

too is wrong since, with regard to the seekers of Liberation, renunciation of all actions has been prescribed as an accessory of Knowledge by all the Upanisads, History, Purānas and Yog-scriptures. And this follows also from the sanction in the Vedas and the Smrtis for following the stage of life either optionally or successively. (5)

*Objection:* In that case, is it the conclusion that Knowledge and action should be combined by people in all stages of life?

*Reply:* No, because it is enjoined in the Upanisadic texts that a man aspiring for Liberation should give up all actions:

‘(Knowing this very Self the Brāhmanas) renounce (the desire for sons, for wealth and for the worlds), and lead a mendicant life’ (Br. 3.5.1; also see 4.4.22);

‘Therefore they speak of monasticism as something surpassing all these austerities’ (Ma. Nā. 24.1);

‘Monasticism verily became supreme’ (ibid. 21.2);

‘The few who obtained Immortality did so not through action, nor progeny, nor wealth, but through renunciation alone’ (ibid. 10.5; Kai. 2); (6) and,

‘One should take to monasticism from the stage of Celibacy itself’ (Jā. 4), etc.

Besides, (in the Smrti) it is said:

‘Give up religion and irreligion, give up both the real and the unreal. After renouncing both the real and the unreal, give up that (7) through which they are renounced’ (Mbh. Śā. 329.40; 331.44).

And Brhaspati said to Kaca: ‘Noticing that the phenomenal world is verily hollow, and desiring to realize the Essence (Brahman), they, even while remaining unmarried, take to monasticism by embracing supreme renunciation.’ (8)

(Vyāsa’s) instruction to Śuka is this: