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[7] The idea of agentship.

[8] Aṣṭ. omits '*kacam prati*, to Kaca' and notes that this verse occurs in Nā. Par. (3.15) without any reference to Brhaspati.—Tr.

[9] Cf.: 'By not performing the enjoined rites, and doing those which are prohibited, and indulging in sense-objects, a man suffers downfall.' (Quoted by Ā.G.)

Rites are divided under three categories—*nitya*, *naimittika*, and *kāmya*. *Nityas* are daily obligatory duties such as Agnihotra, repeating Gāyatrī, etc. every morning and evening; *naimittikas* are occasional duties such as *śrāddha* (obsequies), *prāyaścitta* (expiation), etc.; *kāmyas* are rites performed for some particular purpose and with a view to future fruition, e.g. *kārīri*-sacrifice performed to get rains; *putreṣṭi* done for getting a son; *aśvamedha* for going to heaven.

*Nitya-karmas* are supposed to yield no result, but their non-performance brings evil. Śankarācārya refutes this theory. According to him *nitya-karmas* have a positive result in as much as they purify the mind, or they lead to heaven.—Tr.

[10] Sin is incurred by one who fails to perform the rites and duties enjoined on him according to his stage of life. A Brahmacārin, whose duty is to study the Vedas and keep the sacred fire burning with fuel, incurs sin by not doing so. But the *sannyāsin* cannot incur sin by the non-performance of what is not his duty.

[11] Performance of rites involves pain such as irritation of the eyes due to smoke, monetary expenses, etc., and non-performance too would produce sin!