

*Opponent:* Has it not been contradictory to say, he knows Me through that which is the supreme steadiness (*nisthā*) in Knowledge?

*Vedāntin:* If it be asked, How it is contradictory?

*Opponent:* The answer is: Whenever any Knowledge of something arises in a knower, at that very moment the knower knows that object. Hence, he does not depend on steadfastness in knowledge which consists in the repetition of the act of knowing. And therefore, it is contradictory to say one knows not through knowledge, but through steadfastness in knowledge which is a repetition of the act of knowing.

*Vedāntin:* There is no such fault, since the culmination of Knowledge—which (Knowledge) is associated with the causes of its unfoldment and maturity, and which has nothing to contradict it—in the conviction that one's own Self has been realized is what is referred to by the word *nisthā* (consummation): When knowledge—which concerns the identity of the 'Knower of the field' and the supreme Self, and which remains associated with the renunciation of all actions that arise from the perception of the distinction among their accessories such as agent etc., and which unfolds from the instruction of the scriptures and teachers, depending on purity of the intellect etc. and humility etc. which are the auxiliary causes of the origin and maturity of Knowledge—continues in the form of the conviction that one's own Self has been realized, then that continuance is called the supreme steadfastness (*nisthā*) in Knowledge.

This steadfastness in Knowledge that is such has been spoken of as the highest, the fourth kind of devotion in relation to the three other devotions, viz. of the afflicted, etc. (cf. 7.16). Through that highest devotion one realizes the Bhagavān in truth. Immediately after that the idea of difference between the Bhagavān and the Knower of the field vanishes totally. Therefore the statement, 'one knows Me through devotion in the form of steadfastness in Knowledge', is not contradictory. And, in this sense, all the scriptures—consisting of Vedānta (Upanisads etc.), History, Mythology and