

- [16] Aṣṭ. and Ā.G. omit this word ‘ascertainment, *nirūpāna*’—Tr.
- [17] And adoration of Bhagavān.
- [18] Here Yog and Knowledge are identical. Yog is that through which one gets connected, identified, with Brahman.
- [19] This portion is ascending to Gī.Pr. and Ā.Ā.; Aṣṭ. omits this and quotes exactly the first line of 3.3. By saying, ‘in the form of the Vedas’, the Bhagavān indicates that the Vedas, which are really the knowledge inherent in Bhagavān and issue out of Him, are identical with Himself.—Tr.
- [20] Here also Karma and Yog are identical, and lead to Liberation by bringing about purity of heart which is followed by steadfastness in Knowledge.
- [21] The earlier quotation implies an injunction (*vidhi*) for renunciation, and the second is an *arthavāda*, or an emphasis on that injunction.

*Arthavāda*: A sentence which usually recommends a *vidhi*, or precept, by stating the good arising from its proper observance, and the evils arising from its omission; and also by adducing historical instances in its support.—V.S.A

- [22] The state of ignorance owing to non-realization of Reality. Such a person is a Brahmacārin, who goes to a teacher for studying the Vedas.
- [23] The Brahmacārin first studies the Vedas and then enquires into their meaning. Leaving his teacher’s house after completing his course, he becomes a house holder.
- [24] This world, the world of manes and heaven.—Tr.
- [25] The Aṣṭ. reading is: *Agnihotrādi-karma-laksana-dharma-anuṣṭhānāya*, for the performance of duties in the form of acts like Agnihotra etc.—Tr.
- [26] The idea that rites and duties become the cause of Knowledge through the purification of the mind.