

sacrifices, austerities and also charities, and he reaches the primordial supreme State.

Viditvā, having known; *idam*, this—having fully ascertained and practised what was spoken in the course of determining the answers to the seven questions (put by Arjuna in verse 1 and 2); the yogī *atyeti*, transcends, goes beyond; *tat sarvam*, all those; *punya-phalam*, results of righteous deeds, aggregate of rewards; *ya*t, that are; *pradiṣṭam*, declared by the scriptures; with regard to these, namely *vedesu*, with regard to the Vedas which have been properly (126) studied; *yajñesu*, with regard to sacrifices performed together with their accessories; *tapahsu*, with regard to austerities practised correctly; (127) *ca eva*, and also; *dānesu*, with regard to charities rightly (128) given; and *upaiti*, he reaches; the *param*, supreme; *sthānam*, State of Bhagavān; *ādyam*, which is primordial, the Cause that existed in the beginning, that is Brahman.

FOOTNOTES AND REFERENCES

[111] *Caru*: An oblations of rice, barley and pulse boiled together to be offered to gods.

[112] When the Bhagavān instructs Arjuna to think of Him, and at the same time engage in war, it may seem that He envisages a combination of Knowledge and action. But this is not so, because when one thinks of all actions, accessories and results that come within the purview of the mind and the intellect as Brahman, it is denied that actions etc. have any separate reality apart from Brahman. Therefore, no combination is involved here.

[113] Space, air, fire, water and earth.

[114] Yog means spiritual absorption, the fixing of the mind on Reality alone, to the exclusion of any other object.

[115] Realization of Brahman leads to immediate Liberation (*sadyomukti*, whereas meditation (contemplation, *upāsanā*)