

Inane Interpolations

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

chaturvarṇyam mayā sṛṣṭam guṇa-karma vibhāgaśah |
mām hi pārtha vyapā śhritya ye 'pi syuh pāpa-yonayah |
striyo vaiśhyās tathā śhudrās-te 'pi yānti parām gatim ||

in

Bhagavad-Gita

(An Invocation for their Revocation)

BS Murthy



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

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Other books by BS Murthy –

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Jewel-less Crown: Saga of Life

Crossing the Mirage – Passing through youth

Glaring Shadow - A stream of consciousness novel

Prey on the Prowl – A Crime Novel

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Puppets of Faith: Theory of Communal Strife

Bhagvad -Gita: Treatise of Self –help (A translation in verses)

Sundara Kānda - Hanuman's Odyssey (A translation in verses)

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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[Why is this Book Now](#)

The *Manusmriti*, the social doctrine of yore, and the *Bhagvad-Gita*, the spiritual tome in vogue that lay down the discriminatory dharma (duties) of the four social classes (castes) have been the bugbears of the Hindu backward classes. However, to their chagrin, of late, as the latter is being mindlessly promoted even though the former was constitutionally debunked, they began advocating that it too should be dumped in a dustbin.

Ironically, the improbability of their progenitor Krishna, the architect of the Gita, relegating his own ilk to the social margins failed to dawn upon these that Gita 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, and needless to say they must ponder.

Also, it is high time that the Gita-class stop laying store by the self-aggrandizing verses in this Vyāsa's classic, evidently inserted by their progenitors that came to bedevil the Hindu spiritual integrity and social harmony. Likewise, the grumblers of the *dalit* desertions must see the need for setting the Hindu house in order to prevent the fractious poaching by the Church, if not to facilitate the 'hoped for' return of the prodigals. So also those who take pride that Hinduism is the only religion that reckons all faith as true, should be concerned about the 'in vogue' Gita that belittles some of their caste fellows. Besides, this work beckons the feminists to reckon the second of the two interpolations from it cited in the cover image that degrades them in unspeakable terms.

This 'overdue' work, may lead the 'denied' Hindu castes as well as the favored folks for an objective approach to the in vogue Bhagvad-Gita which could dispel the misgivings of the former and the delusions of the latter, thereby bridging the Hindu emotional gulf with its abridged book that restores its original form. Whether or not one concurs with its propositions, this original work could be of interest to the students of logic and reasoning as well.

[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



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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 ākhyātām guhyād guhyataram mayā
vimṛśhyaitad aśheṣheṇa yathecchasi 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 kṛiṣṇa yuyutsuṁ samupasthitam
sīdanti mama gātrāṇi mukhaṁ cha pariśuśyati*

Ch1, V37

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

*tasmān nārhaḥ vayanṁ hantuṁ dhārtarāṣṭrān sa-bāndhavān
sva-janam hi katham hatvā sukhinaḥ syāma mādhava*

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 doṣham mitra-drohe cha pātakam.*

C1, V39

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

*katham na jñeyam asmābhiḥ pāpād asmān nivartitum
kula-kṣhaya-kṛitam doṣham prapaśhyadbhir janārdana*

Ch 2, V4

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

*katham bhīṣhmam ahaṁ sankhye droṇam cha madhusūdana
iṣhubhiḥ pratiyotsyāmi pūjārhāvari-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 bhaikṣhyamaṣīha 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
pṛichchāmi tvāṁ dharmā-sammūḍha-chetāḥ
yach-chhreyaḥ syānniśchitam brūhi tanme
śhiṣhyaste 'ham 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 sanātanāḥ
dharme naṣṭe kulam kṛitsnam adharmo 'bhibhavaty uta*

Ch1, v41

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

*adharmābhibhavāt kṛiṣhṇa praduṣhyanti kula-striyaḥ
strīṣhu duṣṭāsu vārṣhṇeya 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 luṣṭa-piṇḍodaka-kriyāḥ*

Ch1, V43

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

*doṣhair etaiḥ kula-ghnanam varṇa-saṅkara-karakaiḥ
utsadyante jati-dharmaḥ 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 tvevāhaṁ jātu nāsaṁ 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 kaumāraṁ 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 enaṁ vetti hantāraṁ yaś chainaṁ manyate hatam
ubhau tau na vijānīto nāyaṁ 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
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śhāśhvato 'yaṁ 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 Gīta 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 śrīṇu
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.

