

that, they cannot occur simultaneously, since they are contradictory—like rest and motion in the same object. Should they occur successively and without being caused, then there will arise the contingency of there being no Liberation; if they occur through some cause, then, since they do not exist inherently, there arises the contingency of their being ultimately unreal. In this case also the assumption becomes falsified.

Moreover, when ascertaining the precedence and succession of the states of bondage and Liberation, the state of bondage will have to be considered as being the earlier and having no beginning, but an end. And that is contrary to valid means of knowledge. Similarly it will have to be admitted that the state of Liberation has a beginning, but no end—which is certainly opposed to valid means of knowledge. And it is not possible to establish eternity for something that has states and undergoes a change from one state to another. On the other hand, if for avoiding the defect of non-eternity the different states of bondage and Liberation be not assumed, then, even for the dualists such defects as the purposelessness of the scriptures become certainly unavoidable. Thus, the situation being similar (for both), it is not for the Advaitin (alone) to refute the objection.

Nor do the scriptures become purposeless, because the scriptures are applicable to the commonly known unenlightened person. It is indeed in the case of the ignorant person—not in the case of the enlightened one—that there occurs the perception of identity of the Self with the effect (that is enjoyership) and the cause (that is agentship) which are not-Self. For, in the case of the enlightened persons, it is impossible that, after the dawn of the realization of non-identity of the Self with effect and cause, they can have Self-identification with these as 'I'. Surely, not even a downright fool, or a lunatic and such others, see water and fire or shade and light as identical; what to speak of a discriminating person!

Therefore, such being the case, the scriptures dealing with injunction and prohibition do not concern a person who sees the