

consequence of that performance itself, and need not be imagined to be the result of any past sin.

[261] Unless one knows the Self to be distinct from the body etc. he will not perform the *nityakarmas* etc. meant for results in the other worlds, viz. heaven etc.

(Tr.:) In place of *vyatiriktātmani*, Aṣṭ. reads ‘*deha-vyatiriktātmani*, the Self which is distinct from the body’.

[262] The actionless Self is not the agent of the movements of the body etc. Still agentship is superimposed on It through ignorance.

[263] i.e. the effects of the notion of egoism.

[264] As the use of the word ‘I’ with regard to a son is figurative, so also with regard to the body.

[265] Therefore the idea of ‘I’ with regard to one’s body etc. does not occur in a secondary sense, but it does so falsely.

[266] False knowledge gives rise to the ideas of the desirable and the undesirable. From these arise desire and repulsion. Actions which follow give rise to the *experience* of their desirable and undesirable results. Such experiences create impressions in the mind, from which are born memory etc.

[267] ‘According to you (the Vedāntin), an ignorant man alone can be an agent. Therefore, when he becomes illumined, he will cease to be ignorant and consequently the Vedas will cease to be valid for him.’

[268] Though the Vedic injunctions about rituals etc. be inapplicable in the case of an enlightened person, still they have empirical validity before enlightenment. Besides, the Vedas have real validity with regard to the knowledge of Brahman.

[269] The Vedic injunctions make people take up rituals etc. by giving up their earlier worldly tendencies. Thereby their minds