

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पद्यगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART TWO
[WHAT IS KARMA? HOW TO RENOUNCE IT?]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India

रामोवाच
Rama spoke

अहंममेत्यसद्रूपं जस्याभावयतः प्रभो अशुभं कर्मणां त्यागादनुष्ठानाच्च किं शुभम्।

Lord! 'I' and 'mine' are unreal for a Knower in the state of the Self.

By renouncing or performing of the actions, what good or bad is there for a Knower?

(A Knower who stops conceiving the 'I', is completely removed off from any duty he has to perform as an ego-entity. He has nothing to gain from performing any action, nor has he anything to lose by not performing the action.

Since no one is there as anyone, but the quiet state of the Self, why should he perform any action at all any more? He can just retire off somewhere, and just allow the body to wither away; and remain unaffected in the state of the Self.

Why should a Mukta still stick to the world and do some imagined duties, with imagined duty-sense?

Nothing good is to be gained by performing actions, nor anything bad can be the result of non-performance of actions. No one is there as the 'I' or 'you'; and he owns nothing; not even the body as his, since he is freed of all the conceptions.

Why not cease once for all from all the actions, and remain as the quiet state itself, without the conceived world to deal with?)

वसिष्ठोवाच
Vasishta spoke

(Rama! You are talking so much about cessation of Karma, namely the action performed for some results, whether good or bad. Your idea is that, since there is no world for a Knower, why should he become a part of it, like a person who has woken up continues the dream-existence inside a dream, even after waking up. Tell me now, what do you actually understand by the term 'Karma', and what you mean by the term 'cessation of Karma'. How can Karma be destroyed once for all? Explain.)

पृच्छामि यदहं तत्त्वं कथयाशु ममानघ यदि जानासि तत्त्वेन कर्म तावत्किमुच्यते।विस्तारः कर्मणः कीदृङ्मूलं तस्य च किं भवेत्नाशनीयं च निपुणं कथं कथय नाशयते।

Anagha! If I ask you to explain something, how will you answer?

If you know exactly what 'Karma' is, then tell me what it is! Tell me in detail, what sort of a root it has, how it grows, by what perfect method can it be destroyed, and how?

श्री राम उवाच
Rama spoke

KARMA-TREE

(Karma is synonymous with the body, since the body is the medium for all actions.

The present body is a result of countless Vaasanaas experienced in the past.

The body can very well be compared to a tree; and like digging out the roots of a tree and destroying it, we can dig out the roots of this body-tree, and destroy it. Later there will be no binding of any Karma.

How can we destroy a tree which has its roots deeply buried in the ground?

We cannot cut off its branches or trunk; for the tree will sprout again soon.

Refraining from all the actions physically will be like cutting off the branches of the tree. The tree cannot be destroyed in this manner,

We have to slowly dig deeper and deeper to find the main root of the tree and destroy it fully by crushing it.

We have to analyze and find out as to what actually is the main root of this Karma-tree from which many rots spring forth as branches. By destroying the main root by crushing it fully, we can destroy the Karma-tree fully, so that it does not sprout again. Thus all the actions will cease to be.

Along with the vanishing of the conceived world, the conceived 'Karma' also will vanish.

Thus, we can accomplish the cessation of the Karma fully.)

यन्नाशनीयं निपुणं तन्नूनं च विनाश्यते मूलकाषेण भगवन्न शाखादिविकर्तनैः।शुभाशुभं नाशनीयं स्वकर्म खलु धीमता मूलकाषविनाशेन तच्च नष्टं भवत्यलम्।कर्मवृक्षस्य वक्ष्यामि ब्रह्मन्मूलानि मे शृणु।यन्निकाषेण निर्मूलो न भूयः स परिरोहति।

A tree which has to be destroyed completely, hey Bhagavan, gets destroyed by cutting off the roots; and not by cutting off the branches etc. A wise man should destroy all his actions whether good or bad, by cutting off the roots. Then his Karma- tree gets destroyed completely.

Brahman! I will tell you what the roots of this Karma-Tree are; by the cutting of which, it gets destroyed completely and never sprouts again.

