

*Objection:* Well, just as those who are qualified for rites and duties and who have their distinct steadfastness are being considered here in the chapter summarizing the entire scripture, though they have been dealt with earlier in ‘...through the Yog of Action for the yogīs’ (3.3), similarly, let even the men of realization who are steadfast in Knowledge be considered here.

*Reply:* No, because it is not logical that their renunciation should result from delusion and sorrow (cf. 7 and 8). The men of realization do not perceive in the Self the sorrows arising from physical torment; for it has been shown that desire etc. are attributes only of the field (body) (see 13.6). Therefore, they do not renounce action but of fear for physical trouble and pain. Nor do they perceive actions in the Self, on account of which they should give up obligatory duties out of delusion. In fact, they renounce with the conviction that ‘action belongs to the organs’ (see 3.28); ‘I certainly do not do anything’ (see 5.8); for, the mode of renunciation of an enlightened person was shown in, ‘...having given up all actions mentally’ (5.13). Therefore, those others who are qualified for rites and duties, who are unenlightened about the Self, and for whom renunciation is possible out of delusion and from fear of physical trouble, are alone condemned as persons who, being possessed of *tamas* and *rajas*, resort to renunciation. And this is done with a view to eulogizing the renunciation of the results of rites and duties by the unenlightened men of action.

Besides, the men of renunciation in the real sense have been particularly pointed out in, ‘who has renounced every undertaking,’ ‘who is silent, content with anything, homeless, steady-minded’ (12.16, 19), and also (while determining) the characteristics of one who has transcended the *gunas* (Chapter 14). The Bhagavān will further say, ‘...which is the supreme consummation of Knowledge’ (50). Therefore the monks steadfast in Knowledge are not intended to be spoken of here. It is only the abandoning of the *results* of action which, by virtue of its being imbued with the quality of *sattva*, is spoken of as *sannyāsa* in contrast to the renunciation of actions