

exhausted by experiencing them, and since one does not have attachment etc., therefore Liberation consists in the mere continuance of the Self in Its own natural state. Thus, Liberation is attained without effort.

*Objection:* May it not be argued that, since in the case of actions done in many past lives—which are calculated to yield such results as attainment of heaven, hell, etc. but have not commenced bearing results—there is no possibility of their being experienced, therefore they cannot be exhausted?

*Pseudo-Vedāntin:* No, since the suffering of pain from the effort involved in the *nityakarmas* can reasonably be (considered to be) the experiencing of their (256) results. Or, since the *nityakarmas*, like expiations, may be considered as being meant for eliminating the sins incurred earlier, and since actions that have begun bearing their fruits get exhausted merely through their being experienced, therefore Liberation is attained without effort provided no fresh actions are performed.

*Vedāntin:* No, since there is the Upanisadic text, ‘Knowing Him alone, one goes beyond death; there is no other way to go by’ (Śv. 3.8), which states that for Liberation there is no other path but enlightenment; also because there is the Upanisadic statement that Liberation for an unenlightened person is as impossible as the rolling up of the sky like leather (Śv. 6.20); and since it is mentioned in the Purāṇas and the Smṛtis that Liberation follows only from Knowledge.

(From your view) it also follows that there is no possibility of the exhaustion of the results of *virtuous* deeds which have not as yet begun yielding their fruits. And, as there is the possibility of the persistence of *sins* which were incurred in the past but have not yet commenced yielding results, similarly there can be the possibility of the persistence of virtues which have not yet begun bearing fruits. And so, if there be no scope of their being exhausted without creating another body, then there is no possibility of Liberation. And since attachment, hatred and delusion, which are the causes of virtue and vice, cannot be eradicated through any means other than