

actions. There the ideas of ladle etc. are not eradicated, but the idea of Brahman is attributed to the ladle etc. as one does the ideas of Visnu etc. to images etc., or as one does the idea of Brahman to name etc.

*Reply:* True, this could have been so as well if the context were not meant for the praise of *jñānayajña* (Knowledge considered as a sacrifice). Here, however, after presenting full realization as expressed by the word *jñāna-yajña*, and the varieties of rites as referred to by the word *yajña* (sacrifice), Knowledge has been praised by the Bhagavān in, '*Jñāna-yajña* (Knowledge considered as a sacrifice) is greater than sacrifices requiring materials' (33). And in the present context, this statement, 'the ladle is Brahman' etc., is capable of presenting Knowledge as a sacrifice; otherwise, since Brahman is everything, it will be purposeless to speak specially only of ladle etc. as Brahman. But those who maintain that one has to superimpose the idea of Brahman on the ladle etc., like superimposing the idea of Visnu and others on images etc. and of Brahman on name etc., for them the knowledge of Brahman stated (in the verse) cannot be the intended subject-matter dealt with here, because according to them ladle etc. are the (primary) objects of knowledge (in the context of the present verse).

Besides, knowledge in the form of superimposition of an idea cannot lead to Liberation as its result; and what is said here is, 'Brahman alone is to be realized by him'. Also, it is inconsistent to maintain that the result of Liberation can be achieved without full realization. And it goes against the context—the context being of full realization. This is supported by the fact that (the subject of) full realization is introduced in the verse, 'He who finds inaction in action,' and at the end (of this chapter) the conclusion pertains to that very subject-matter. The chapter comes to a close by eulogizing full realization itself in, '*Jñāna-yajña* (Knowledge considered as a sacrifice) is greater than sacrifices requiring materials', 'Achieving Knowledge, one...attains supreme Peace,' (39) etc. That being so, it is unjustifiable to suddenly say out of context that one has to superimpose the idea of Brahman on the ladle etc. like the