Objection: How?

The answer (of the Bhagavān) is: Renunciation and Karma-Yog lead to Liberation. But among these, Karma-Yog excels (cf: 5.2). The point to be ascertained is this: Is it that after stating the purpose of renunciation and Karma-Yog—which are resorted to by a knower of the Self—to be Liberation, it is being hereby (45) said (by the Bhagavān) that between those two themselves, the preeminence of Karma-Yog over renunciation of actions is owing to some speciality, or is it that both those (46) (ideas) are asserted (by Him) with respect to renunciation of actions and Karma-Yog practised by one who is ignorant of the Self?

Objection: What does it matter if the statement means that Liberation can be attained through renunciation of actions and Karma-Yog undertaken by a knower of the Self, and that, of them Karma-Yog is superior to renunciation of actions; or that both those (ideas) are asserted in respect of renunciation of actions as well as Karma-Yog resorted to by one ignorant of the Self?

Vedāntin: As to this, the answer is: Since it is impossible that renunciation of actions and Karma-Yog can be undertaken by a knower of the Self, therefore, to say that both of them lead to Liberation, and to call his Karma-Yog as superior to renunciation of action—both these positions are absurd. If it were possible for one ignorant of the Self to undertake renunciation of actions and its opposite, Karma-Yog consisting in the performance of actions, then the two statements that both of them lead to Liberation and that Karma-Yog is superior to renunciation of actions become justifiable. But in the case of the knower of the Self, since it is impossible to pursue both renunciation of actions and Karma-Yog, therefore, to say that they lead to Liberation and that Karma-Yog is superior to renunciation of actions is illogical.

With regard to this the *Opponent* says: Is it that renunciation of actions and Karma-Yog are both impossible for a knower of the Self, or that one of the two is impossible? If one of the two be impossible,