions without expectation of rewards, with the firm conviction of the mind that it is a matter of duty is of the nature of goodness.*

#### **V12**

*abhisandhāya tu phalam dambhārtham api chaiva yat*

*ijjate bhārata-śhreshṭha taṁ yajñam viddhi rājasam*

*O best of the Bharatas, know that sacrifice, which is performed for material benefit, or with hypocritical aim, to be in the mode of passion.*

#### **V13**

*vidhi-hīnam asṛiṣhṭānnam mantra-hīnam adakṣhiṇam*

*śhraddhā-virahitam yajñam tāmasam parichakṣhate*

*Sacrifice devoid of faith and contrary to the injunctions of the scriptures, in which no food is offered, no mantras chanted, and no donation made, is to be considered in the mode of ignorance.*

**V14**

*deva-dwija-guru-prājñā- pūjanam śhaucham ārjavam  
brahmacharyam ahinsā cha śhārīram tapa uchyate  
Worship of the deities, the twice born, teachers and the learned, purity,  
straightforwardness, chastity and non violence, these are called penance of the body.*

**V23**

*om tat sad iti nirdeśho brahmaṇas tri-vidhaḥ smṛitaḥ  
brāhmaṇās tena vedāśh cha yajñāśh cha vihitāḥ purā  
Om, Tat, Sat, this has been declared as the triple indicator of the eternal essence. By  
that were created the brahmanaas, the Vedas and the sacrifices, long ago.*

**V24**

*tasmād om ity udāhṛitya yajña-dāna-tapaḥ-kriyāḥ  
pravartante vidhānoktāḥ satatam brahma-vādinām  
Therefore, when performing acts of sacrifice, offering charity, or undertaking penance,  
expounders of the Vedas always begin by uttering "Om" according to the prescriptions  
of Vedic injunctions.*

**V25**

*tad ity anabhisandhāya phalam yajña-tapaḥ-kriyāḥ  
dāna-kriyāśh cha vividhāḥ kriyante mokṣha-kāṅkṣhibhiḥ  
Persons who do not desire fruitive rewards, but seek to be free from material  
entanglements, utter the word "Tat" along with acts of austerity, sacrifice, and charity.*

**V26**

*sad-bhāve sādhu-bhāve cha sad ity etat prayujyate  
praśhaste karmaṇi tathā sach-chhabdaḥ pārtha yujyate  
The word Sat is used in the sense of existence and goodness, and also, O Paartha, the  
word Sat is added in the sense of an auspicious act.*

**V27**

*yajñe tapasi dāne cha sthitiḥ sad iti chochyate  
karma chaiva tad-arthīyam sad ity evābhidhiyate  
Steadfastness in sacrifice, austerity and charity is called Sat, and also, action relation  
to these is called Sat.*

**V28**

*aśhraddhayā hutam dattam tapas taptam kṛitam cha yat  
asad ity uchyate pārtha na cha tat pretya no iha  
Whatever is sacrificed, donated or done, and whatever penance is performed, without  
faith, it is called asat, O Paartha. It is neither here nor after death.*

For the reasons cited supra, these boxed are but interpolations.

### **Chapter -18: Moksha–Sanyāsa Yoga**

This chapter of 78 verses that deals with the aspects of human behaviour based on the three natures - virtue, passion, and delusion - and the path of selfless action, ends describing the relevance of, and the reverence to, the Gita. While v12 breaks the continuity between v11 and v13 with hyperbolic averments, V41- v48 that describe the allotted duties of man on the basis of his caste are clearly interpolations. In essence, the discourse till v40 is about the human nature and how it affects man and as can be seen, the duties on caste lines detailed in the said interpolations have no continuity of argument.

That apart, v56 combines what is stated in the preceding and the succeeding verses, and thus both are seemingly interpolations. As in earlier chapters, the text acquires continuity if only these verses are bypassed.

V61 avers that the Supreme dwells in humans and deludes them all by his *maya*. This is contrary to what is stated in Ch5, V14 'It's his nature but not Spirit / Makes man act by wants induced'. Thus, V61 clearly is an interpolation as it contravenes the neutrality of the Supreme Spirit in the affairs of man affirmed throughout by Krishna.

Now scanning the text in the light of the above, first of all, one can note how v12 breaks the continuity between v11 and v13 with hyperbolic averments.

