

has been enjoined here in this manner that the son should accept as his own all the duties thus entrusted to him by the father. Similarly, it is understood that when a son is unable to perform his own duties, the father has to accept them. So also in the case of brothers and others.

Thus, in the case of the enlightened person also, though there is a comprehension of his own distinction from effect and cause, still, owing to his earlier relationship with ignorance, body, etc., there is no contradiction in his understanding that the injunctions and prohibitions are meant for him.

[87] In B.S. (3.4.26–7) it is said that the merit earned by the performance of scriptural duties helps to generate knowledge of Brahman. Therefore these duties are not meant for the enlightened. (By following what is enjoined, and avoiding what is prohibited, one's mind becomes purified, and *then only* one understands he is different from cause and effect—agentship and enjoyership.—Tr.)

[88] Possessed of aristocracy, etc.

[89] Body, wife, etc.

[90] 'When you are knowing your own ignorance.'

[91] 'After having perceived ignorance as an object of your knowledge, how can you who continue to be the knower cognize yourself as the knower of that ignorance? For this would lead to the contradiction of the same person becoming the subject and the object of cognition.'

[92] Since the knower cannot be known, therefore his relation with ignorance also cannot be known by himself or by anybody else.

[93] The different branches of Vedic texts.

[94] The undifferentiated (*avyakta*), *mahat*, egoism and the five uncompounded subtle elements.