

by Me, the omniscient Bhagavān, who had revealed for them the traditional teachings of the Vedas, which are the means of securing prosperity and the highest Goal; *purā*, in the days of yore, in the beginning of creation, after having brought into being the creatures.

Now then, which is that steadfastness of two kinds? In answer the Bhagavān says: The steadfastness *jñānayogena*, through the Yog of Knowledge—Knowledge itself being the Yog (20)—; had been stated *sāṅkhyānām*, for the men of realization—those possessed of the Knowledge arising from the discrimination with regard to the Self and the not-Self, those who have espoused monasticism from the stage of Celibacy itself, those to whom the entity presented by the Vedāntic knowledge has become fully ascertained (see Mu. 3.2.6)—, the monks who are known as the *parama-haṁsas*, those who are established in Brahman alone. And the steadfastness *karmayogena*, through the Yog of Action—action itself being the Yog; (21) had been stated *yoginām*, for the yogīs, the men of action (rites and duties). This is the idea.

Again, had it been intended or stated or if it will be stated in the *Gītā* by the Bhagavān—and if it has also been so stated in the Vedas—that Knowledge and action are to be practised in combination by one and the same person for attaining the same human Goal, why then should He here tell His dear supplicant Arjuna, that steadfastness in either Knowledge or action is to be practised only by different persons who are respectively qualified? If, on the other hand, it be supposed that the Bhagavān's idea is, 'After hearing about both Knowledge and action, Arjuna will himself practise them (in combination); but, to others, I shall speak of them as being meant to be pursued by different persons', then the Bhagavān would be imagined to be unreliable, being possessed of likes and dislikes! And that is untenable.

So, from no point of view whatsoever can there be a combination of Knowledge and action. And what has been said by Arjuna regarding superiority of Wisdom over action, that stands confirmed for not having been refuted; and (it also stands confirmed) that