### **Ch18, V11**

Needs one work to sustain life

Relinquents avoid, overloads all

*na hi deha-bhritā śhakyam tyaktum karmāny aśheṣhataḥ  
yas tu karma-phala-tyāgī sa tyāgīty abhidhīyate*

### **V12**

*aniṣṭam iṣṭam miśram cha tri-vidham karmaṇaḥ phalam*

*bhavaty atyāginām pretya na tu sannyāsinām kvachit*

*The three-fold fruits of actions—pleasant, unpleasant, and mixed—accrue even after death to those who are attached to personal reward. But, for those who renounce the fruits of their actions, there are no such results in the here or hereafter.*

### **Ch18, V13**

Factors five all deeds engulf

Know them well to free thyself

*pañchaitāni mahā-bāho kāraṇāni nibodha me  
sānkhye kṛitānte proktāni siddhaye sarva-karmaṇām*

Hence, v12 as above is an interpolation; moreover it can be seen that the discourse till v40 is about the human nature and how it affects man thus:

### **Ch18, V36**

Make a note of these three ways

Pains which banish 'n fetch bliss.

*sukham tv idānīm tri-vidham śhrīṇu me bhatararṣhabha  
abhyāsād ramate yatra duḥkhāntam cha nigachchhati*

### **Ch18, V37**

What fail sprint 'n serve long run

Virtuous know keep woes at bay.

*yat tad agre viṣham iva pariṇāme 'mṛitopamam  
tat sukham sāttvikam proktam ātma-buddhi-prasāda-jam*

### **Ch18, V38**

It's the way with thy passion

To jump at all that what might tempt

Which would turn sour in due course.

*viṣhayendriya-sanyogād yat tad agre 'mṛitopamam  
pariṇāme viṣham iva tat sukham rājasam smṛitam*

### **Ch18, V39**

Ever in day-dreams

End up deluded in dreamlands.

*yad agre chānubandhe cha sukham mohanam ātmanaḥ  
nidrālasya-pramādottham tat tāmasam udāhṛitam*

### **Ch18, V40**

Beyond the pale of these natures

None ever exists in three worlds.

*na tad asti pṛithivyām vā divi deveṣhu vā punaḥ  
sattvam prakṛiti-jair muktaḥ yad ebhiḥ syāt tribhir guṇaiḥ*

Then, like a bolt from the blue appear the following that describe the allotted duties of man on the basis of his caste with which the readers are already familiar with.

**V41**

*brāhmaṇa-kṣatriya-viśhām śhūdrāṇām cha parantapa  
karmāṇi pravibhaktāni svabhāva-prabhavair guṇaiḥ*

*The duties of the Brahmins, Kshatriyas, Vaishyas, and Shudras—are distributed according to their qualities, in accordance with their guṇas*

**V42**

*śhamo damas tapaḥ śhauchaṁ kṣhāntir ārjavam eva cha  
jñānam vijñānam āstikyam brahma-karma svabhāva-jam*

*Tranquility, restraint, austerity, purity, patience, integrity, knowledge, wisdom, and belief in a hereafter—these are the intrinsic qualities of work for Brahmins.*

**V43**

*śhauryam tejo dhṛitir dākṣhyam yuddhe chāpy apalāyanam  
dānam īshvara-bhāvaśh cha kṣhātram karma svabhāva-jam*

*Valor, strength, fortitude, skill in weaponry, resolve never to retreat from battle, large-heartedness in charity, and leadership abilities, these are the natural qualities of work for Kshatriyas.*

**V44**

*kṛiṣhi-gau-rakṣhya-vāṇijyam vaiśhya-karma svabhāva-jam  
paricharyātmakam karma śhūdrasyāpi svabhāva-jam*

*Agriculture, dairy farming, and commerce are the natural works for those with the qualities of Vaishyas. Serving through work is the natural duty for those with the qualities of Shudras.*

Having, stipulated the discriminatory caste code, now the interpolators show the carrot and stick to ghettoize the menial at the social fringes thus:

**V45**

*sve sve karmaṇy abhirataḥ sansiddhim labhate naraḥ  
sva-karma-nirataḥ siddhim yathā vindati tach chhriṇu*

*By fulfilling their duties, born of their innate qualities, human beings can attain perfection. Now hear from me how one can become perfect by discharging one's prescribed duties.*

**V46**

*yataḥ pravṛittir bhūtānām yena sarvam idaṁ tatam  
sva-karmaṇā tam abhyarchya siddhim vindati mānavaḥ*

*By performing one's natural occupation, one worships the Creator from whom all living entities have come into being, and by whom the whole universe is pervaded. By such performance of work, a person easily attains perfection.*

**V47**

*śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣhṭhitāt  
svabhāva-niyataṁ karma kurvan nāpnoti kilbiṣham*

*It is better to perform one's own duty, even imperfectly, rather than indulge in another's work perfectly for by doing one's innate work, a person does not incur sin.*

Indeed, the last verse is nothing but a rehash of Ch3, V35, 10, with the same opening line, and it should not be lost on any that this inimical proposition figured the third chapter, the first of the fouled chapters, as well as in the concluding chapter, lest one should forget the rule.