देहस्तावदयं ब्रह्मन्कर्मवृक्षः समुत्थितः रूढः संसारविपिने विचित्राङ्गलताञ्चितः।

कर्मबीजं तरोरस्य सुखदुःखफलावलेः क्षणतारुण्यकान्तस्य जराकुसुमहासिनः

मुहूर्तं प्रति कालोग्रमर्कटध्वंसिताकृतेः निद्राहेमन्तजठरलीनस्वप्नदलोद्गतेः

स्ववार्धकशरच्छान्तशीर्णोहापर्णसंततेः जगज्जङ्गलजातस्य कलत्रोपतृणावलेः।

पल्लवावयवा हस्तपादपृष्ठादयोऽरुणाः पत्राणि तनुवृत्तानि सुरेखाणि चलानि च।

अरुणाः पवनलोला मृद्व्यो मसृणमूर्तयः स्नाय्वस्थिदिग्धसरसा अङ्गुल्यो बालपल्लवाः।

मृद्व्यो मसृणतीक्ष्णाग्रा वृत्ता रूढाः पुनःपुनः द्वितीयेन्दुकलाकाराः कलिका नखपङ्क्तयः।

(Rama describes the body itself as a tree.)

The Karma-tree is the body that has risen like this (with some shape and name).

It is deep rooted in this wilderness of Samsaara (and is one among countless such bodies).

It is endowed with many branches (like hands, feet etc).

The actions of the past incarnations (Vaasanaa-fields), are the seed for this Karma-Tree.

It yields fruits continuously, in the form of pains and pleasures.

At every minute the monkey called 'Kaala' (Destruction) rampages the tree; and the body suffers the ailments of aging, diseases etc.

(It is affected by the seasonal changes like the tree, and looks different in each season.)

In the spring of youth, it is full of fresh flowers, and is very attractive; but such a beauty is only momentary and does not last long; and the tree soon is adorned with the white faded lowers and looks forlorn.

In the autumn season, the tree looks wasted and deteriorated; all its leaves remain shrunken and faded like the shrunken unfulfilled desires of the aged. The snow season strikes it in the form of the 'sleep'; the tree remains paralyzed as it were at that time, and rests inside the belly of the snowy season, with all the faded dried up leaves of the dreams fallen all around it.

This tree grows in the wilderness of 'Jagat'; and is surrounded by the wild thorny bushes of wife, family etc.

The tender parts of the hands, feet, back, lips, ears, tongue etc are the red sprouting leaves. The well-formed leaves (hardened) are the parts of the body namely hands and feet, which always keep moving this way and that way. The tender leaves at the end, namely fingers, are kept moist and soft by the blood that moves through the veins of nerves, and the tender stems of bones hold them firmly. The sharp edged rows of buds namely the nails are like crescent moons, and grow again and again even if cut.

KARMENDRIYAS, JNAANENDRIYAS AND THE MIND

कर्मणः परिफुल्लस्य देहरूपतयेति हि कर्मन्द्रियाणि मूलानि दुष्टानि ग्रन्थिमन्ति च।स्थिरास्थिग्रन्थिनद्धानि

पङ्कमगनात्मकानि च वासनारसपीतानि निजरक्तरसानि च गुल्फवन्ति दृढाङ्गानि सुत्वञ्चि मसृणानि च।

तेषामपि च मूलानि विद्धि बुद्धीन्द्रियाणि हि सुदूरमपि जातानि पञ्चस्तम्बानि तानि तु वासनापङ्कमगनानि रसवन्ति महान्ति च। तेषां मूलं बृहस्तंभं मनो व्यासजगत्त्रयं पञ्चस्रोतःशिराकृष्टमुक्तानन्तरसद्रवम्।

(The body has two types of organs; five organs of action, Karmendriyas and five organs of knowledge, Jnaanendriyas. Karmendriyas are the organs of speech, the hands and feet, the procreating organs, and the excretory organs. They are inert tools, and are guided by the Jnaanendriyas namely the eyes, the ears, the skin, the tongue and the nose. The Jnaanendriyas are not the physical organs, but are the sensing hands of the mind; and act through the physical organs of eyes, ears etc. They are guided by the mind, which alone moves these senses towards the desired objects.)

Any embodied Jeeva gets a body as per the results of its past Karmas, which rose in the form of countless Vaasanaa fulfillment levels.

