

Viddhi, know; *tān*, them; *sarvān*, all; to be *karmajān*, born of action, accomplished through the activities of body, speech and mind, but not born of the Self. For the Self is actionless. Hence, *jñātvā*, knowing; *evam*, thus; *vimoksyase*, you will become liberated from evil. By knowing thus—‘These are not my actions; I am actionless and detached’—You will be freed from worldly bondage as a result of this full enlightenment. This is the purport.

Through the verse beginning with, ‘The ladle is Brahman’ etc., complete Illumination has been represented as a sacrifice. And sacrifices of various kinds have been taught. With the help of (35) those (sacrifices) that are meant for accomplishing desirable human ends, Knowledge (considered as a sacrifice) is being extolled:

How?

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

33. O destroyer of enemies, Knowledge considered as a sacrifice is greater than sacrifices requiring materials. O son of Prthā, all actions in their totality culminate in Knowledge.

O destroyer of enemies, *jñāna-yajñah*, Knowledge considered as a sacrifice; is *śreyān*, greater; *dravyamayāt yajñāt*, than sacrifices requiring materials. (36) For, a sacrifice performed with materials is an originator of results, (37) but Knowledge considered as a sacrifice is not productive of results. (38) Hence it is greater, more praiseworthy.

How?

Because, *sarvam*, all; *karma-akhilam*, actions in their totality, without exception; O son of Prthā, *parisamāpyate*, culminate, get merged (attain their consummation); *jñāne*, in Knowledge, which is a means to Liberation and is comparable to ‘a flood all around’ (cf.2.46). This is the idea, which accords with the Upanisadic text, ‘As when the (face of a die) bearing the number 4, called *Kṛta*, wins, the other inferior (numbers on the die-faces) get included in it, so whatever good actions are performed by beings, all that gets merged