

becomes illogical on the part of Arjuna who knew that fighting was a Ksatriya's natural duty enjoined by the Smrtis. Therefore, it is not possible for anyone to show that in the scripture called the *Gītā* there is any combination, even in the least, of Knowledge of the Self with rites and duties enjoined by the Śrutis or the Smrtis. But in the case of a man who had engaged himself in rites and duties because of ignorance and defects like the attachment, and then got his mind purified through sacrifices, charities or austerities (see Br. 4.4.22), there arises the knowledge about the supreme Reality—that all this is but One, and Brahman is not an agent (of any action). With regard to him, although there is a cessation of rites and duties as also of the need for them, yet, what may, appear as his diligent continuance, just as before, in those rites and duties for setting an example before people—that is no action in which case it could have stood combined with Knowledge. Just as the actions of Bhagavān Vāsudeva, in the form of performance of the duty of a Ksatriya, do not get combined with Knowledge for the sake of achieving the human goal (Liberation), similar is the case with the man of Knowledge because of the absence of hankering for results and agentship. Indeed, a man who has realized the Truth does not think 'I am doing (this)' nor does he hanker after its result.

Again, as for instance, a person hankering after such desirable things as heaven etc. may light up a fire for performing such rites as Agnihotra etc. which are the means to attain desirable things; (25) then, while he is still engaged in the performance of Agnihotra etc. as the means for the desirable things, the desire may get destroyed when the rite is half-done. He may nevertheless continue the performance of those very Agnihotra etc.; but those Agnihotra etc. cannot be held to be for his personal gain.

Accordingly does the Bhagavān also show in various places that, 'even while performing actions,' he does not act, 'he does not become tainted' (5.7). As for the texts, '...as was performed earlier by the ancient ones' (4.15), 'For Janaka and others strove to attain Liberation through action itself' (3.20), they are to be understood analytically.