The Karmendriyas are always sunk in the mire of selfish actions and are wicked; their actions are entwined with each other like thick knotted roots; they are firm and supported by the strong bone-structures; they suck the dirty surface-waters of Vaasanaas; and are sustained by self-adoration.

(Who does not love his or her own body?)

The organs of action are clusters of roots that are firm inside (because of the bones), but soft outside (because of the flesh) and are covered by the soft skin.

These Karmendriya-roots have the Jnaanendriyas as their basic roots.

The Jnaanendriyas are like five strong pillars for the inert body that functions through the Karmendriyas.

They have the capacity to spread far and wide (and go after the objects anywhere and everywhere).

They are buried fully inside the Vaasanaa-mire, and are always wet and moist (with the taste of the objects).

They are very strong, and their spreading nature cannot be easily controlled.

These roots rise from another pillar-like strong root named the mind.

This root is so huge that it covers the three worlds too.

The Jnaanendriyas are like five thin differently flavored veins inside it, which suck the waters of the Vaasanaas, and secrete out various liquids of sight, sound etc.

JEEVA

(The root of this Karma-tree is the Jeeva who performs the actions in the perceived world.

How does the perception occur?

Because of the perceiving consciousness! So it gets proved as the root of all.

But it is rooted in the Brahman; and Brahman has no root.

'Perceiving Consciousness' (individual ego) alone is the cause of the action-tree, and it perceives a particular world because of the result of past actions that are based on countless 'Vaasanaa fulfillment existences' rising from the ignorance of the Self.

Since Rama is realized, the perceiving consciousness which causes the Karma has to be absent. So he has no Karma that needs to be performed; and can retire from all the actions completely. This is Rama's argument.)

तस्य मूलं विदुर्जीवं चेत्योन्मुखचिदात्मकम्।

What prompts the senses to act in one particular way?

It is the Jeeva, the living entity which functions through the body; and this Jeeva is always absorbed in the perceived world filled with the objects; and it consciously reacts to the objects.

Jeeva uses the senses as the tools to fulfill its purposes.

Therefore, the root of the Karma-tree is actually the Jeeva.

चेत्यस्य चेतनं मूलं सर्वमूलैककारणम्।

Why the objects are seen? It is because there is a 'seeing entity' (also known as the 'Jeeva').

Therefore the seeing process is the root of the objects that are seen.

Perceiving the world as real is the root of all the actions.

It is single the root from which rise, all the other roots.

चित्तेस्तु ब्रह्म मूलं यत्तस्य मूलं न विद्यते अनाख्यत्वादनन्तत्वाच्छुद्धत्वात्सत्यरूपिणः ।

('Perceiving consciousness' is the Chit that is endowed with the mind that is steeped in ignorance.

From where does it rise?

From Brahman only! Brahman that is tainted with the ignorance of the Self, is bound to the unreal world as the unreal ego and its imagined actions.)

What is the root of this 'perceiving consciousness' also?

For this conscious entity which is the cause for the action tree to sprout, Brahman is the root-cause. There is no cause for that Brahman, because, it is indescribable, is endless, is extremely pure and is of the nature of existence.

(This Brahman is the awareness of existence in each Jeeva; and this is the root from which everything rises. Why then does this Brahman get bound by actions? Because it is stuck to the belief in the realness of the world-appearance. If that is absent, then it is not bound by any action)

सर्वेषां कर्मणामेवं वेदनं बीजमुत्तमं स्वरूपं चेतयित्वान्तस्ततः स्पन्दः प्रवर्तते।

For all the actions, the ‘perceiving of some world-appearance as real’ acts as the excellent seed. By perceiving oneself as a limited entity with a body, the reaction occurs.

(The ignorant ‘Brahman’ produces an experience-field through the Vaasanaas; sees a world that is solid and real; and reacts to it with likes and dislikes; and gets fully bound to the action-sense.

A Knower as Brahman does not see the world as real; then why should he perform any action at all?

What good or bad can result from doing or not doing the actions?

Why not retire to some cave in a mountain, sit in Samaadhi, and melt off into the Reality state, so as not to see any world-scene anymore? Why get bound to a world that is not there at all?)

