

this contingency the Commentator says, ‘incidental’. That is to say, although the context is of the supreme Reality, the advice to fight is incidental. It is not an injunction to combine Knowledge with actions, since fighting is here the natural duty of Arjuna as a Ksatriya.

- [67] Mundane existence consists of attraction and repulsion, agentship and enjoyership, etc. These are the defects, and they arise from ignorance about one’s Self. Enlightenment is the independent and sole cause that removes this ignorance.
- [68] The right source of knowledge, namely the Vedic texts, which are above criticism.
- [69] *Endless*, because it does not cease till the rise of full enlightenment; *limitless*, because the worldly state, which is an effect, springs from an unreal source.
- [70] Sentences that can be called really meaningful are only those that reveal the Self.—Tr.
- [71] Bhagavān, Liberation, etc.
- [72] Meaning only the portion dealing with rites and duties (*karma-kāṇḍa*).
- [73] Here Aṣṭ. adds ‘*yat phalam tad āha*, what result accrues, that the Bhagavān states:’—Tr.
- [74] *Traigunya* means the collection of the three qualities, namely *sattva* (purity), *rajas* (energy), and *tamas* (darkness); that is, the collection of virtuous, vicious, and mixed activities, as also their results. In this derivative sense *traigunya* means the worldly life.
- [75] There is a seeming conflict between the advices to be free from the three qualities and to be ever-poised in the quality of *sattva*. Hence, the Commentator takes the phrase *nistraigunya* to mean *niskāma*, free from desires.
- [76] Of heat and cold, etc.