

of Bharata, join the battle' (ibid. 18), 'Even considering your own duty' (ibid. 31), 'Your right is for action alone' (ibid. 47), etc.? And consequently, how can Karma-Yog be impossible for the knower of the Self?

To this the reply is:

Because there is contradiction between right knowledge and false knowledge, and their effects;

because, by the text, 'through the Yog of Knowledge for the men of realization' (3.3), the steadfastness of the Sāṅkhyas, the men who have known the reality of the Self, in the Yog of Knowledge characterized as dwelling in the state of identity with the actionless Self, has been distinguished from the steadfastness in Karma-Yog which is resorted to by one ignorant of the Self;

because, from the fact of his having attained fulfilment, there is no need of any other means for the knower of the Self;

and because absence of any other duty has been pointed out in, 'for him there is no duty to perform' (3.17);

also because, in 'A person does not attain freedom from action by abstaining from action' (ibid. 4) and 'But, mighty-armed one, renunciation (of actions) is hard to attain without (Karma-) Yog' (5.6), Karma-Yog has been prescribed as a means to the knowledge of the Self;

and because, with regard to one in whom has arisen full realization, the absence of Karma-Yog has been stated in, '[For the sage who wishes to ascend (to Dhyāna-Yog), action is said to be the means.] For that person, when he has ascended to (Dhyāna-) Yog, inaction alone is said to be the means' (6.3);

and because, actions other than those needed for the sustenance of the body have been ruled out in, 'he incurs no sin by performing actions merely for the (maintenance of the) body' (4.21);

also because, in the text, 'the knower of Reality should think, "I certainly do not do anything"' (5.8), it is taught with regard to one