

एदम् बहु-विधा यज्ञा वि-तन्-ता ब्रह्मण मुखे ।

कर्म-जान् विद् हि तान् सर्वान् एवम् ज्ञा त्वा वि मोक्ष्यसे ॥

evam bahuvīdhā yajñā vitatā brahmaṇo mukhe ।

karmajān viddhi tān sarvān evam jñātvā vimokṣyase ॥

एवम् *evam* thus बहुविधा *bahuvīdhāḥ* manifold यज्ञाः *yajñāḥ* sacrifice वितता *vitatā* are spread ब्रह्मण *brahma-*
ṇaḥ of Brahman (or Veda) मुखे *mukhe* in the face कर्मजान् *karmajān*
born of action विद्धि *viddhi* know (thou) तान् *tān* them सर्वान् *sarvān*
all एवम् *evam* thus ज्ञात्वा *jñātvā* having known विमोक्ष्यसे *vimokṣyase*
thou shalt be liberated

Various Yajnas such as these are spread out in the storehouse of the Vedas. Know them all to be born of karma; and thus knowing you shall be free. 32

The four-faced Brahma, Veda, *Prakṛiti*, Nature, phenomenon, *maya*—all these terms refer to the same reality. The knower of Veda is he who knows how Nature functions. Nature is the embodiment of karma. And there is in it a divine design of karma. They who convert karma into *Yajna* construe and conform to the sacred plan of Nature. All the happenings in Nature are capable of being converted into *Yajna*. While karma in its ordinary form is binding, in the form of *Yajna* it is liberating.

How does liberation ensue? The clarification comes.—

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३

श्रेयान् द्रव्य-मयात् यज्ञात् ज्ञान-यज्ञ परस्-तप ।

सर्वम् कर्म अ-खिलम् पार्थ ज्ञाने परि-सम्-आप्-य-ते ॥