

*Prasanna-ātmā* is one who has attained this in the present life itself.

[248] In points of all-pervasiveness and non-attachment.

[249] In place of *phalāntarābhāva-jñāna-mātram eva*, Aṣṭ. reads ‘*phalāntarābhāvāt jñānamātram eva*, absolute Knowledge itself, since there is no other result’.—Tr.

[250] *Svabhāva* means those tendencies which are created by good and bad actions performed in previous births, and which become the cause of performance of duties, renunciation, experience of happiness, sorrow, etc. in the present birth.—Ś.

[251] Derived in the instrumental sense of ‘means of knowledge’; i.e. the scripture *Gītā*.

[252] Being a Ksatriya, Arjuna is not qualified for steadfastness in Knowledge through monasticism in the primary sense. Still, the *Gītā* being meant for mankind as a whole, monasticism is spoken of here by accepting Arjuna as a representative man.

[253] As such a common action as eating can go hand in hand with such Vedic rites as the Agnihotra-sacrifice, so, actions can be combined with Knowledge.

[254] *Action*, that is digging etc.; *result*, that is bathing etc.

[255] As also the occasional duties (*naimittika-karmas*).

[256] i.e. of actions done in past lives, which have not commenced bearing their fruits.—Tr.

[257] See Ch. 2.23.1 and Br. 1.5.16—Tr.

[258] ‘...attain to a high, immeasurable happiness.’—Tr.

[259] Pain involved in the performance of *nityakarmas*.

[260] The pain arising from bodily exercise is the result of the exercise itself, and not the result of any past sin! Similarly, the pain resulting from undertaking *nityakarmas* is the