

association with or dissociation from anything for the immutable, formless Self which is all-pervading like space, therefore it is established that the Knower of the field is ever identical with Bhagavān. This follows also from the utterance of the Bhagavān, 'Being without beginning and without qualities' (31), etc.

*Objection:* Well, if this be so, then, owing to the non-existence of the world and the mundane creatures, there will arise the defect of the uselessness of the scriptures, etc.

*Reply:* No, since this (defect) is admitted by all. A defect that is admitted by all who believe in the Self is not to be explained by one alone!

*Objection:* How has this been admitted by all?

*Reply:* People of all schools of thought who believe in the Self admit that there is no worldly behaviour or the behaviour of a worldling in the liberated ones. Yet, in their case (that is in those various schools), it is not admitted that there is any possibility of such a defect as the scriptures becoming useless, etc. Similarly, in our case let the scriptures be useless when the knowers of the field become identified with Bhagavān; and purposeful within the sphere of ignorance. This is just as in the case of all the dualists, where it is admitted that the scriptures etc. become useful in the state of bondage, not in the state of Liberation.

*Objection:* Well, for us all dualists, bondage and Liberation of the Self are real in the truest sense. So, when things to be renounced or accepted as also the means thereto are real, the scriptures etc. become meaningful. On the other hand, may it not be that for the non-dualists, since duality does not exist in truest sense, it being the creation of ignorance, therefore the state of bondage of the Self is not ultimately real, and hence the scriptures etc. become purposeless as they remain shorn of a subject-matter?

*Reply:* No, since it is not logical that the Self should have different states. If this were possible at all, then the states of bondage and freedom of the Self should be simultaneous, or successive. As to