

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २

वि-आ-मिश्रेण इव वाक्येन बुद्धिम् मोहयति इव मे ।

तत् एकम् वद निश्-चित्य येन श्रेयः अहम् आप्-नुयाम् ॥

vyāmiśreṇe 'va vākyaena buddhim mohayasi 'va me ।

tad ekam vada niścitya yena śreya 'ham āpnuyām ॥

व्यामिश्रेण *vyāmiśrena* perplexing इव *iva* as it were वाक्येन *vākyaena* with speech बुद्धिम् *buddhim* understanding मोहयसि *mohayasi* (thou) confusest इव *iva* as it were मे *me* my तत् *tat* that एकम् *ekam* one वद *vada* tell निश्चित्य *niścitya* for certain येन *yena* by which श्रेयः *śreyaḥ* bliss (the good or the highest) अहम् *aham* I आप्नुयाम् *āpnuyām* may attain

With these perplexing words, you are, as it were, confusing my comprehension. Tell me with certainty the path by pursuing which I may get at the Supreme.

The Lord made it plain to Arjuna that he was not to abandon his duty for any reason whatsoever. After goading him to action He next put it to him to convert the bondage-creating karma into the bondage-breaking karma-yoga. The Lord's contention was that the karma-yogi alone could accomplish everything. He then pointed out the supremacy of *Jnanam*—enlightenment. That in spiritual illumination alone the acme of life was attained, was the conclusion of the Lord. He even extolled it as the Supreme.

This twofold emphasis created a doubt in the mind of Arjuna, which may be set forth as follows:—
“Lord, you are the dispeller of the ignorance of beings; you are also the remover of their misery.