

no more any ‘fruits of actions’¹ affecting the individual. If there be effective fruits of actions, there must be somebody who has performed the actions and is the enjoyer of their fruits. When the ego² is not there, then what is bondage? Bondage where? Who did the actions? Who enjoys or suffers the results or reactions?

If I have committed murder and a warrant of arrest has been issued, the policeman comes up to my door to execute the warrant. But to whom will he serve the warrant if I have died last night? For the crime perpetrated by me, I must be hung. Admitted. But when I am dead, what can the state do? At best, the authorities can only note on the warrant, ‘The criminal is deceased and, therefore, the file is closed.’ What else can anyone do?

Similarly, if the ego is not there; what can the fruits of action do? All the fruits of actions that have not been enjoyed become burnt in the fire of knowledge, the Vedānta textbooks mention.



यावत्स्यात्स्वस्य सम्बन्धोऽहङ्कारेण दुरात्मना ।
तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥ २९९ ॥

*yāvatsyātsvasya sambandho'haṅkāreṇa durātmanā,
tāvanna leśamātrāpi muktivārtā vilakṣaṇā.* (299)

299. As long as there is any relationship with this vile ego, so long there should not be even the slightest talk about Liberation, which is unparalleled.

As long as there is even a slight identification with the wicked ego, there cannot be even a talk of Liberation.

¹ The fruits of actions linger in us as vāsanās. These vāsanās can act only through the ego. Where the ego is not there the vāsanās become impotent and cannot express themselves.

² Ego = doership + enjoyship, meaning, the kartā + bhoktā entity.