

results. But those enjoined or prohibited by the scriptures do not produce immediate results; were they to do so, then there would be no effort even with regard to heaven etc. and injunctions concerning unseen results.

And it cannot be imagined that only the fruit of (Nitya-) Agnihotra etc. gets exhausted through the suffering arising from the effort in performing them, but the Kāmya (-Agnihotra) has exalted results like heaven etc. merely as a consequence of the fact of desire for results, though as acts there is no essential difference between them (the Nitya and the Kāmya) and there is no additional subsidiary part, processes of performance, etc. (in the Kāmya-Agnihotra). Therefore, it can never be established that *nitya-karmas* have no unseen results. And hence, enlightenment alone, not the performance of *nityakarmas*, is the cause of the total dissipation of actions done through ignorance, be they good or bad. For, all actions have for their origin ignorance and desire.

Thus has it been established (in the following passages) that action (rites and duties) is meant for the ignorant, and steadfastness in Knowledge—after renunciation of all actions—is meant for the enlightened: ‘both of them do not know’ (2.19); ‘he who knows this One as indestructible, eternal’ (2.21); ‘through the Yog of Knowledge for the men of realization; through the Yog of Action for the yogīs’ (3.3); ‘the ignorant, who are attached to work’ (3.26); ‘But ... the one who is a knower ... does not become attached, thinking thus: “The organs rest on the objects of the organs”’ (3.28); ‘The embodied man ... having given up all actions mentally, continues’ (5.13); ‘Remaining absorbed in the Self, the knower of Reality should think, “I certainly do not do anything”’ (5.8); that is, the unenlightened person thinks, ‘I do’; ‘For (the sage) who wishes to ascend (to Dhyana-Yog), action is said to be the means when he has ascended (when he is established in the Yog of Meditation), inaction alone is said to be the means’ (6.3); ‘noble indeed’ are all the three (classes of) unenlightened persons, ‘but the man of Knowledge is the very Self. (This is) My opinion’ (7.18); the unenlightened who perform their rites and duties, ‘who are desirous of pleasures, attain the state of going