

in the primary sense by virtue of making (his) warriors fight, distributing wealth, and also reaping the fruits of victory or defeat. Similarly, the agentship of a sacrificer is primary by virtue of his offering the main oblation and giving gifts due to the priests. Therefore it is understood that the agentship which is attributed to an inactive entity is figurative.

If primary agentship consisting in their personal engagement is not perceived in the case of the king, a sacrificer and others, then it could be assumed that they have primary agentship owing to the mere fact of their presence, just as a magnet has by virtue of making the iron move. But in the case of the king and others it is not perceived that they have no personal engagement in that way. Therefore, even the agentship owing to mere presence is a figurative one. And if that be so, the connection with the result of such agentship will also be figurative. No action in the primary sense is performed by an agent figuratively thought to be so. Hence the assertion is certainly wrong that owing to the activities of the body etc. the actionless Self becomes an agent and experiencer. But everything becomes possible due to error. This is just as it happens in dream or in jugglery!

Besides, in deep sleep, absorption in Brahman, etc. where the current of the mistaken idea of Self-identity with the body etc. ceases, evils like agentship, enjoyership, etc. are not perceived. Therefore this delusion of mundane existence is surely due to false knowledge; but it is not reality. Consequently, it is established that it ceases absolutely as a result of full enlightenment.

Having summed up in this chapter the import of the whole of the scripture Gītā, and having again summarized it specially here at the end (in verse 66) for the sake of emphasizing the purport of the Scripture, now after that, the Bhagavān states the rules for handing down the Scripture:

इदं ते नातपस्काय नाभक्ताय कदाचन ।  
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