

*Objection:* How so?

*Vedāntin:* As to that, if Janaka and others of old remained engaged in activity even though they were knowers of Reality, they did so for preventing people from going astray, while remaining established in realization verily through the knowledge that ‘the organs rest (act) on the objects of the organs’ (3.28). The idea is this that, though the occasion for renunciation of activity did arise, they remained established in realization along with actions; they did not give up their rites and duties.

On the other hand, if they were not knowers of Reality, then the explanation should be this: Through the discipline of dedicating rites and duties to Bhagavān, Janaka, and others remained established in perfection (*samśiddhi*) either in the form of purification of mind or rise of Knowledge. This very idea (26) will be expressed by the Bhagavān in, ‘(the yogīs) undertake action for the purification of oneself (that is, of the heart, or the mind)’ (5.11). After having said, ‘A human being achieves success by adoring Him through his own duties’ (27) (18.46), He will again speak of the steadfastness in Knowledge of a person who has attained success, in the text, ‘(Understand...from Me...that process by which) one who has achieved success attains Brahman’ (18.50).

So, the definite conclusion in the *Gītā* is that Liberation is attained only from the knowledge of Reality, and not from its combination with action. And by pointing out in the relevant contexts the (aforesaid) distinction, we shall show how this conclusion stands.

That being so, Bhagavān Vāsudeva found that for Arjuna, whose mind was thus confused about what ought to be done (28) and who was sunk in a great ocean of sorrow, there could be no rescue other than through the knowledge of the Self. And desiring to rescue Arjuna from that, He said, ‘(You grieve for) those who are not to be grieved for,’ etc. by way of introducing the knowledge of the Self. (29)

*Shri Hari said:*