

*Reply:* No, for the burning away of all the actions of the man of knowledge has been stated in hundreds of Upanisadic texts such as:

‘And all one’s actions become dissipated’ (Mu. 2.2.8);

‘Anyone who knows (that supreme) Brahman, becomes Brahman’ (op. cit. 3.2.9);

‘For him the delay is for so long only (as he does not become freed)’ (Ch. 6.14.2);

‘As the fibres at the tip of a blade of reed (become completely burnt...,’ so) all actions ‘get completely burnt’ (op. cit. 5.24.3).

Here too the burning of all actions has been stated in, ‘as a blazing fire reduces pieces of wood to ashes,...’etc. (4.37), and He will also say so (later) (118).

This accords with reason also. Verily, actions, which arise from the seed of evils (119) like ignorance and desires, germinate the sprout of rebirth. Here also it has been said by the Bhagavān in various places that actions which are associated with egoism and desire for results bear fruits, not the others. And there is also the verse: ‘As seeds burnt by fire do not germinate, so also the Self does not acquire another body due to evils that have been burnt by Knowledge (cf. Mbh. Va. 199. 107).

*Objection:* It may be granted for the present that actions performed after the rise of Knowledge are burnt by Knowledge, since they coexist with Knowledge. But the burning away of actions done in this life prior to the rise of Knowledge and those done in the many past lives is not reasonable.

*Reply:* No, because of the qualification, ‘all actions’ (4.37).

*Objection:* May it not be that ‘all actions’ means those that are undertaken after Illumination?

*Reply:* No, for there is no reason for the restriction (of the meaning). On the other hand, as for the statement, ‘just as actions that have produced the present birth and are already active in producing their results do not get dissipated even after Illumination, similarly it is not reasonable that actions which have not commenced producing their results should get dissipated,’—that is wrong.

*Objection:* Why?