

Knowledge, therefore the eradication of virtue and vice becomes impossible. Besides, since the Śruti (257) mentions that *nityakarmas* have heaven as their result, and there is the Smṛti text, ‘Persons belonging to castes and stages of life, and engaged in their own duties’ (258) (Āp. Dh. Sū. 2.2.2.3), etc., therefore the exhaustion of (the fruits of) actions (through *nityakarmas*) is not possible.

As for those who say, ‘The *nityakarmas*, being painful in themselves, must surely be the result of evil deeds done in the past; but apart from being what they are, they have no other result because this is not mentioned in the Vedas and they are enjoined on the basis of the mere fact that one is alive’—(this is) not so, because actions which have not become operative cannot yield any result. Besides, there is no ground for experiencing a particular consequence in the form of pain. (259) The statement, that the pain one suffers from the effort involved in performing the *nityakarmas* is the result of sinful acts done in past lives, is false. Indeed, it does not stand to reason that the result of any action which did not become operative at the time of death to yield its fruit is experienced in a life produced by some other actions. Otherwise, there will be no reason why the fruit of some action that is to lead to hell should not be experienced in a life that is produced by such actions as Agnihotra etc. and is meant for enjoying the result in the form of heaven! Besides, that (pain arising from the effort in performing *nityakarmas*) cannot be the same as the consequence in the form of the particular suffering arising from sin.

Since there can be numerous kinds of sins with results productive of various kinds of sorrows, therefore, if it be imagined that their (sins’) result will be merely in the form of pain arising from the effort in undertaking the *nityakarmas*, then it will certainly not be possible to suppose that they (the sins incurred in the past) are the causes of such obstacles as the pairs of opposites (heat and cold, etc.), disease etc., and that the result of sins incurred in the past will be only the pain arising from the exertion in performing *nityakarmas*, but not the sufferings like carrying stones on the head etc. Further, it is