

- [83] Liberation is conceived of in two ways—total cessation of sorrows, and attainment of unsurpassable Bliss.
- [84] Another derivative meaning may be—‘the capacity to draw towards Himself all glorious things of this and the other world’.
- [85] ‘Some mental plane’ suggests some object of concentration.
- [86] Shri Krishna addresses Arjuna thus because the latter was his disciple.
- [87] From Arjuna’s question it might appear that he was asking about the fate of people who fall from both the paths, namely that of Karma and of Meditation. But the possibility of getting ruined by performing actions (rites and duties) according to Vedic instructions does not arise, since their results are inevitable. However, the question of ruin is relevant in the case of a monk, for on the one hand he has renounced actions, and on the other he may fail to attain perfection in Yog in the present life. Hence, the Bhagavān’s answer relates to the fall and ruin of a monk alone.
- [88] Persons possessing knowledge of Brahman. (Ś. concedes that some rare householders also can have this knowledge, and he cites the instances of Vaśiṣṭha, Agastya, Janaka and Aśvapati of olden days, and Vācaspati and the author of Khaṇḍa of recent times.)
- [89] It has been shown thus far that Karma-Yog has monasticism as its ultimate culmination. And in the course of expounding Dhyāna-Yog together with its auxiliaries, and instructing about the means to control the mind, the Bhagavān rules out the possibility of absolute ruin for a person fallen from Yog. He has also stated that steadfastness in Knowledge is for a man who knows the meaning of the word *tvam* (thou) (in ‘Thou are That’). All these instructions amount to declaring that Liberation comes from the knowledge of the great Upanisadic saying, ‘Thou art That.’