

- [77] From heat, cold, etc. That is, forbear them.
- [78] And not from the point of view of seeking Liberation.
- [79] The Commentator's quotation from the Ch. relates to meditation on the qualified Brahman. Lest it be concluded that the present verse relates to knowledge of the qualified Brahman only, he quotes again from the *Gītā* to show that the conclusion holds good in the case of knowledge of the absolute Brahman as well.
- [80] 'Undertake work for pleasing Bhagavān, but not for propitiating Him to become favourable towards yourself.'
- [81] Ignorance, arising from the impurity of the mind.
- [82] See note under 2.7.—Tr.
- [83] *Because*, when actions are performed with an attitude of equanimity, it leads to becoming freed from sin etc. Therefore, by stages, it becomes the cause of Liberation as well.
- [84] *Desirable*: the bodies of gods and others; *undesirable*: the bodies of animals etc.
- [85] In the first portion of the Commentary *buddhi* has been taken to mean *samattva buddhi* (wisdom of equanimity); the alternative meaning of *buddhi* has been taken as 'enlightenment'. So, action is to be performed by taking the help of the 'wisdom about the supreme Reality' which has been chosen as one's Goal.
- [86] *Yadā*: when maturity of discrimination is attained.
- [87] *Tadā*: then, when the mind, becoming purified, leads to the rise of discrimination, which in turn matures into detachment.
- [88] *What has to be heard ... has been heard*, that is, the scriptures other than those relating to Self-knowledge. When discrimination referred to above gets matured, then the fruitlessness of all things other than Self-knowledge becomes apparent.