*yānimām 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.

*kāmātmānah 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.

*bhogaiśwarya-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 kim 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 ekaṁ 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 sarvāni bhūtāni mat-sthānītyupadhāraya*

But the interpolator(s) thought differently,

Ch9, V32

*mām hi pārtha vyapāśhritya ye 'pi syuh pāpa-yonayah
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-striyah* (*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 Brahmins
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 yadvaisyaha
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-sthitaṃ yo mām bhajatyekatvam āsthitaḥ
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 vācham pravadanty-avipaśhchitaḥ
veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ,*

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 sṛiṣṭam guṇa-karma-vibhāgaśhaḥ
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,

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 yadvaisyaha
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 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.

Ch18, V45

*śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
svabhāva-nivṛtan karmo kuruṇa nānneti kīlchitam*

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 viddhyanam 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 sthitiṁ sthirām*

Ch6, V34

Can one ever tame his mind
Like the wind that yields to none?

*chañchalaṁ hi manaḥ kṛiṣhṇa 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 grihyate

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-mānasah

aprāpya yoga-sansiddhiṁ kān gatiṁ kṛiṣṇa 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 prasaviṣhyadhvam 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

*iṣṭān bhogān hi vo devā dāsyante yajña-bhāvitāḥ
tair dattān apradāyaibhyo yo bhukte 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 parjanyaḍ 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 brahmodbhavam viddhi brahmākṣhara-samudbhavam
tasmāt sarva-gataṁ brahma nityaṁ 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

*evaṁ pravartitaṁ chakraṁ nānuvartayatīha yaḥ
aghāyur indriyārāmo moghaṁ 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.

*vedānām sāmavedo 'smi devānām asmi vāsavaḥ
indriyāṅām manaś chāsmi bhūtānām asmi chetanā*

And again, in v25 of the said chapter, it is averred that among the sacrifices, He is *tapo yajña*, 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.

*maharṣhīṅām bhṛigur ahaṁ girām asmyekam akṣharam
yajñānām japa-yajño 'smi sthāvarāṅām 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

*yaś tvātma-ratir eva syād ātma-triptaśh 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 tvaṁ karma jyāyo hyakarmaṇaḥ
śharīra-yātrāpi cha te na prasiddhyed akarmaṇaḥ*

Ch3, V19

Ever thee act at par duty
Let that be thy goal of life.

*tasmād asaktaḥ satatāṁ kāryāṁ karma samāchara
asakto hyācharan karma param āpnoti pūruṣhaḥ*

Then comes this

V24

*utsīdeyur ime lokā na kuryāṁ 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 hyahaṁ na varteyaṁ jātu karmaṇyatandritaḥ
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 nidhanāṁ 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 sṛiṣṭam* (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 māṁ 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 māṁ karmāṇi limpanti na me karma-phale sprihā
iti māṁ yo 'bhijānāti karmabhir na sa badhyate*

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

V12

*kāṅkṣantaḥ karmaṇām siddhim yajanta iha devatāḥ
kṣhipram hi mānuṣhe loka siddhir bhavati karmajā
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-varṇyam mayā sṛiṣṭam guṇa-karma-vibhāgaśhaḥ
tasya kartāram api māṁ 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.

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 nityam vāyuh sarvatra-go mahān
tathā sarvāṇi 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-varṇyam* 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-varṇyam* 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 śrijāmyaham*

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 deham 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 sprihā
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 tāmasāś cha ye
matta eveti tān viddhi na tvaham 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 nirāshrayaḥ
karmanyabhipravṛitto 'pi naiva kiñchit karoti saḥ*

Ch4,V21

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

*nirāshīr 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.

*yadṛichchhā-lābha-santuṣhṭo 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 jñānavasthita-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 yoginah 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

*śhrotrādīnīndriyāṅnyanye sanyamāgniṣhu juhvati
śhabdādīn viśhayānanya 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-karmāṅi prāṇa-karmāṅi chāpare
ātma-sanyama-yogāgnau juhvati jñāna-dīpite*

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-yajñāśh 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 prāṇāyāma and restrain the incoming and outgoing breaths, purely absorbed in the regulation of the life-energy.

