

incur sin.

As regards that, listen to this advice for you when you are engaged in battle considering it to be your duty: *Krtvā*, treating; *sukha-duhkhe*, happiness and sorrow; *same*, with equanimity, that is, without having likes and dislikes; so also treating *lābha-alābhau*, gain and loss; *jaya-ajayau*, conquest and defeat, as the same; *tatah*, then; *yuddhāya yujyasva*, engage in battle. *Evam*, thus by undertaking the fight; *na avāpsyasi*, you will not incur; *pāpam*, sin. This advice is incidental. (66)

The generally accepted argument for the removal of sorrow and delusion has been stated in the verses beginning with, ‘Even considering your own duty’ (31), etc., but this has not been presented by accepting that as the real intention (of the Bhagavān).

The real context here (in 2.12 etc.), however, is of the realization of the supreme Reality. Now, in order to show the distinction between the (two) topics dealt with in this scripture, the Bhagavān concludes that topic which has been presented above (in 2.20 etc.), by saying, ‘This (wisdom) has been imparted,’ etc. For, if the distinction between the topics of the scripture be shown here, then the instruction relating to the two kinds of adherences—as stated later on in, ‘through the Yog of Knowledge for the men of realization; through the Yog of Action for the yogīs’ (3.3)—will proceed again smoothly, and the hearer also will easily comprehend it by keeping in view the distinction between the topics. Hence the Bhagavān says:

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।  
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥

39. O Pārtha, this wisdom has been imparted to you from the standpoint of Self-realization. But listen to this (wisdom) from the standpoint of Yog, endowed with which wisdom you will get rid of the bondage of action.

*Pārtha*, O son of Prthā (Arjuna); *esā*, this; *buddhih*, wisdom, the Knowledge which directly removes the defect (namely ignorance)