

1. O Janārdana (Krishna), if it be Your opinion that wisdom is superior to action, why then do you urge me to horrible action, O Kesava?

O Janārdana, *cet*, if it be; *te*, Your; *matā*, opinion, intention; that *buddhih*, Wisdom; *jyāyasī*, is superior; *karmanah*, to action—.

If the combination of Wisdom and action be intended (by the Bhagavān), then the means to Liberation is only one. (15) In that case, Arjuna would have done something illogical in separating Wisdom from action by saying that Wisdom is superior to action. For, that (Wisdom or action, which is a constituent of the combination) cannot be greater than that (combination, even) from the point of view of the result. (16) Similarly, what Arjuna said by way of censuring the Bhagavān, as it were, in, ‘It has been stated by the Bhagavān that Wisdom is superior to action, and He exhorts me saying, “Undertake action,” which is a source of evil! What may be the reason for this?’, and also in, ‘*Tatkim*, why then, O Keshava; *niyojayasi*, do You urge; *mām*, me; to *ghore*, horrible, cruel; *karmani*, action; involving injury?’—that (censure) also does not become reasonable.

On the other hand, (17) if it be supposed that the combination (of Knowledge) with action sanctioned only by the Smrtis has been enjoined for all by the Bhagavān, and Arjuna also comprehended (accordingly), then, how can the statement, ‘Why then do You urge me to horrible action’, be rational?

Besides,

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

2. You bewilder my understanding, as it were, by a seemingly conflicting statement! Tell me for certain one of these by which I may attain the highest Good.

‘Though the Bhagavān speaks lucidly, still, to me who am of a dull understanding, the Bhagavān’s utterance appears to be