मुने चेतनमेवाद्यं कर्मणां बीजमुच्यते तस्मिन्सति महाशाखो जायते देहशाल्मिनः।

एतच्चेतनशब्दार्थभावनावलितं यदि तत्कर्म बीजतामेति नो चेत्सत्परमं पदम्।

चितिश्वेतनशब्दार्थभावनावलिता यदि तत्कर्म बीजतामेति नो चेदाद्यं परं पदम्।

Hey Muni! This tainted consciousness which reacts to the outside appearance is the basic root of the action. Because of its presence only, the ‘Shalamli-tree’ (Cotton-tree), namely the body-tree sprouts and grows high with its innumerable branches of actions.

(The reaction to the world that is just made of sense-knowledge, is based on the language and thought processes, which in turn are made of words and meanings, namely some sound-modifications that refer to some shapes sensed by the senses.)

The seed of the Karma-tree is produced, when this consciousness is enveloped by the sound and meaning as ‘the ego and its actions’; otherwise, there is only the pure awareness state of the supreme, the origin of all.

(The main sound-modification that forms the basis of all sounds is ‘I’ the Ahamkaara.

This ‘I’ owns the movement of the body and the mind, as the actions; and thus suffers.)

The action sprouts only when this ‘perceiving consciousness of Chit’ is enveloped by the meaning of the word as the ‘ego and doer-ship’ (I do the action, and I will get the result); otherwise there is only the Supreme state which is the source of all.

तस्माद्देदनमेवेह कर्म कारणमाकृतेः यदेतत्कर्मणां प्रोक्तं त्वयैवोक्तं मुनीश्वर।

Therefore, only the ‘perception of the world as a limited entity with name and form’ is the cause of ‘Karma’. Hey Muneeshvara! My explanation is based only on your teachings.

(This is what I have understood from your instructions.)

वसिष्ठोवाच

Vasishta spoke

(Rama was explaining the ordinary usage of the word ‘Karma’ as an action that is followed by some particular result, which actually has no meaning for a Knower of the Self.

Since Rama is a Mukta now, and needs instructions at the level of a realized Sage, Vasishta explains to him the word ‘Karma’ in the Supreme level of Brahman.

As long as you are a Mumukshu, and are seeking liberation, what Rama says holds good.

Karma-tree is rooted in ignorance only; and a Knower actually is not bound by the sense of duty towards anybody or anything. The world is non-existent for him, along with the division-sense.

Why should he continue his existence as an ego, even after the attainment of the Supreme vision?

He is free of all Karmas and their results. He has no obligation towards any one in the world.

However, after getting the vision of Truth, what is there to renounce as any action at all?

If anything as some Karma is there, then it is the Self itself shining as the perceived.

Vasishta explains the new meaning of ‘Karma’ which only a Mukta can grasp.)

अस्य राघव सूक्ष्मस्य कर्मणो वेदनात्मनः कस्त्यागः किमनुष्ठानं यावद्देहमिति स्थितम्।

Raaghava! The action is the subtle essence of the body, and the perceiving entity understands the world through the medium of the body only. As long as something called the body is there, you cannot free yourself from 'Karma', by refraining from all the actions, or by discarding the body, or by remaining motionless.

((You cannot get rid of the body, or the actions that are connected to the body, even when you realize the Aatman. Mukta realizes the body as a conception, and stops identifying with it, and keeps it as only a medium of perception. The body-information does not vanish off by the realization of the Self.

Incorrect identity with the body-information is removed; and the real identity with the Reality becomes established for a Mukta; that is all! Nothing else goes off.

But he is free to choose a life he prefers, and his world-scene changes as per his conception.

He is not bound by the actions; but cannot stop doing the actions through the body, that is seen as a part of the perception. As long as the body is there, action cannot cease to be.

'Body' is a synonymous name for action; it can never cease its functions like breathing, etc.

It exists as a functioning mechanism only. If the functions cease, then it is considered as dead.

Mukta also has to live as an embodied Jeeva only, though he has attained the Supreme knowledge.

Even if he sits motionless, the Praana has to keep functioning as the life-force, and has to keep the body alive. How can a person who is embodied be completely free of actions?)

यच्चेत्यते नु तेनाशु बहिरन्तस्तश्च भूयते सत्याकारमसत्यं वा भवत्वाहितविभ्रमम्।

न चेत्यते चेतदलं भ्रमादस्माद्धिमुच्यते भ्रमः सत्योस्त्वसत्यो वा किं विचारणयानया।

Perception is the very nature of the Reality; and along with the perception, even 'the inside and outside conceptions' occur as a part of the perception itself. Even if the shapes and names are not real and are just the conceptions that are brought about by delusion, the perception cannot be got rid off.