V30

*apare niyatāhārāḥ prāṇān prāṇeṣhu juhvati
sarve 'pyete yajña-vido yajña-kṣhapita-kalmaṣhāḥ*

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

*yajña-śhiṣṭāmṛita-bhujo yānti brahma sanātanam
nāyaṁ 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 viddhi 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 jñānavasthita-chetasah
yajñāyācharataḥ karma samagram praviliyate*

Ch4, V33

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

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

V34

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

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 kṛiṣṇa punar yogam cha śhansasi

yach chhreya etayor ekam 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.

sannyāsaḥ karma-yogaśh cha niśhchreyasa-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

gachchhantya punar-āvṛittim jñāna-nirdhūta-kalmaṣhāḥ

Next appears the silly and tasteless description of the Omnipresence of the Supreme in Brahmins, 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

V18

vidyā-vinaya-sampanne brāhmaṇe gavi hastini

śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśhinaḥ

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.

ihaiva tair jitaḥ sargo yeśhām sāmye sthitarā manah

nirdoṣham hi samam brahma tasmād brahmaṇi te sthitāḥ

Now, over to the other interpolations -

V27

sparśhān 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
suhṛidaṃ sarva-bhūtānāṃ jñātvā māṃ śhāntim ricchhati*

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 rāhasī sthitaḥ
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 pratiśhṭhāpya sthiram āsanam ātmanaḥ
nātyuchchhritaṃ nāti-nīcharaṃ 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

*tatraikāgraṃ manaḥ kṛitvā yata-chittendriya-kriyaḥ
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

*samaṃ kāya-śhiro-grīvaṃ dhārayann achalaṃ sthiraḥ
sampsreṣhya nāsikāgraṃ svaṃ 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 sadātmānaṁ yogī niyata-mānasaḥ
śhantiṁ nirvāṇa-paramāṁ mat-sansthāṁ 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-kṛitāṁ lokān uṣhitvā śhāśhvatiḥ samāḥ
śhuchīnāṁ śhrīmatāṁ 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 durlabhataram loke janma yad īdriśham*

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.

*daivī hyeṣhā guṇa-mayī mama māyā duratyayā
mām eva ye prapadyante māyām etām 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 evānuttamām 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 ichchhati
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 īhate
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 'yam 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 kiṁ adhyātmam kiṁ karma puruṣhottama
adhibhūtam cha kiṁ proktam adhidaivam kiṁ uchyate*

Ch8, V2

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

*adhyajñāḥ 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.

*aḁṣharam brahma paramam svabhāvo 'dhyātmam uchyate
bhūta-bhāvodbhava-karo visargaḥ karma-sanjñitaḥ*

Ch8, V4

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

*adhibhūtam kṣharo bhāvaḥ puruṣhaśḥ chādhidaivatam
adhyajño 'ham evātra dehe deha-bhritām vara*

Now note this -

V5

*anta-kāle cha mām eva smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvam 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.

*yam Yam vāpi smaran bhāvam tyajatyante kalevaram
tam 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 evaiṣhyasyasanshayam*

Ch8, V8

Me they reach whoso keep
On Me focus as they work.

*yam yam vapi smaran bhavam tyajatyante kalevaram
tam 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

*kaviṁ purāṇam anuśāsītāram
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
bhaktyā yukto yoga-balena chaiva
bhruvor madhye prāṇam āveśhya samyak
sa taṁ 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 saṅgrahena 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 deham 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
tasvāham sulabhah pārtha nitva-vuktasva voainah*

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 kṛṣṇaḥ śhaṇ-māsā dakṣhiṇāyanam
tatra chāndramasam 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-kṛṣṇe 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

*naīte sṛitī 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-phalam pradīṣṭam
atyeti tat sarvam idam veditvā
yogī param 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

*idam tu te guhyatamaṁ pravakṣhyāmyanasūyave
jñānam vijñāna-sahitam yaj jñātvā mokṣyase '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 idam uttamam
pratyakṣhāvagamam dharmyam su-sukham kartum avyayam*

