

conflicting.’ ‘*Mohayasi*, You bewilder; *me*, my; *buddhim*, understanding; *iva*, as it were; *vyāmiśrena iva*, by that seemingly conflicting; *vākyena*, statement! You have surely undertaken to dispel the confusion of my understanding; but why do You bewilder (it)? Hence I say, “You bewilder my understanding, as it were.”

However, if You (18) think that it is impossible for a single person to pursue both Knowledge and action, which can be undertaken (only) by different persons, then, that being the case, *vada*, tell me; *niścītya*, for certain; *tadekam*, one of these, either Knowledge or action: “This indeed is fit for Arjuna, according to his understanding, strength, and situation”; *yena*, by which, by one of either Knowledge or action; *aham*, I; *āpnuyām*, may attain; *śreyah*, the highest Good.’

Even if Knowledge had been spoken of at all by the Bhagavān as being subsidiary to steadfastness in action, how then could there be the desire in Arjuna to know of only one of them, as expressed in ‘Tell me one of these two?’ Certainly the Bhagavān did not say, ‘I shall speak of only one among Knowledge and action, but surely not of both’, owing to which, Arjuna, considering it impossible for himself to acquire both, should have prayed for one only!

The answer was in accordance with the question:

Shri Hari said:

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

3. O unblemished one, two kinds of steadfastness in this world were spoken of by Me in the days of yore—through the Yog of Knowledge for the men of realization; through the Yog of Action for the yogīs.

Anagha, O unblemished one, O sinless one; (19) *dvividhā*, two kinds of; *niṣṭhā*, steadfastness, persistence in what is undertaken; *asmin loke*, in this world, for the people of the three castes who are qualified for following the scriptures; *proktā*, were spoken of; *mayā*,