

from performing *kāmya-karmas* (rites and duties undertaken for desired results), because the pain in performing Agnihotra-sacrifice etc. is the same when it is performed as a *nityakarma* or as a *kāmya-karma*. Thus the latter also may be the result of past sinful acts.

This being the case, it is untenable to assume on the ground of circumstantial inference that, since no result is enjoined in the Vedas for *nityakarmas* and since its prescription cannot be justified on any other ground, therefore pain from the effort in performing *nityakarmas* is the result of sinful past deeds. Thus, the (Vedic) injunction being unjustifiable otherwise, it can be inferred that *nityakarmas* have got some result other than the pain arising from the effort in undertaking them. It also involves this contradiction: It is contradictory to say that through the performance of *nityakarma* a result of some other action is experienced. And when this is admitted, it is again a contradiction to say that that very experience is the result of the *nityakarma*, and yet that *nityakarma* has no result!

Moreover, when Agnihotra and other sacrifices are performed for desirable results (Kāmya-Agnihotra), then the Agnihotra etc. which are performed as *nityakarma* (Nitya-Agnihotra) become accomplished simultaneously (on account of its being a part of the former). Hence, since the Kāmya-Agnihotra (as an act) is dependent on and not different from the Nitya-Agnihotra, therefore the result of the Agnihotra and other sacrifices performed with a desire for results will get exhausted through the suffering involved in the exertion in undertaking it (the Nitya-Agnihotra). On the other hand, if the result of Kāmya-Agnihotra etc. be different, viz. heaven etc., then even the suffering arising from the exertion in performing them ought to be necessarily different (from the suffering involved in the Nitya-Agnihotra). And that is not the fact, because it contradicts what is directly perceived; for the pain resulting from the effort in performing only the Nitya (-Agnihotra) does not differ from the pain resulting from the exertion in undertaking the Kāmya (-Agnihotra).

Besides, there is this other consideration: Actions which have not been enjoined or prohibited (by the scriptures) produce immediate