

this; having briefly stated at the commencement of the Scripture—in, ‘he who knows this One as indestructible’ (2.21)—that the enlightened man has no eligibility for rites and duties; and having deliberated in various places on that (cessation) which has been mooted in the middle (of the Scripture), the Bhagavān, by way of summarizing the purport of the Scripture, concludes here by saying that the enlightened person ‘does not kill, nor does he become bound.’ If this be so, then it becomes established that the three kinds of results of actions, viz. the undesirable etc., do not accrue to the monks, since it is reasonable that, because of the illogicality of their entertaining the idea of being embodied, all actions resulting from ignorance become abandoned (by them). And hence, as a consequence of a reversal of this, it becomes inevitable that the results do accrue to others.

Thus, this is how the purport of the scripture *Gītā* has been summed up. In order that this which is the essence of the teachings of all the Vedas should be understood after deliberation by the learned ones possessing a sharp intellect, it has been explained by us in accordance with the scriptures and reasoning, in various places by dealing with it topically.

Thereafter, now is being stated what prompts actions:

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥

18. Knowledge, the object of knowledge and the knower—this is the threefold inducement to action. The comprehension of actions comes under three heads—the instrument, the object and the subject.

Jñānam, knowledge (—being derived in the sense of ‘that through which something is known’, *jñāna* means knowledge concerning all things in general—): so also *jñeyam*, the object of knowledge (—that also is a reference to all objects in general—); similarly, *parijñātā*, the knower, the experiencer, a product of ignorance, who partakes of the nature of the limiting adjuncts;—thus,