

distinction of the Self from effect and cause. For, when Devadatta is ordered to do some work with the words, 'You do this,' Visnumitra who happens to be there does not, even on hearing the command, conclude, 'I have been ordered.' But this conclusion is reasonable when the person for whom the order is meant is not understood. So also with regard to cause and effect.

*Objection:* Can it not be that, even after having realized the Self as different from effect and cause, it is quite reasonable from the standpoint of natural relationship, (85) that with regard to the scriptures one should have the understanding, 'I am enjoined to adopt the means that yields a desired result, and am prohibited from adopting the means that leads to an undesirable result'? As for instance, in the case of a father and son, or between others, even though there exists the awareness of the distinction between each other, still there is the comprehension of the implication of the injunctions and prohibitions meant for one as being also meant for the other. (86)

*Reply:* No, since identification of the Self with effect and cause is possible only before attaining the knowledge of the Self as distinct (from them). It is only after one has followed (or eschewed) what is enjoined or prohibited by the scriptures that he comprehends his own distinction from the effect and cause; not before. (87) Therefore it is established that the scriptures dealing with injunctions and prohibitions are meant for the ignorant.

*Objection:* Well, if (injunctions and prohibitions) such as, 'One who desires heaven shall perform sacrifices', 'One should not eat poisoned meat,' etc. be not observed by those who have realized the Self as distinct and by those who view only the body as the Self, then, from the absence of any observer of those (injunctions etc.) there would follow the uselessness of the scriptures.

*Reply:* No, because engagement in or abstention from actions follows from what is ordained by the scriptures. As for one who has realized the identity of the Bhagavān and the knower of the field, one who has realized Brahman—he does not engage in action. Similarly,