

[22] The whole verse is:

*Jñānam utpadyate puṁsāṁksayātpāpasya karmanah;
Yathādarśatalaprakhye paśyatyātmānamātmāni.*

‘Knowledge arises...acts. One sees the Self in oneself as does one (see oneself) in a cleaned surface of a mirror’.—Tr.

[23] Here Aṣṭ. adds ‘*phalābhisandhi-varjitah*, free from hankering for results’.—Tr.

[24] Although no result of daily obligatory duties is mentioned in the scriptures, still Śankarācārya holds that it is either heaven or purification of the heart, because something done must have its consequence.—Tr.

[25] The *param śreyah* (supreme Good) will either mean Liberation or heaven in accordance with aspirant’s hankering for Liberation or enjoyment.

[26] The three kinds of debt—to the gods, to the *rsis* (sages), and to the manes—are repaid by satisfying them through sacrifices, celibacy (including study of the Vedas, etc.), and procreation, respectively. Unless one repays these debts, he incurs sin.

[27] The *pañca-mahā-yajñas*, five great offerings, which have to be made by every householder are offerings to gods, manes, humans, creatures and *rsis* (sages).

[28] The five things are; oven, water-pot, cutting instruments, grinding machines, and broom. A householder incurs sin by killing insects etc. with these things, knowingly or unknowingly. It is atoned by making the aforesaid five offerings.

[29] Also termed as the unseen result (*adrṣṭa*).—Tr.

[30] A different reading in place of this is: ‘*Tat ca vividham karma kuto jātamityāha*, From where did those various kinds of action originate? In reply the Bhagavān says...’. Still another