

Bhagavān is that, actions enjoined by the scriptures are prescribed for the unenlightened.

*Objection:* Is not enlightenment too enjoined for the ignorant? For, the injunction about enlightenment to one who has already achieved realization is useless, like grinding something that has already been ground! This being so, the distinction that rites and duties are enjoined for the unenlightened, and not for the enlightened one, does not stand to reason.

*Vedāntin:* No. There can reasonably be a distinction between the existence or non-existence of a thing to be performed. As after the knowledge of the meaning of the injunction for rites like Agnihotra etc. their performance becomes obligatory on the unenlightened one who thinks, 'Agnihotra etc. has to be performed by collecting various accessories; I am the agent, and this is my duty',—unlike this, nothing remains later on to be performed as a duty after knowing the meaning of the injunction about the nature of the Self from such texts as, 'Never is this One born,' etc. But apart from the rise of knowledge regarding the unity of the Self, his non-agency, etc., in the form, 'I am not the agent, I am not the enjoyer', etc., no other idea arises. Thus, this distinction can be maintained.

Again, for anyone who knows himself as, 'I am the agent', there will necessarily arise the idea, 'This is my duty.' In relation to that he becomes eligible. In this way duties are (enjoined) (52) for him. And according to the text, 'both of them do not know' (19), he is an unenlightened man. And the text, 'How can that person,' etc. concerns the enlightened person distinguished above, because of the negation of action (in this text).

Therefore, the enlightened person distinguished above, who has realized the immutable Self, and the seeker of Liberation are qualified only for renunciation of all rites and duties. Therefore, indeed, the Bhagavān Nārāyana, making a distinction between the enlightened man of Knowledge and the unenlightened man of rites and duties, makes them take up the two kinds of adherences in the text, 'through the Yog of Knowledge for the men of realization;