

reading is: '*Tat ca karma brahmodbhavam iti āha*, And the Bhagavān says: That action has the Vedas as its origin.'—vide *Ā.Ā.*, 1936, p. 116.

Aṣṭekar's reading is: *Tat ca evam vidham karma kuto jātamityāha*, And from where has this kind of action originated? The Bhagavān answers this.'—Tr.

[31] Here Aṣṭ. adds 'revealer'—Tr.

[32] Such as, that it pleases Bhagavān, secures the affection of the gods, etc.

[33] Duty with a view to securing Liberation.

[34] *Rati*, *trpti* and *santosa*, though synonymous, are used to indicate various types of pleasures. Or, *rati* means attachment to objects; *trpti* means happiness arising from contact with some particular object; and *santosa* means happiness in general, arising from the acquisition of some coveted object only.

[35] *Ajānadbhih*: This is also translated as, 'surely because they were unenlightened'.—Tr.

[36] V.S.A gives the meanings of the phrase as 'the welfare of the world', and 'propitiation of mankind'.—Tr.

[37] In Aṣṭ. this introductory sentence is as follows: *loka-sangrahaḥ kimartham kartavyam iti ucyate*.—Tr.

[38] This is according to the Aṣṭ. The Gī. Pr. reads, *yat yat yesu yesu*.—Tr.

[39] According to Ś. the translation of this portion is: There is nothing unattained that should be attained.—Tr.

[40] Aṣṭ. and *Ā.Ā.* read *varteya* instead of *varteyam*.—Tr.

[41] Aṣṭ. omits this sentence completely.—Tr.

[42] Giving up the idea of agentship and the hankering for the rewards of actions to oneself.