

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

15. The Omnipresent neither accepts anybody's sin nor even virtue. Knowledge remains covered by ignorance. Thereby the creatures become deluded.

Vibhuh, the Omnipresent; *na ādatte*, neither accepts; *kasyacit*, anybody's—even a devotee's; *pāpam*, sin; *na ca eva*, nor even; does He accept *sukrtam*, virtue offered by devotees. Why then are such virtuous acts as worship etc. as also sacrifices, charity, oblation, etc. offered by devotees? To this the Bhagavān says: *Jñānam*, knowledge, discriminating wisdom; remains *āvrtam*, covered; *ajñānena*, by ignorance. *Tena*, thereby; *jantavah*, the creatures, the non-discriminating people in the world; *muhyanti*, become deluded thus—'I do; I make others do; I eat; I make others eat.'

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

16. But in the case of those of whom that ignorance of theirs becomes destroyed by the knowledge (of the Self), their Knowledge, like the sun, reveals that supreme Reality.

Tu, but; *yesām*, in the case of those creatures; of whom *tat ajñānam*, that ignorance; *ātmanah*, of theirs—being covered by which ignorance creatures get deluded—; *nāśitam*, becomes destroyed; *jñānena*, by knowledge, by discriminating knowledge concerning the Self; *tesām*, their; *jñānam*, knowledge; *ādityavat*, like the sun; *prakāśayati*, reveals, in the same way as the sun reveals all forms whatever; *tat-param*, that supreme Reality, the Reality which is the highest Goal, the totality of whatever is to be known.

तद्द्वयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