There is a similarity between renunciation of all desires and renunciation of the results of actions by an unenlightened person. Hence, on account of that similarity this eulogy of renunciation of the results of all actions is meant for rousing interest. As for instance, by saying that the sea was drunk up by the Brāhmana Agastya, the Brāhmanas of the present day are also praised owing to the similarity of Brahminhood. In this way it has been said that Karma-Yog becomes a means for Liberation, since it involves renunciation of the rewards of works.

Here, again, the Yog consisting in the concentration of mind on Bhagavān as the Cosmic Person, as also the performance of actions etc. for Bhagavān, have been spoken of by assuming a difference between Bhagavān and Self. In, 'If you are unable to do even this' (11) since it has been hinted that it (Karma-Yog) is an effect of ignorance, therefore the Bhagavān is pointing out that Karma-Yog is not suitable for the meditator on the Immutable, who is aware of identity (of the Self with Bhagavān). The Bhagavān is similarly pointing out the impossibility of a Karma-yogin's meditation on the Immutable.

In (the verse), 'they ... attain Me alone' (4), having declared that those who meditate on the Immutable are independent so far as the attainment of Liberation is concerned, the Bhagavān has shown in, '...I become the Deliverer' (7), that others have no independence; they are dependent on Bhagavān. For, if they (the former) be considered to have become identified with Bhagavān, they would be the same as the Immutable on account of (their) having realized non-difference. Consequently, speaking of them as objects of the act of deliverance will become inappropriate!

And, since the Bhagavān is surely the greatest well-wisher of Arjuna, He imparts instructions only about Karma-Yog, which involves perception of duality and is not associated with full Illumination. Also, no one who has realized his Self as Bhagavān through valid means of knowledge would like subordination to another, since it involves a contradiction. Therefore, with the idea, 'I