

*kevala* (absolute) in the text, 'the absolute Self as the agent' (16)?

*Reply:* There is not such fault, because, the Self being changeless by nature, there is no possibility of Its becoming united with the locus etc. For it is only a changeful entity that can possibly be united with another, or come to have agentship through combination. But, for the changeless Self there can be no combination with anything whatsoever. Hence, agentship through combination is not logical. Therefore, the absoluteness of the Self being natural, the word *kevalam* is merely a reiteration of an established fact.

And the changelessness of the Self is well known from the Upanisads, the Smrtis and logic. As to that, in the *Gītā* itself this has been established more than once in such texts as, 'It is said that ... This is unchangeable' (2.25), 'Actions are being done by the *gunas* themselves' (see 3.27), 'this ...supreme Self does not act ... although existing in the body' (13.31), and in the Upanisads also in such texts as, 'It thinks, as it were, and shakes, as it were' (Br. 4.3.7).

And from the standpoint of reason also, the royal path is to hold that the true nature of the Self is that It is partless, independent of others and changeless. Even if mutability (of the Self) be accepted, It should have a change that is Its own. The functions of the locus etc. cannot be attributed to the agency of the Self. Indeed, an action done by someone else cannot be imputed to another by whom it has not been done! As for what is imputed (on somebody) through ignorance, that is not his. As the quality of silver is not of nacre, or as surface or dirt attributed through ignorance to the sky by foolish people is not of the sky, similarly, the changes in the locus etc. also are verily their own, and not of the Self. Hence it has been well said that the enlightened person 'does not kill, nor is he bound', because of the absence of his being tainted by the idea that actions are done by himself. (210)

After having declared, 'This One does not kill, nor is It killed' (2.19); having stated the immutability of the Self through such texts as, 'Never is this One born' (2.20) , etc., which adduce the reason for