

otherwise not possible—, so also is it with regard to the *nitya*, *naimittika*, and *kāmya* actions.

*Objection:* May it not be held that impulsion to *nityakarma* etc. is not possible if the Self be not known as a distinct entity? (261)

*Reply:* No, since it is seen that with regard to actions which are of the nature of motion and are accomplished by the not-Self, one engages in them with the idea, 'I do.' (262)

*Objection:* Can it not be said that the notion of egoism with regard to the aggregate of body etc. occurs in a figurative sense; is it not false?

*Reply:* No, since its effects (263) also will become figurative.

*Objection:* The notion of 'I' with regard to the aggregate of one's own body etc. occurs in a figurative sense. As with regard to one's own son it is said (in the Veda), 'It is you yourself who is called the son' (Śa. Br. 14.9.4.26), and in common parlance also it is said, 'This cow is my very life', so is the case here. (264) This is certainly not a false notion. However, a false notion (of identity) occurs in the case of a stump and a man, when the distinction between them is not evident (due to darkness).

*Reply:* A figuratively expressed notion cannot lead to an effect in the real sense, because that (notion) is used for the eulogy of its basis with the help of a word of comparison which remains understood. As for instance, such sentences as, 'Devadatta is a lion', 'The boy is a fire'—implying 'like a lion', 'like a fire', on the basis of the similarity of cruelty, the tawny colour, etc.—are meant only for eulogizing Devadatta and the boy who are the basis (i.e. the subjects of the two sentences). But no action of a lion or a fire is accomplished because of the use of the figurative words or ideas. On the contrary, one experiences the evil effects of false notions. (265) And with regard to the subjects of the figurative notions, one understands, 'This Devadatta cannot be a lion; this boy cannot be a fire.' Similarly, actions done by the aggregate of body etc., which is the 'Self' in a figurative sense, cannot be held to have been done by