

through the Yog of Action for the yogīs' (3.3). Similarly also, Vyāsa said to his son, 'Now, there are these two paths,' etc. (53) So also (there is a Vedic text meaning): 'The path of rites and duties, indeed, is the earlier, and renunciation comes after that.' (54) The Bhagavān will show again and again this very division: 'The unenlightened man who is deluded by egoism thinks thus: "I am the doer"; but the one who is a knower of the facts (about the varieties of the *gunas*) thinks, "I do not act"' (cf. 3.27,28). So also there is the text, '(The embodied man of self-control,) having given up all actions mentally, continues (happily in the town of nine gates)' (5.13) etc.

With regard to this some wiseacres say: In no person does arise the idea, 'I am the changeless, actionless Self, which is One and devoid of the six kinds of changes beginning with birth to which all things are subject', on the occurrence of which (idea alone) can renunciation of all actions be enjoined. That is not correct, because it will lead to the needlessness of such scriptural instructions as, 'Never is this One born,' etc. (20). They should be asked: As on the authority of scriptural instructions there arises the knowledge of the existence of virtue and vice and the knowledge regarding an agent who gets associated with successive bodies, similarly, why should not there arise from the scriptures the knowledge of unchangeability, non-agentship, oneness, etc. of that very Self?

*Objection:* If it be said that this is due to Its being beyond the scope of any means (of knowledge)?

*Vedāntin:* No, because the Śruti says, 'It is to be realized through the mind alone, (following the instruction of the teacher)' (Br. 4.4.19). The mind that is purified by the instructions of the scriptures and the teacher, control of the body and organs, etc. becomes the instrument for realizing the Self. Again, since there exist inference and scriptures for Its realization, it is mere bravado to say that Knowledge does not arise. And it has to be granted that when knowledge arises, it surely eliminates ignorance, its opposite. And that ignorance has been shown in, 'I am the killer', 'I am killed', and 'both of them do not know' (see 2.19). And here also it is shown that