

not opposed to righteousness, in that way, but it is *dharmyam*, righteous, not divorced from righteousness. Even so, it may be difficult to practise. Hence the Bhagavān says it is *susukham*, very easy; *kartum* to practise, like the knowledge of the distinction among jewels. It is seen (in the world) that, actions which require little effort and are accomplished easily yield meagre results, whereas those that are difficult to accomplish yield great results. Thus the contingency arises that this (knowledge of Brahman), however, which is easily attained, perishes when its result gets exhausted. Therefore the Bhagavān says it is *avyayam*, imperishable. From the point of view of its result, it is not perishable like (the results of) actions. Hence the knowledge of the Self should be highly regarded.

अश्रद्धाऽनाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि॥३॥

3. O destroyer of foes, persons who are regardless of this Dharma (knowledge of the Self) certainly go round and round, without reaching Me, along the path of transmigration which is fraught with death.

Parantapa, O destroyer of foes; those *purusāh*, persons, again; who are *aśraddadhānāh*, regardless of, devoid of faith in; *asya dharmasya*, this Dharma, this knowledge of the Self—those who are faithless as regards its true nature as well as its result, who are sinful, who have taken recourse to the ‘*upanisad*’ (mystical teaching) of demoniacal people, consisting in consideration the body alone as the Self, and who delight in life (sense enjoyments); *nivartante*, certainly go round and round;—where?—*mrtyu-saṁsāra-vartmani*, along the path (*vartma*) of transmigration (*saṁsāra*) fraught with death (*mrtyu*), the path leading to hell, birth as low creatures, etc., that is, they go round and round along that very path; *aprāpya*, without reaching; *mām*, Me, the supreme Bhagavān. Certainly there is no question of their attaining Me. Hence, the implication is that (they go round and round) without even acquiring a little devotion,