V7

*sarva-bhūtāni kaunteya prakṛitiṁ yānti māmikām
kalpa-kṣhaye punas tāni kalpātau visrijāmyaham*

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 aśhāśhvatam
nāpnuvanti mahātmānaḥ sansiddhiṁ paramām gatāḥ*

Ch8, V16

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

*ā-brahma-bhuvanāl 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 prisinte substance as under

Ch9, V13

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

mahātmānas tu mām pārtha daivīm prakṛitiṁ āśhritāḥ

Ch9, V14

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

*satatam kirtayanto mam yatantaśh cha dṛiḍha-vratāḥ
namasyantaśh cha mām bhaktyā nitya-yuktā upāsate*
Now comes the ritualistic version of v14

V15

*jñāna-yajñena chāpyanye yajanto mam upāsate
ekatvena prithaktvena 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 yajñah 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
the RigVeda, Sāma Veda, and the Yajur Veda.*

V18

*gatir bhartā prabhuḥ sākshī nivāsaḥ śharaṇam suhṛit
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 tam bhuktvā swarga-lokam viśhālam
kṣhīṇe puṇye martya-lokam viśhanti
evam trayī-dharmam anuprapannā*

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
teṣhām 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 abhijñānti 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 vyavasito 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-yonayah
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 nārīṇām smṛitir medhā dhṛitiḥ kṣhamā

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

V33

kīm punar brāhmaṇāḥ puṇyā bhaktā rājarṣhayas tathā

anityam asukhaṁ lokam imaṁ 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 evaiṣhyasi 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 evaiṣhyasi 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 Dhritarāshtra 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 tvam 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 adriṣṭa-pūrvāṇi paśhyāśhcharyāṇi bhārata*

Ch11, V7

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

*ihaika-stham jagat kṛitsnam 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
divyam 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 espying it.

V9

*evam uktvā tato rājan mahā-yogeshvaro hariḥ
darśhayām āsa pārthāya paramam rūpam aiśhwaram*
O King, then having spoken this, Hari, the great Yogeshwara, showed the supreme form of Ishvara to Paartha.

V10

*aneka-vaktra-nayanam anakādbhuta-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 sadṛiśhī sā syād bhāsas tasya mahātmanah*
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 hr̥iṣṭa-romā dhanañjayaḥ

praṇamya śhirasā devaṁ 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 īśhaṁ kamalāsana-stham

ṛiṣhīnś cha sarvān uragānś cha divyān

Ch11, V16

With no beginning

End none sighted,

Boundless find I

In Thee universe!

aneka-bāhūdara-vaktra-netraṁ

paśhyāmi tvāṁ sarvato 'nanta-rūpam

nāntaṁ na madhyaṁ na punas tavādīṁ

paśhyāmi viśhveśhvara viśhva-rūpa

Ch11, V17

Find I blinding

Light that blazing

From Thy diadem

Club and discus!

kirīṭinaṁ gadināṁ chakriṇāṁ cha

tejo-rāśhiṁ sarvato dīptimantam

paśhyāmi tvāṁ durnirikṣhyaṁ 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 ādyaṁ

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 paraṁ darśhitam ātma-yogāt
 tejo-mayaṁ viśhvam anantam ādyam
 yan me tvad anyena na drīṣṭa-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 śhakyā 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
 drīṣṭvā rūpaṁ ghoram īdrīṅ mamedam
 vyapeta-bhīḥ prīta-manāḥ punas tvaṁ
 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 drīṣṭavān 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
 śhakyā evaṁ-vidho draṣṭuṁ drīṣṭavān 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 chhrutavān etad guhyam ahaṁ param
 yogam yogeśhvarāt kṛiṣṇāt 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 abhivijjalanti*

V29

*yathā pradīptam jvalanam pataṅgā
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

*prakṛitim puruṣham chaiva kṣhetram kṣhetra-jñam eva cha
etad veditum ichchhāmi jñānam jñeyam cha keśhava*

So be it, now to,

V10

*asaktir anabhiṣhvāṅgaḥ putra-dāra-grihādīṣhu
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

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-karṭṛitve hetuḥ prakṛitir uchyate
puruṣhaḥ sukha-duḥkhānām bhokṛitve 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.

