

perverted intellect.

[209] Aṣṭ. omits *anyam* (distinct).—Tr.

[210] Some translate this portion thus: ‘...because of the absence of the *thought* ‘I am doing’, and also due to the taintlessness of the mind’; or, ‘...in the absence of egotism and of all taint in the mind’.—Tr.

[211] Acceptance, rejection or indifference.

[212] It is well known that actions are based on the three—
instrument, etc.

[213] As possessing distinct selves.

[214] Aṣṭ. introduces this verse with ‘*Idānīm kartrbhedah ucyate*,
Now is being stated the distinctions among the agents.’—Tr.

[215] *Attachment* to results or the idea of agentship.

[216] *Etc.* stands for attachment to work.

[217] A variant reading is *naikrtikah*.—Tr.

[218] Aṣṭ. adds here, ‘*sarvadā mandasvabhāvah*, always slow by nature’.—Tr.

[219] Aṣṭ. adds *laukike vaidike vā* (ordinary or Vedic injunctions and prohibitions) after *vihita-pratisiddhe*; and it adds *śāstrabuddheh* before *kartavya-akartavye*—what ought to be done or ought not to be done by one who relies on the scriptures.—Tr.

[220] By *dharma* and *adharma* are implied the seen and the unseen results of actions as revealed by the scriptures; *kārya* and *akārya* respectively refer to the actual doing of what ought to be done and the not doing of what ought not to be done.

[221] Some editions read *pārtha* in place of *matā* (considered).—
Tr.