

mentioned in, 'It is you yourself who is called the son' (Śa. Br. 14.9.4.26)—, that is a metaphor based on the relationship between the begotten and the begetter. And no real action like eating etc., can be accomplished through something considered metaphorically as the Self, just as actions of the real lion or fire (cannot be accomplished) by someone metaphorically thought of to be a lion or fire.

*Objection:* Since an injunction relating to an unseen result is valid, therefore, may it not be said that the purposes of the Self are accomplished by the body and organs which are figuratively considered to be the Self?

*Reply:* No, since the thinking of them as the Self is the result of ignorance. The body, organs, etc. are not the Self in a figurative sense.

*Objection:* How then?

*Reply:* Although the Self is devoid of relationship, still, by an ascription of relationship (to the Self), they (body etc.) come to be regarded as the Self, verily through a false notion. For, this identification (of body etc.) with the Self exists so long as the false notion is there, and ceases to exist when it is not there. So long as ignorance lasts, identification of the Self with the aggregate of body and organs is seen only in the case of non-discriminating, immature, ignorant people who say, 'I am tall', 'I am fair'. But in the case of discriminating persons who possess the knowledge, 'I am different from the aggregate of body etc.', there does not arise the idea of egoism with regard to the body etc. at that time (that is simultaneously with that knowledge). Hence, since it (that is identification of the Self with the body etc.) ceases in the absence of the false notion, therefore it is a creation of that (false notion), and not a figurative notion.

It is only when the common and the uncommon features of the lion and Devadatta, or of fire and the boy, are known distinctly, that a