*ṛiṣhibhir bahudhā gītām chhandobhir vividhaiḥ prithak
brahma-sūtra-padaish 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 upāśhritya mama sādarmyam āgatāḥ
sarge 'pi nopajāyante pralaye na vyathanti cha,*

Now these two interpolations,

V3

*mama yonir mahad brahma tasmin garbham 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 aham 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.

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

V19

*nānyam guṇebhyaḥ kartāraṁ yadā draṣṭānupaśhyati
guṇebhyaś cha param vetti mad-bhāvaṁ 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

*śhrotraṃ chakṣhuḥ sparśhanaṃ cha rasanāṃ ghrāṇam eva cha
adhiṣṭhāya manaś chāyaṃ 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.

*utkrāmantaṃ sthitaṃ vāpi bhūñjanaṃ vā guṇān vitam
vimūḍhā nānupaśhyanti paśhyanti jñāna-chakṣuṣhaḥ*

Ch15, V11

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

*yatanto yoginaś chainaṃ paśhyanty ātmany avasthitam
yatanto 'py akṛitātmāno nainaṃ paśhyanty achetasaḥ*

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

V12

*yad āditya-gatam 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 āviśhya cha bhūtāni dhārayāmy aham ojasā
puṣhñāmi chaṣhadhīḥ 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 annam 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 ḥṛidi sanniviṣṭo
mattaḥ smṛitir jñānam apohanam cha
vedaiśh 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 anyāḥ 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 aham dviṣhataḥ krūrān sansāreṣhu narādhamān
kṣhipāmy ajasram aśhubhān āsurīśhv 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*

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

Ch5, V15

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

*nādatte kasyachit pāpam na chaiva sukṛitam vibhuḥ
ajñānenāvṛitam jñānam tena muhyanti jantavaḥ*

Ch6, V31

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

*sarva-bhūta-sthitam yo mām 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 tām viddhi na tvaham teṣhu te mayi*

Ch9, V29

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

*samo 'ham sarva-bhūteṣhu na me dveṣhyo 'sti na priyaḥ
ye bhajanti tu mām 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 tamaḥ*

and Krishna begins to clarify

Ch17, V2

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

śhrī-bhagavān uvācha

*tri-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

aphalākānḁkṣhibhir 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-śhreṣhṭha tam 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-prājña- 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 braahmanaas, the Vedas and the sacrifices, long ago.

V24

tasmād om ity udāhṛitya yajña-dāna-tapaḥ-kriyāḥ

pravartante vidhānuktāḥ 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-arthīyaṁ sad ity evābhidhīyate
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-bhṛitā śhakyam tyaktum karmāṇy 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.

*sukhaṁ tv idānīm tri-vidhaṁ śhrīṇu me bhatararṣhabha
abhyāsād ramate yatra duḥkhāntaṁ 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 sukhaṁ sāttvikaṁ proktaṁ 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 sukhaṁ rājasam smṛitam*

Ch18, V39

Ever in day-dreams
End up deluded in dreamlands.

*yad agre chānubandhe cha sukhaṁ 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
sattvaṁ prakṛiti-jair muktaṁ 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-kṣhatriya-viśhām śhūdrāṇām cha parantapa
karmaṇi 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

*śhama damaḥ tapaḥ śhauchaṁ kṣhāntir ārjavam eva cha
jñānaṁ 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

*kṛṣhi-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 chhṛiṇu
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 idam 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-anuṣṭhitāt
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-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.*

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 evam sadātmānam yogī niyata-mānasaḥ and yuñjann
evam sadātmānam 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-jarṁ 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-sprihaḥ
naiṣhkarmya-siddhiṁ paramāṁ sannyāsenādhigachchhati

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 sannyasya mat-paraḥ
buddhi-yogam upāśhritya mach-chittaḥ satataṁ bhava

Now, over to,

V61

īshvaraḥ sarva-bhūtānāṁ hṛid-deśhe 'rjuna tiṣṭṭhati
bhrāmāyan 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 karṣṭitvaṁ na karmāṇi lokasya sṛijati prabhuḥ
na karma-phala-saṅyogaṁ 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 ākhyātaṁ guhyād guhyataraṁ mayā
vimṛīṣhyaitad aśheṣheṇa yathechchhasi 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