

question has been uttered by the Bhagavān in this Scripture, where the division of the subject-matter referred to above has been dealt with.

Some, however, imagine the meaning of Arjuna's question to be otherwise, and explain the Bhagavān's answer contrarily to that. (2) Here again, (3) they ascertain the meaning of the question and the answer inconsistently with what they themselves have determined in their Introduction to be the purport of the *Gītā*.

How?

As to that, in that Introduction it has been said by them that in the scripture *Gītā*, the conclusion presented for people in all the stages of life is the combination of Knowledge and action. It has been again specifically stated by them that (in the *Gītā*) it is absolutely denied that Liberation is attained through Knowledge alone, by renouncing action enjoined by the Vedic text, '(One should perform the Agnihotra sacrifice) throughout life.' But here (in the third chapter), when they show that the stages of life are distinct, the renunciation of those very actions which have been enjoined by the Vedic text, '(One should perform the Agnihotra sacrifice) throughout one's life, becomes admitted by them, ipso facto. Therefore, how can the Bhagavān say such a contradictory thing to Arjuna? Or how can the hearer comprehend a contradictory statement?

*Objection:* In that case, let it be thus: With regard to the householders alone it is denied that, by renouncing all Vedic rites and duties, Liberation can be attained through (superficial) Knowledge alone; but not so with regard to those belonging to the other stages of life.

*Reply:* Even this involves a contradiction between the earlier and the later statements.

*Objections:* How?

*Reply:* After having proposed in their Introduction that the ascertained teaching of the scripture *Gītā* is the combination of Knowledge and action for people in all the stages of life, how can