

त्यागात् from renunciation अनन्तरम् immediately शान्तिः peace (भवति follows).

Better indeed is knowledge than (blind) Abhyása ; meditation (with knowledge) is more esteemed than (mere) knowledge ; than meditation the renunciation of the fruits of actions ; peace immediately follows renunciation.

[Renunciation of the fruit of all action, as a means to the attainment of Bliss, is merely extolled here, by the declaration of the superiority of one over another. Wherefore? Because it constitutes a common factor which immediately precedes Peace, both in the case of the man of wisdom who is steadily engaged in devout contemplation, and also of the ignorant one who, unable to tread the paths taught before, takes it up as the easiest means to Bliss.]

अद्वेषा सर्वभूतानां मैत्रः करुणा एव च ॥

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१३॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ॥

मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥१४॥

XII. 13, 14.

सर्वभूतानाम् Of (to) all creatures अद्वेषा free from hatred or malevolence मैत्रः friendly करुणा: compassionate च and एव even निर्ममः who is free from the idea of mineness निरहंकारः free from egoism, from the notion of 'I' समदुःखसुखः even-minded in pain and pleasure क्षमी forbearing सततम् ever सन्तुष्टः content योगी steady in contemplation यतात्मा self-controlled दृढनिश्चयः possessed of firm conviction मयि on me अर्पितमनोबुद्धिः with mind and intellect fixed यः who भक्तः devoted to me सः he मे to me प्रियः (is) dear.