

‘In no way does he kill any one, nor does he cause anyone to be killed’, because an interrogative sense is absurd (here). Since the implication of the reason, (48) viz. the immutability of the Self, (49) is common (with regard to all actions), therefore the negation of all kinds of actions in the case of a man of realization is what the Bhagavān conveys as the only purport of this context. But the denial of (the act of) killing has been cited by way of an example.

*Objection:* By noticing what special reason for the impossibility of actions in the case of the man of realization does the Bhagavān deny all actions (in his case) by saying, ‘How can that person,’ etc.?

*Vedāntin:* Has not the immutability of the Self been already stated as the reason, (50) the specific ground for the impossibility of all actions?

*Objection:* It is true that it has been stated; but that is not a specific ground, for the man of realization is different from the immutable Self. Indeed, may it not be argued that action does not become impossible for one who has known an unchanging stump of a tree?

*Vedāntin:* No, because of man of Knowledge is one with the Self. Enlightenment does not belong to the aggregate of body and senses. Therefore, as the last alternative, the knower is the Immutable and is the Self which is not a part of the aggregate. Thus, action being impossible for that man of Knowledge, the denial in, ‘How can that person...,’ etc. is reasonable. As on account of the lack of knowledge of the distinction between the Self and the modifications of the intellect, the Self, though verily immutable, is imagined through ignorance to be the perceiver of objects like sound etc. presented by the intellect etc., in this very way, the Self, which in reality is immutable, is said to be the ‘knower’ because of its association with the knowledge of the distinction between the Self and non-Self, which (knowledge) is a modification of the intellect (51) and is unreal by nature. From the statement that action is impossible for man of realization it is understood that the conclusion of the