

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

31. Those who partake of the nectar left over after a sacrifice, reach the eternal Brahman. This world ceases to exist for one who does not perform sacrifices. What to speak of the other (world), O best among the Kurus (Arjuna)!

Yajña-śiṣṭa-amṛta-bhujah, those who partake of the nectar left over after a sacrifice, that is those who, after performing the sacrifices described above, eat, during the leisure after the sacrifice, the food called nectar, as prescribed by the injunctions; *yānti*, reach; *sanātanam brahma*, the eternal Brahman. For the sake of consistency (with the Upanisads) it is understood that if they (the sacrificers) are seekers of Liberation, (then they reach Brahman) in due course of time. (34)

Even *ayam lokah*, this world, common to all beings; *na asti*, ceases to exist; *ayajñasya*, for one who does not perform sacrifices, for him who does not have to his credit even a single one of the above sacrifices. *Kutah anyah*, what to speak of the other world which can be achieved through special disciplines; *kurusattama*, O best among the Kurus!

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

32. Thus, various kinds of sacrifices lie spread at the mouth of the Vedas. Know them all to be born of action. Knowing thus, you will become liberated.

Evam, thus; *bahu-vidhā yajñāh*, various kinds of sacrifices as described; *vitatāh*, lie spread; *mukhe*, at the mouth, at the door; *brahmanah*, of the Vedas. Those which are known through the Vedas—as for instance, ‘We offer the vital force into speech’, etc.—are said to be *vitatāh*, spread, elaborated; *mukhe*, at the mouth; *brahmanah*, of the Vedas.