

[66] That is, motionless.

[67] The Aṣṭ. and the Ā.Ā. read ‘*kena*, what?’ in place of ‘*kevalena*, exclusively’.—Tr.

[68] For the sake of metre, *eva* and *atah* (in the second line of the verse) are not joined together (to form *evātah*).

[69] Identity with Brahman.

[70] In the earlier verse it was enjoined that all works, be they Vedic or secular, are to be considered as belonging to Bhagavān and should be done for Him—not for oneself—, as a soldier would do for his king. In the present verse it is stated that the attitude should be, ‘May this work of mine please Bhagavān.’ This very attitude involves dedication of results to Bhagavān. See Ś.

According to M.S., *mat-karma* in the earlier verse means *bhāgavata-dharma*, that is hearing, singing, etc. about Bhagavān. In the present verse, *sarva-karma* means all works in general.—Tr.

[71] Firm conviction about the Self arrived at through Vedic texts and reasoning.

[72] *Practice*—repeated effort to ascertain the true meaning of Vedic texts, in order to acquire knowledge.

[73] By dedicating all actions to Bhagavān with the idea, ‘May Bhagavān be pleased.’

[74] *Presented* from verse 3 onwards.

[75] The whole verse is:

न कुङ्क्यां नोदके सङ्गो न चैले न त्रिपुष्करे ।
नागारे नाऽऽसने नात्रे यस्य वै मोक्षवित्तु सः ॥

‘He, however is certainly the knower of Liberation who has attachment neither for a hut, nor for water, nor cloth, nor the three places of pilgrimage, nor a home, nor a seat, nor food.’