

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१६॥

16. This being the case, anyone who, owing to the imperfection of his intellect, perceives the absolute Self as the agent, that man does not perceive (properly), and has a perverted intellect.

Tatra is used for connecting with the topic under discussion. *Tatra evam sati*, this being the case, when actions are thus accomplished by the five causes mentioned above;—this portion has to be connected with ‘perverted intellect’ by way of causality (208)—*yah tu*, anyone, an unenlightened person, who; *paśyati*, perceives; *kevalam*, the absolute, pure; *ātmānam*, Self; as the *kartāram*, agent—thinking, ‘I myself am the agent of the actions being done by them’, as a consequence of imagining the Self as identified with them; why?—*akṛta-buddhitvāt*, owing to the imperfection of his intellect, owing to his intellect not having been refined by the instructions of Vedānta and the teachers, and by reasoning—.

Even the person who, believing in the Self as distinct from the body etc., looks upon the distinct (209), absolute Self as the agent, he, too, is surely of imperfect intellect.

Hence, owing to his having an imperfect intellect, *sah*, that man; *na*, does not; *paśyati*, perceive (properly) either the truth about the Self or about actions. This is the meaning. Therefore he is a *durmatih*, man of perverted intellect, in the sense that his intellect is contemptible, perverse, corrupted, and the cause of repeatedly undergoing births and deaths. He does not perceive even while seeing—like the man suffering from Timira seeing many moons, or like one thinking the moon to be moving when (actually) the clouds are moving, or like the one seated on some conveyance (e.g. palanquin), thinking oneself to be moving when others (the bearers) are moving.

Who, again, is the man of right intellect who perceives correctly? This is being answered: