

Accordingly, the two distinct Convictions have been pointed out by the Bhagavān in the verse, ‘This wisdom (*buddhi*) has been imparted to you from the standpoint of Self-realization (Sāṅkhya). But listen to this (wisdom) from the standpoint of (Karma-) Yog’ (39). And of these two, the Bhagavān will separately speak, with reference to the Sāṅkhyas, of the firm adherence to the Yog of Knowledge (18) which is based on Sāṅkhya-*buddhi*, in, ‘Two kinds of adherences were spoken of by Me in the form of the Vedas, in the days of yore.’ (19) Similarly, in, ‘through the Yog of Action for the yogīs’ (3.3), He will separately speak of the firm adherence to the Yog (20) of Karma which is based on Yog-*buddhi* (Conviction about Yog). Thus, the two kinds of steadfastness—that based on the conviction about the nature of the Self, and that based on the conviction about rites and duties—have been distinctly spoken of by the Bhagavān Himself, who saw that the coexistence of Knowledge and rites and duties is not possible in the same person, they being based on the convictions of non-agentship and agentship, unity and diversity (respectively).

As is this teaching about the distinction (of the two adherences), just so has it been revealed in the *Śatapatha Brāhmaṇa*: ‘Desiring this world (the Self) alone monks and Brāhmaṇas renounce their homes’ (cf. Br. 4.4.22). After thus enjoining renunciation of all rites and duties, it is said in continuation, ‘What shall we achieve through children, we who have attained this Self, this world (result).’ (21) Again, there itself it is said that, before accepting a wife a man is in his natural state. (22) And (then) after his enquiries into rites and duties, (23) ‘he’, for the attainment of the three worlds (24) ‘desired’ (see Br. 1.4.17) as their means a son and the two kinds of wealth, human and divine, of which the human wealth consists of rites and duties that lead to the world of manes, and the divine wealth of acquisition of *vidyā* (meditation) which leads to heaven. In this way it is shown that rites and duties enjoined by the Vedas etc. are meant only for one who is unenlightened and is possessed of desire. And in the text, ‘After renouncing they take to mendicancy’ (see Br. 4.4.22),