If one does not get affected by them through his reasoning capacity, then he is fully freed of the delusion.

Let the 'seen' be real (for the ignorant), or be unreal for the Knower, what matters; why bother to get rid of what is not there?

(The ignorant ones, keep seeing some world-scene produced by the Vaasanaas, without any fixed identity.

'Vaasanaas' produce their different bodies and identities, for their own fulfillment.

Ignorant man is not an individual, but just is an inert field of Vaasanaa-fulfilment only.

The Knower on the other hand, has the freedom to continue as the same body-image or can choose a different one, with the same perceiving consciousness in tact.

His body is just an information he maintains with will; and does not identify with it as the 'I'.

He is identified with Brahman; and lives his life as some chosen probable state of Brahman, as one of the many Knower-states.

He is Brahman who is awake, and yet exists as some probable state of world-experience.

Brahman itself exists as the varied probable states of the Knowers like Shiva, or Vishnu, or Vasishta, or Vyaasa, or Rama, or any one else, though awake always to the Self-state in each of them.

Though the same Brahman is there in all these Knowers, the difference is maintained on the surface-level, and they perform their allotted duties without any aversion to action.

Their very existence is the Brahman-shine; and they do not know of the word 'Karma' at all, as connected to the world. There is nothing for them to renounce or hold on to.

They are just the same Brahman shining as the probable states of various Knowers.

What is there to get rid of as an action also? What is there as 'Karma' also, as you describe?

The body -tree that you describe as the Karma-tree is non-existent; and the actions connected to it also are non-existent, like a dream-body and its actions are non-existent.

A mirage-river has to be seen as a part of the desert; but the wise one does not try to drink the waters from it; he knows that the water is not there actually; but the ignorant wallow in the hot sands, believing the mirage-water to be real. However, what harm is there in seeing the mirage? Why renounce it as if it is real?

Why not enjoy the beauty of the mirage and feel blissful?

What harm is there in being a part of the mirage city, for one who knows the unreal nature of the mirage?

Why should he renounce the 'mirage-world action' at all? What is there as any 'Karma' that he has to renounce, or hold on to as real?

एतच्चेतनमेवान्तर्विकसत्युद्भवभ्रमैः वासनेच्छामनःकर्मसंकल्पाद्यभिधात्मभिः।

This 'perceiving consciousness', which is the 'Aatman' in all, blossoms as countless delusory states named as Vaasanaas, wants, minds, actions, conceptions etc.

(A Mukta is not the perceiving consciousness; but Brahman existing as the Mukta -state.

There are no Vaasanaas, minds, wants, and actions here. There is only the self-shine.

The ignorant exist as the probable states of Vaasanaas, the tainted Brahman; the Knowers exist as the probable states of pure Brahman.

Both the ignorant and the Knowers have to stay as the perception states only.)

प्रबुद्धस्याप्रबुद्धस्य देहिनो देहगेहके आदेहं विद्यते चित्तं त्यागस्तस्य न विद्यते।

जीवतां तस्य संत्यागः कथं नामोपपद्यते।

Whether one is awakened to the truth or not awakened to the truth, an embodied Jeeva lives inside the house of a body; and the Chitta, which functions as the perceiving mechanism (of the seer, seeing, and seen) exists as long as the body exists as a medium of perception.

You cannot renounce this Chitta; and be rid of the perception.

When you are alive and are endowed with a body, how is it possible to renounce this function of perception, namely the Chitta?

केवलं कर्मशब्दार्थभावनाभावने सति कर्माकर्मत्वमुत्सृज्य स्वयमेव भवत्यजम्।

असंभवति संत्यागे कर्मणो यः करोति हि इदं कर्तव्यतात्यागं न किञ्चित्तेन तत्कृतम्।

Even when one is engaged in the duties of life, if one can stay established in the identity of the true self and remain action-less, then the word 'Karma' itself loses its meaning. Then he transcends the levels of action and no-action, and becomes the unborn-state of the Supreme itself.

