

‘A being gets bound down by actions, and he is liberated by Illumination. Therefore, the *sannyāsins* who have realized the Transcendental (Self) do not undertake any action (rites and duties)’ (Mbh. Śā. 241.7).

Here also occurs the text, ‘having given up all actions mentally,’ etc. (5.13). Further, as Liberation is not a result (of action), actions become useless for one aspiring for Liberation.

*Objection:* May it not be argued that the daily obligatory duties (*nitya-karmas*) have to be performed so as to avoid sin? (9)

*Reply:* No, because the incurring of sin concerns those who are not monks. As by not performing rituals etc. connected with fire, sin accrues even to the Brahmacārins who are performers of rites and duties and are not monks, it certainly cannot be imagined similarly with regard to a *sannyāsin*. (10) For that matter, neither can it be imagined that sin which is a positive entity can be generated from the mere absence of daily obligatory duties (*nitya-karmas*), because of the Upanisadic text, ‘How can existence come out of non-existence?’ (Ch. 6.2.2), which speaks of the impossibility of the birth of existence from non-existence. Should the Vedas speak even of the impossible, that sin accrues from the non-performance of enjoined rites, then it will amount to saying that the Vedas are a source of evil and hence invalid! For the result of either doing or not doing what is enjoined would be pain. (11) And thereby an illogical conjecture would have been made that the scriptures are creative and not informative. (12) And this is not desirable. Therefore, rites and duties are not for monks. Hence, the combination of Knowledge and action does not stand to reason.

Moreover, Arjuna’s question, ‘If it be Your opinion that Wisdom is superior to action,’ etc. becomes unjustifiable. For, if it be that the Bhagavān had said in the second chapter, ‘Knowledge and action, in combination, have to be pursued by you’, then Arjuna’s question, ‘O Janārdana, if it be Your opinion that Wisdom is superior to action,’ etc. becomes unreasonable. Had it been said to Arjuna, ‘Wisdom and action are to be practised by you’, then that Wisdom which is