

(4.15), etc. Even this objection should not be raised that Vedic rites and duties lead to sin since they involve injury and the etc.’.

*Objection:* How?

*Opponent:* The duties of the Ksatriyas, characterized by war, do not lead to sin when undertaken as one’s duty, even though they are extremely cruel since they involve violence against elders, brothers, sons, and others. And from the Bhagavān’s declaration that when they are not performed, ‘then, forsaking your own duty and fame, you will incur sin’ (33), it stands out as (His) clearly stated foregone conclusion that one’s own duties prescribed in such texts as, ‘(One shall perform Agnihotra) as long as one lives’ etc., and actions which involve cruelty to animals etc. are not sinful.

*Vedāntin:* That is wrong because of the assertion of the distinction between firm adherence (*nisthā*) to Knowledge and to action, which are based on two (different) convictions (*buddhi*).

The nature of the Self, the supreme Reality, determined by the Bhagavān in the text beginning with ‘Those who are not to be grieved for’ (11) and running to the end of the verse, ‘Even considering your own duty’ (31), is called Sāṅkhya. Sāṅkhya-*buddhi* (13) (Conviction about the Reality) is the conviction with regard to That (supreme Reality) arising from the ascertainment of the meaning of the context (14)—that the Self is not an agent because of the absence in It of the six kinds of changes, namely, birth etc. (15) Sāṅkhyas are those men of Knowledge to whom that (conviction) becomes natural. Prior to the rise of this Conviction (Sāṅkhya-*buddhi*), the ascertainment (16) of the performance of the disciplines leading to Liberation—which is based on a discrimination between virtue and vice, (17) and which presupposes the Self’s difference from the body etc. and Its agentship and enjoyership—is called Yog. The conviction with regard to that (Yog) is Yog-*buddhi*. The performers of rites and duties, for whom this (conviction) is appropriate, are called yogīs.