

conquest and defeat ततः then युद्धाय for battle
युज्यस्व be ready एवं thus पापं sin न not अवाप्स्यसि
shalt incur.

Having made pain and pleasure, gain and loss, conquest and defeat, the same, engage thou then in battle. So shalt thou incur no sin.

[It is always the desire for one of the pairs of the opposites that binds. When an act is done without attachment either for itself or its fruit, then Karma can be worked out without adding to its store, and this leads to Freedom.]

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ॥
बुद्ध्या युक्तो यथा पार्थ कर्मबन्धं प्रहास्यसि ॥३६॥

II. 39.

सांख्ये In regard to Self-realisation एषा this बुद्धिः
wisdom ते to thee अभिहिता declared योगे तु but in
regard to Yoga इमां it शृणु hear पार्थ Pârtha यथा
with which बुद्ध्या teaching युक्तः united कर्मबन्धं
bondage of Karma प्रहास्यसि shalt break through.

The wisdom of Self-realisation has been declared unto thee. Hearken thou now to Yoga, following which, O son of Prithâ, thou shalt break through the bonds of Karma.

[*Yoga* :—Karma Yoga, or that plan of conduct which secures the working out of past Karma; non-accumulation of new; and the striving for Self-realisation with the whole of the will. In this discipline, one's sole object in life is Self-realisation; hence no importance is attached to anything else. Thus all actions are performed without attachment, or care for results. So no new Karma is made: only the already accumulated is exhausted. And