

and returning' (9.21); 'becoming non-different from Me and meditative' (9.22) and endowed with steadfast devotion, they worship (Me) the Self which has been described as comparable to space and taintless; and 'I grant that possession of wisdom by which they reach Me' (10.10); that is, the unenlightened persons who perform rites and duties 'do not reach Me.'

Those who perform works for the Bhagavān and who, though they be the most devout, are ignorant persons performing rites and duties,—they remain involved in practices which, in a descending order, culminate in giving up the fruit of actions (cf. 12.6-11). But those who meditate on the indefinable Immutable take recourse to the disciplines stated in the passages beginning with 'He who is not hateful towards any creature' (12.13) and ending with that Chapter, and also resort to the path of Knowledge presented in the three chapters beginning with the Chapter on the 'field'. The three results of actions, viz. the undesirable etc. (cf. 12), do not accrue only to the mendicants belonging to the Order of Paramahansa (the highest Order of monks)—who have renounced all actions that originate from the five causes beginning with the locus (cf. 14), who possess the knowledge of the oneness and non-agentship of the Self (17, 20), who continue in the supreme steadfastness in Knowledge, who know the real nature of the Bhagavān, and who have taken refuge in the unity of the real nature of the Bhagavān with the Self. It does accrue to the others who are not monks, the ignorant persons who perform rites and duties. Such is this distinction made in the scripture Gītā with regard to what is duty and what is not.

*Objection:* May it not be argued that it cannot be proved that all actions are due to ignorance?

*Reply:* No, (it can be proved,) as in the case of slaying a Brāhmin. Although the *nityakarmas* are known from the scriptures, still they are meant only for the ignorant. As such an action as killing a Brāhmin, even though known to be a source of evil from the scripture prohibiting it, is still perpetrated by one who has defects such as ignorance, passion, etc.—because impulsion to any action is