**Ch3, V35**

*śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣhṭhitāt  
swa-dharme nidhanam śhreyah para-dharmo bhayāvahaḥ*



*It is far better to perform one's natural prescribed duty, though tinged with faults, than to perform another's prescribed duty, though perfectly. In fact, it is preferable to die in the discharge of one's duty, than to follow the path of another, which is fraught with danger.*

Now, in this dissection of digressions is this digression –

In the Gita 'as it is', apart from the above Ch3,V35 –Ch18,V47 set of common first-liners, there are three more with the same or nearly same opening lines, and they are -

**A)** Ch 6, V15 'n V28 - *yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ and yuñjann evaṁ sadātmānaṁ yogī vigata-kalmaṣaḥ* - the former, as already seen, being an interpolation.

**B)** Ch9, V34 'n Ch18, V65 - *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru and man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*, as already noted, the former being an interpolation

**C)** Ch16, V7 'n Ch18, V30 - *pravṛtīm cha nivṛtīm cha janā na vidur āsurāḥ and pravṛtīm cha nivṛtīm cha kāryākārye bhayābhaye*, both being above board.

Now back to the subject matter with a reiteration of what was stated in v47, jus in case.

#### **V48**

*saha-jaṁ karma kaunteya sa-doṣham api na tyajet*

*sarvārambhā hi doṣheṇa dhūmenāgnir ivāvṛitāḥ*

*One should not abandon duties born of one's nature, even if one sees defects in them, O son of Kunti. Indeed, all endeavors are veiled by some evil, as fire is by smoke.*

Putting the caste-centric interpolations behind, the Gita regains its luster with

#### **Ch19, V49**

With no want

Allegiant to none,

Freed from action

Thou forsake.

*asakta-buddhiḥ sarvatra jitātmā vigata-sprīhaḥ*

*naiṣhkarmya-siddhiṁ paramāṁ sannyāsenādhighachchhati*

#### **Ch18, V50**

Leads how forsake to Brahman

Know that Wisdom Supreme now

*siddhiṁ prāpto yathā brahma tathāpnoti nibodha me*

*samāsenaiiva kaunteya niṣṭhā jñānasya yā parā*

but only to lose it shortly thereafter.

#### **V56**

*sarva-karmāṇy api sadā kurvāṇo mad-vyapāśhrayaḥ*

*mat-prasādād avāpnoti śhāśhvataṁ padam avyayam*

*My devotees, though performing all kinds of actions, take full refuge in me. By my grace, they attain the eternal and imperishable abode.*

As can be seen from the following, in the above verse is combined what is stated in the preceding (Ch18, V55) and the succeeding (Ch18, V57) verses, and thus is an interpolation.

#### **Ch18, V55**

It's then one would know Me true

That tends him to be one with Me.

*bhaktiyā māṁ abhijānāti yāvān yaśh chāsmi tattvataḥ*

*tato māṁ tattvato jñātvā viśhate tad-anantaram*



**Ch18, V57**

Let thy faith in Me be strong  
 Take Me thou for thy shelter  
 And ever thee act as My agent

*chetasā sarva-karmāṇi mayi sannasya mat-parah  
 buddhi-yogam upāśhritya mach-chittaḥ satatam bhava*

Now, over to,

**V61**

*īshvaraḥ sarva-bhūtānām hṛid-deśhe 'rjuna tiṣṭhati  
 bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*

*The Supreme Lord dwells in the hearts of all living beings, O Arjun. According to their karmas, he directs the wanderings of the souls, who are seated on a machine made of the material energy,*

which is contrary to

**Ch5, V14**

It's his nature, but not Spirit  
 Makes man act by wants induced.

*na karṣitvam na karmāṇi lokasya sṛijati prabhuḥ  
 na karma-phala-saṅyogam svabhāvas tu pravartate.*

Thus, clearly this v61 too is an interpolation as it contravenes the neutrality of the Supreme Spirit in the affairs of man affirmed throughout the text.

Finally, after deliberating upon this proposition, if one comes to the conclusion that the Gita is a work of Vyāsā's genius rather than Lord Krishna revelation, for after all it is the quintessence of the *Upanishads*, *Brahma Sutras*, and the *Yoga Sastra* – all works of man- then, its concluding verse meant to impart divinity to it is an interpolation.

**Ch18, V78**

Wherever yogic Lord Krishna  
 Joins hands with great Pārtha  
 Goddess Victory, spreads carpet  
 Heaven on earth to set there ever

*tach cha sansmṛitya saṁsmṛitya rūpam aty-adbhutam hareḥ  
 vismayo ye mahān rājan hrīṣhyāmi cha punaḥ punaḥ*

May this 'invocation' paraphrase Krishna's advice to Arjuna,

**Ch18, V63**

That thee heard of this wisdom  
 For task on hand now apply mind

*iti te jñānam ākhyātam guhyād guhyataram mayā  
 vimṛiṣhyaitad aśheṣheṇa yathecchhasi tathā kuru,*

for it to end,

Having perused all of this  
 Apply mind to grasp it well  
 To take a call on what is right