

- [3] This text points out that the reason for adoring other deities is the ignorance of the Self, which gives rise to the ideas of difference between the worshipped and the worshipper. As animals are beneficial to human beings, so also is the sacrificer to the gods, because through oblations he works for their pleasure!
- [4] Aṣṭ. and Ā.Ā. omit 'adhikāra, eligibility for', and read karmāni.—Tr.
- [5] Ā.G. writes: *guna-vibhāgena karma-vibhāgah*, classification of the duties, determined by the classification of the *gunas*.—Tr
- [6] This last portion of the sentence is translated by some as follows: You should not undertake actions which are done in the present manner (that is do not perform actions in the manner undertaken by people nowadays, which neither purifies the mind nor helps people). (See Gī. Pr., p. 114.)
- [7] Possessed of the knowledge of Brahman.
- [8] Both engagement and non-engagement presuppose agentship and an act of some kind. This, however, holds good on the plane of ignorance, but not on that of Self-realization.
- [9] Aṣṭ. reads *na* in place of *nanu*.—Tr.
- [10] Aṣṭ. omits '*aham karomi iti*, under the idea, "I am doing".—Tr.
- [11] As explained by others.—Tr.
- [12] Here, in the present verse.
- [13] The stated results accrue from correct knowledge, not from false perception; and correct knowledge alone is praise-worthy.
- [14] *Kāma-sankalpa* is variously translated as 'desires and purposes', 'plans and desires for results', 'hankering for desires', etc. But Śankarācārya shows *sankalpa* as the cause of *kāma*.—Tr.