

[In unmistakable words, Krishna describes the position of Iswara, or the Lord, in relation with the Universe, in these two verses.

He is all-blissful, all-perfect; even the shadow of a motive or relation in Him, would be contradictory to His nature. His mere proximity to Prakriti or Nature, endues the latter with power and potency of causing all that is. Jiva is bound so long as it relates itself to, and identifies itself with this Nature. When it ceases to do so, it attains freedom. The whole teaching of the Gita, and therefore of the whole Hindu Scripture on this subject, is condensed, in the above.]

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ॥

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

V. 16.

तु But आत्मनः of Self ज्ञानेन by knowledge येषां whose तत् that अज्ञानं ignorance नाशितं is destroyed तेषां their तत् that ज्ञानं knowledge परं the Supreme (Brahman) आदित्यवत् like the sun प्रकाशयति reveals.

But whose ignorance is destroyed by the knowledge of Self,—that knowledge of theirs like the sun, reveals the Supreme (Brahman).

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ॥

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

V. 17.

तद्बुद्धयः Those who have their intellect absorbed in That तदात्मानः those whose self is That तन्निष्ठा those who are steadfast in That तत्परायणाः those whose consummation is That ज्ञाननिर्धूतकल्मषाः those whose impurities have been shaken off by knowledge अपुनरावृत्तिं non-return गच्छन्ति attain.