Since there is no 'Karma' at all, there is no possibility of the renunciation of action at all, whatever action he is doing as per his choice. This alone is the renunciation of the duties!

Nothing gets done by him at all as the 'action' or the 'renunciation of action'.

(He does not have to do action as defined by the ignorant; and does not have to renounce it also like a man who is still striving for realization.)

बोधादिदंतासंवित्तेः स्वयं विकलनात्तु यत्जगतस्तं विदुस्त्यागमसङ्गं मोक्षमेव च।

For an excellent Mukta, the world-appearance naturally loses its realness, through the vision of knowledge; and the entire world remains renounced.

He remains untouched by everything; this alone is known as Moksha.

वेदनं सति संवेद्ये सर्गादावेव वेद्यदृक् नोत्पन्ना विद्यते नैव तस्मात्किं क्वेव वेदनम्।

Even if the perceived is experienced as a world-state, the 'seeing ego' does not rise at all for him.

Since there is no separate world existing as outside of oneself, but shines as one's own state of self-awareness, the perceived does not exist at all for him. Therefore what is there, and where?

वेद्योन्मुखत्वं संत्यज्य रूपं यद्वेदनस्य वै न वेदनं तन्नो कर्म तच्छान्तं ब्रह्म कथ्यते।

A Mukta renounces the 'turning towards the perceived' (by knowing its unreal nature).

He is not looking at a solid world when he perceives the world; but sees it as his own self-shine.

He sees no division. All that he sees is the limitless states of Brahman alone.

Each and every being, from a worm to a Brahmaa appears to him as a shine of Reality.

He knows that his ego-state is also a shine of Reality only.

He sees no difference as the ego and the world.

Whatever action he performs is seen as some patterns of the perceived only, and he remains always as the quiet state of the witness only. He does not do any action at all even if he appears to be doing some action through his mind or body. He exists as Brahman; and the world with its actions exists as his shine.

Nothing gets done, even if he appears to be engaged in actions.

Whatever is there, is said to be the quiet state of Brahman only.

चेतनं प्रोच्यते कर्म संसृत्याभ्रविकासितं अचेतनं विदुर्मोक्षं ज्ञं प्रत्येवोपदेशगीः।त्यागो हि कर्मणां तस्मादादेहं नोपपद्यते।

What is 'Karma' actually?

Karma is not the movement of the body-organs or the mind, but the very act of seeing it as real is 'Karma'. The ignorance alone blossoms as the cloud of this world-existence.

Perceiving a real world is 'Karma'. The non-perception state is known as Moksha.

After realization, the very Karma of seeing the world vanishes off; what more is there to renounce any more?

This is the special instruction given to a Knower who is in the final state of realization.

There is no need to stop the actions of the body, even after realization.

Therefore, the 'renunciation of the action' which you suggest is not possible, as long as the body is there.

IGNORANCE IS KARMA

यैस्तु संपूज्यते कर्म तन्मूलं तैर्न मुच्यते मूलं स्वकर्मणः संविन्मनसो वासनात्मनः।सा चादेहं समुच्छेत्तुमृते बोधान्न शक्यते राम केवलमेषान्तः कर्ममूलकरा परा।सूक्ष्मसंविदसंवित्या स्वयत्नेन विचार्यते तेन संसृतिवृक्षस्य मूलकाषो वितन्यते।

Those who are established in the ordinary meaning of the word 'Karma' refer to the movement of the limbs and mind as the Karma. They are never freed of the root of the Karma, since they are the perceiving minds that are bound by the Vaasanaas.

This root cannot be cut off as long as the body is there, unless one attains the supreme knowledge. Rama! Ignorance alone is the strongest root of the Karma.

Through the awareness of this subtle state of the Self, one should analyze with effort. By this practice, the main root of Karma gets cut off fully.

(The very talk of Karma and its renunciation belongs to the ignorant.

For a Knower, the word "Karma" has no meaning at all.)

अचेतनाकाशमन्यदेकं तदेवमस्ति त्विदमर्थहीनम्।तद्योमरूपं यत् एतदेवं निरामयं चेतनसारमाहुः।

That alone exists which is non-perceiving, empty, second-less, and one. All this is meaningless.

Since it is of the nature of emptiness, it is said to be the essence of Self-awareness, which is without afflictions.