

- [27] By performing one's own duty as enjoined by scriptures and dedicating their results to Bhagavān, one's mind becomes purified. Then, through god's grace one becomes fit for steadfastness in Knowledge. From that steadfastness follows Liberation. Therefore rites and duties do not directly lead to Liberation. (See Commentary under 5.12)
- [28] The Aṣṭ. and Ā.Ā., have an additional word—*mithyājñānavatāh*, meaning 'who had false ignorance'.—Tr.
- [29] In this *Gītā* there are three distinct parts, each part consisting of six chapters. These three parts deal with the three words of the great Upanisadic saying, '*Tattvamasī*, thou art That', with a view to finding out their real meanings. The first six chapters are concerned with the word *tvam* (thou); the following six chapters determine the meaning of the word *tat* (that); and the last six reveal the essential identity of *tvam* and *tat*. The disciplines necessary for realizing this identity are stated in the relevant places.
- [30] 'Therefore the knowers of Brahman, having known all about scholarship, should try to live upon that strength which comes of Knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about both meditateness and its opposite, he becomes a knower of Brahman.'
- [31] Here Aṣṭ. adds *ghaṭādisu viyadiva*, like Space in pot etc.—Tr.
- [32] Here Aṣṭ. has the additional words '*kāryasya ghaṭādeh*, the effect, viz. pot etc. (and)'.—Tr.
- [33] An entity cannot be said to be unreal merely because it is non-different from its cause. Were it to be asserted as being unreal, then the cause also should be unreal, because there is no entity which is not subject to the law of cause and effect.
- [34] In all cases of perception two awarenesses are involved: one is invariable, and the other is variable. Since the variable is imagined on the invariable, therefore it is proved that there is