

there is no incongruity. Besides, the qualifications such as ‘intelligent’ etc. (thus) become logical. And by saying, ‘there is something to be known’, is implied the perception of things as they are. Moreover, freedom from evil cannot follow from an erroneous perception; whereas it has been said, ‘by knowing which you will become free from evil’. Therefore, one account of action and inaction being perceived contrarily by the creatures, the Bhagavān’s utterance, ‘he who finds inaction in action,’ etc. is for dispelling their contrary perception.

Not that in the empirical plane inaction has action as its receptacle, like a plum in a bowl! Nor even has action inaction as its receptacle, because inaction is a negation of action. Therefore, action and inaction are actually perceived contrarily by the ordinary persons—like seeing water in a mirage, or silver in nacre.

*Objection:* Is it not that to everyone action is action itself? Never is there an exception to this.

*Vedāntin:* That is not so, because when a boat is moving, motionless trees on the bank appear to move in the opposite direction to a man on the boat; an absence of motion is noticed in distant moving things which are not near one’s eyes. Similarly, here also occurs the contrary perceptions, namely seeing action in inaction under the idea, ‘I am doing’, (10) and seeing inaction in action,—because of which it is said, ‘He who finds inaction in action,’ etc. in order to eliminate them. As such, although this answer has been given more than once, still a man becomes repeatedly deluded under the influence of a totally opposite perception. And forgetting the truth that has been heard again and again, he repeatedly raises false issues and questions! And therefore, observing that the subject is difficult to understand, the Bhagavān gives His answer again and again.

The absence of action in the Self—well-known from the Vedas, Smṛtis and logic, as stated in, ‘(It is said that) This is unmanifest; This is inconceivable’ (2.25), ‘Never is this One born, and never does It die’ (2.20; Ka. 1.2.18), etc.—has been and will be spoken of. The