

If man were created for the purpose of *acting*, his organs would be *different*, as actions are *different* in consequence of the difference of the *three primary forces*. However, bodily nature is bent upon *acting* on account of its essential opposition to *knowing*. Besides, it wishes to invest action with *pleasures* which in reality are *pains*. But knowledge is such as to leave this nature behind itself prostrated on the earth like an opponent, and removes all darkness from the soul as an eclipse or clouds are removed from the sun."

This resembles the opinion of Socrates, who thinks that the soul "being with the body, and wishing to inquire into something, then is deceived by the body. But by cogitations something of its desires becomes clear to it. Therefore, its cogitation takes place in that time when it is not disturbed by anything like hearing, seeing, or by any pain or pleasure, when it is quite by itself, and has as much as possible quitted the body and its companionship. In particular, the soul of the philosopher scorns the body, and wishes to be separate from it."

Quotation
from Plato's
Phaedo.

"If we in this our life did not make use of the body, nor had anything in common with it except in cases of necessity, if we were not inoculated with its nature, but were perfectly free from it, we should come near *knowledge* by getting rest from the ignorance of the body, and we should become pure by knowing ourselves as far as God would permit us. And it is only right to acknowledge that this is the truth."

Now we return and continue our quotation from the book *Gita*.

The process
of know-
ledge ac-
cording to
Gita and
another
source.

"Likewise the other organs of the senses serve for acquiring knowledge. The *knowing person* rejoices in turning them to and fro on the field of knowledge, so that they are his spies. The apprehension of the senses is different according to time. The *senses* which serve the heart perceive only that which is present. The