

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह॥२८॥

28. O son of Prthā, whatever is offered in sacrifice and given in charity, as also whatever austerity is undertaken or whatever is done without faith, is said to be of no avail. And it is of no consequence after death, nor here.

O son of Prthā, whatever is *hutam*, offered in sacrifice, poured as oblation; and *dattam*, given in charity to Brāhmanas, *aśraddhayā*, without faith; whatever *tapah*, austerity; is *taptam*, performed without faith; so also, whatever is *kṛtam*, done without faith, e.g. praise, salutation, etc.; all that *ucyate*, is said to be; *asat iti*, of no avail, since it is outside the course of disciplines leading to Me. *Ca*, and, although involving great effort; *na ca tat*, it is of no consequence; *pretya*, after death, for producing (some) result; *na*, nor even for any result; *iha*, because it is condemned by the wise. (196)

FOOTNOTES AND REFERENCES

[178] ‘But’ is used to present a standpoint distinct from the earlier ones understood from 16.23–4.—S.

[179] i.e., where do the rites undertaken by them end?

[180] *Adore*—perform sacrifices, distribute wealth etc. in honour of gods and others.

[181] *Kāma-rāga* can also mean desirable objects and the desire to enjoy them.

[182] Here Aṣṭ. adds *prāninaḥ* (creatures).—Tr.

[183] *Life*—a brilliant life; *firmness of mind* or vigour; *strength*—ability of body and organs; *happiness*—pleasure of mind; *delight*—great joy even at seeing other persons prosperous.

[184] Beneficial to the body for long.

[185] Without fat.