verily so. That is, know it for certain that there is nothing besides Me. By revealing My real nature, *aham*, I; *moksayisyāmi*, shall free; *tvā*, you, who have this certitude of understanding; *sarva-pāpebhyah*, from all sins, from all bondages in the form of righteousness and unrighteousness. It has also been stated, 'I, residing in their hearts, destroy the darkness born of ignorance with the luminous lamp of Knowledge' (10.11). Therefore, *mā*, do not; *śucah*, grieve, that is do not sorrow.

In this scripture, the *Gītā*, has Knowledge been established as the supreme means to Liberation, or is it action, or both?

Why does the doubt arise?

(Because) the passages like, '...by realizing which one attains Immortality' (13.12), 'Then, having known Me in truth, he enters (into Me) immediately after that (Knowledge)' (55), etc. point to the attainment of Liberation through Knowledge alone. Texts like, 'Your right is for action alone' (2.47), '(you undertake) action itself' (4.15), etc. show that actions have to be undertaken as a matter of compulsory duty. Since both Knowledge and action are thus enjoined as duties, therefore the doubt may arise that they, in combination as well, may become the cause of Liberation.

Objection: What, again, would be the result of this inquiry?

Vedāntin: Well, the result will verily be this: The ascertainment of one of these as the cause of the highest good. Hence this has to be investigated more extensively.

Knowledge of the Self, however, is exclusively the cause of the highest good; for, through the removal of the idea of differences, it culminates in the result that is Liberation. The idea of distinction among action, agent and result is ever active with regard to the Self because of ignorance. This ignorance in the form, 'My work; I am the agent; I shall do this work for that result', has been at work from time without beginning. The dispeller of this ignorance is this Knowledge regarding the Self—in the form, 'I am the absolute, non-agent, free from action and result; there is none else other than myself'—