

affected by its result. But this One is not an agent. Hence It is not affected by any result. This is the meaning.

Objection: Who is it, again, that acts in the body and becomes affected? On the one hand, if there be some embodied being other than the supreme Self who acts and becomes affected, then it has been improper to say in, 'And also understand Me to be the Knower of the field,' etc., that the Knower of the field and Bhagavān are one. Again, if there be no embodied being who is different from Bhagavān, then it has to be stated who is it that acts and gets affected. Or it has to be asserted that the supreme One does not exist. (129)

Thus, since the Upanisadic philosophy as stated by the Bhagavān is in every way difficult to understand and difficult to explain, it has therefore been abandoned by the Vaiśeṣikas, the Sāṅkhyas, the Jainas and the Buddhists.

Reply: As to that, the following refutation has been stated by the Bhagavān Himself in, 'But it is Nature that acts' (5.14). Indeed, Nature, which is nothing but ignorance, acts and becomes affected. In this way empirical dealing becomes possible; but in reality it does not occur in the one supreme Self.

It has been accordingly shown by the Bhagavān in various places that there is no duty to be performed by those who adhere to this philosophy of discriminating knowledge of the supreme Reality, who are steadfast in Knowledge, who have spurned actions arising out of ignorance, and who are mendicants belonging to the highest Order of monks.

The Bhagavān cites an illustration to show like what It does not act and is not affected:

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥

32. As the all-pervading space is not defiled, because of its subtlety, similarly the Self, present everywhere in the body (130), is