

[*All Dharmas*—including Adharma also : all actions, righteous or unrighteous, since absolute freedom from the bondage of all action is intended to be taught here.

Take refuge in Me alone—knowing that there is naught else except Me, the Self of all, dwelling the same in all.

Liberate thee—by manifesting Myself as thy own Self.

All sins : all bonds of Dharma and Adharma.

Sankara in his commentary here very strongly combats the opinion of those who hold that highest spiritual realisation (Jnana) and work (Karma) may go together in the same person. No work, save such as is done absolutely without attachment, self-interest or passion, solely for the benefit of mankind, can be performed by him who has realised the true nature of the Soul, viz., Its freedom from all worldly conditions and limitations, and Its self-dependent light and bliss. So the conclusion is, that neither the conjunction of Jnana with Karma, nor Karma alone conduces to the absolute cessation of Samsâra, but it is only the Right Knowledge of the Self which does so.]

इदं ते नातपस्काय नाभक्ताय कदाचन ॥

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

XVIII., 67.

अतपस्काय To one who is devoid of austerities ते by thee इदं this न कदाचन never वाच्यं to be spoken न nor अभक्ताय to one without devotion न च nor अशुश्रूषवे to one who does not render service यः who माम् at Me अभ्यसूयति cavils न च nor.

This is never to be spoken by thee to one who is devoid of austerities, nor to one who does not render service, nor to one who cavils at Me.