

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

CHAPTER NINETY TWO  
(STORY OF VIPASHCIT-18)  
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -6]  
[IS KARMA A BLOCKAGE TO REALIZATION?]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*



**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.

## ESSENCE OF THE PREVIOUS DIALOGUE

How does this world-dream take shape as real?

Let us see the maze of worlds presented by Sage Vasishtha.

He starts with the simple story of King Vipashcit.

Vipashcit is a form produced by the Vaasanaa that wants to see all the 'perceived phenomena' (Drshyam) that is available.

Vipashcit wants to travel to the edge of the Avidyaa-landscape.

That itself becomes the cause of his eternal bondage to Avidyaa-worlds.

He is caught in a never-ending succession of dreams (life-experiences).

He is having his own Svapna of endless world-perceptions.

His worlds are based on his beliefs and Vaasanaa-contents.

He believed in the existence of four directions; and so he became four in number to experience the varied perceptions in all the four directions. The Vaasanaa itself split the images of its host-body as four; so to say!

It was Vipashcit's self-made Svapna! He had to go through each and every experience of 'Avidyaa-world' according to his own boon, and could never reach the end of it all.

What cannot happen in a Svapna! Everything possible was happening in his Svapna!

In Vipashcit's Svapna, God-Agni was existent, as conceived by his mind as the Supreme deity. So there was this God Agni in his Svapna-world, who would bless him with a boon to travel to the end of the Avidyaa-world.

How is it possible? Was Agni real? Of course he is real!

How? How can an ordinary Vipashcit produce a God in the 'Vipashcit-Svapna'?

Because, Vipashcit is not real; but the Chit essence is real!

Vipashcit is actually Chit is essence! (Who is not?)

Because Vipashcit's mind (Chit-essence) willed it, Chit-essence itself appears as Agni in the Svapna-world of Vipashcit.

Is this Agni real?

Everything is 'Chit' in essence; so everything is real; since Chit wills it!

But Chit alone is real and not the names and forms!

Vipashcit believes in Agni, and so Agni is there instantly as a real god.

This Agni instantly is inside his own Svapna-world along with his powers, his wife, his king Indra etc. He is a realized entity also; and so is not bound like the ignorant Vipashcit's mind which willed it.

That is how you can invent a supernatural deity and become a slave to it!

This Agni is again seeing a Svapna where a Vipashcit is there who worships him.

He saves him when the huge dead body is falling, and tells him the story of Asura.

This Asura is in the Svapna of Agni who knew the story of Asura.

This Asura went through many ignorant births, and his Vaasanaa for knowledge produced an ascetic in his life who would explain the riddle of world-existence to him.

This ascetic had the Vaasanaa for enlightening all; and the Vyaadha rose up in his Svapna.

Vyaadha sees him in his Svapna; and the ascetic sees the Vyaadha in his Svapna.

Both are real to each other; and Chit alone appears as both.

Vyaadha's family, the animals he hunts- all are again perceived by the Vyaadha's ignorant mind; and Chit within him appears as all of them.

And of course, the animals are having this terrifying Vyaadha in their Svapna; and get killed by him.

All of these (Vipashcit, Agni, Asura, Vyaadha, the ascetic, the people in their lives) again are 'Chit in essence'; and are there with the full-fledged experience of their own lives.

Mind does not just produce a vague image; but conceives a world full of people also.

All these people are again the many entwined minds which produce their own worlds based on some Vaasanaas. All this becomes possible, because Chit alone appears as all.

Each mind sees others who see others; who see others; and a network of objects and people start interacting with each other, lost in their own ignorant dream-worlds.

In the story of the ascetic- the ascetic experiences another person's Svapna through his Yogic power; and getting pushed by the Vaasanaa of the disciple's Jeeva, he also saw the 'world-dissolution'.

In this Svapna of dissolution happening inside the Jeeva's mind, there was the identity of a Brahmin-form who lived with his family members, wife, son etc who were part of his life there. They were the real characters in that Svapna of dissolution; and in their Svapna-worlds they were seeing the dissolution too; but died there unfortunately!

*(As a Yogi, the Svapna experienced by the Yogi was stronger in construction you can say; that is why he did not die like the others!)*

The Yogi, in his Svapna, experienced a dissolution-scene experienced by an ordinary Brahmin caught in sudden floods, who lost his family in that calamity.

Any Vaasanaa you have has a field produced perfect to the letter!

How can you have a dissolution scene without people and gods getting destroyed?

And of course, you also have to be there as somebody!

So the ascetic was there as a Brahmin with a family and property.

In the Svapna-world populated by his wife, son and other people, this Brahmin was there as the head of the family. And they all died in the dissolution waters; but the Brahmin saved himself by holding on to some rock-edge of a mountain; and survived the dissolution-floods.

He fainted and woke up in another world, where he was a Brahmin living in a colony.

The other Brahmins in that country saw this Brahmin as a part of their life-dream; as one of them; born and bred there.

Later a Sage meets this Brahmin; the Brahmin practices Vichaara; and remembers that he was seeing a Svapna inside the mind of a disciple.

He comes out through the Praana-path; sees again a world where he was seated in lotus posture, and was experimenting with 'ParaKaayaPravesha'.

His form is surrounded by his students.

These students were seeing their Guru seated in Samaadhi, in their Svapna-worlds (of their own life-existences produced by some Vaasanaa).

The ascetic wants to enter the Jeeva's mind once again and see what happened to the world of the Brahmin. This time, he saw the world caught in the dissolution-fire.

With the full knowledge of his identity of the Yogi, he entered there; but was not burnt by the fire. His memory of his true self gave him the understanding that he was inside a Svapna made of emptiness.

This is what the Jagat is; Svapna within a Svapna within a Svapna.... endlessly going on till you wake up.

Vipashcit tried to end the Svapna by seeing it all; and failed miserably.

This Svapna-continuation alone is known as Avidyaa.

To end it, you cannot reach its 'end' inside a Svapna; but have to wake up to the Knowledge state.

Vipashcit had four dreams of four directions as four persons; one realized and woke up; two were stuck to Svapna-state endlessly; one ended up in Rama's court.

Rama's Vaasanaa for seeing Vipashcit makes Vipashcit appear in Rama's Svapna-life.

Vipashcit's desire for the cessation of the boon makes him see Vasishta in Rama's court, in his Svapna-life.

Everyone is a dream-character in the other's dream.

Yogis endowed with Brahman-knowledge seek solitude because they want to avoid being a part of ignorant people's dream. They have the freedom to choose a dream-scene as they like; and they usually prefer the peaceful abodes in the mountains and forests; where no one dreams of them!

How is it possible that all are entrapped in the matrix of dream-perceptions only?

It is not actually the mind that produces the world that is perceived; but the Knowledge power of Chit that appears as the world.

Chit as me produces you in my Svapna; and Chit as you produces me in your Svapna. I appear with all the memories of my past and my experiences in front of you; and you are in front of me with all your memories of experiences. Chit alone sees itself as many.

Like countless mirrors placed in front of each other, which keep on reflecting each other and becoming numerous, minds reflect each other and produce the panorama of the world.

That is why the ascetic describes his Svapna-experience in detail to the Vyaadha; to explain that the Jaagrat and Svapna states do not differ in content.

Each mind, according to its Karmas and Vaasanaas sees a world populated by people (of similar Vaasanaa-contents); be it a Svapna or be it the Jaagrat.

This is possible because of the Chit-essence that is in all as their perceiving power.

Many times, Vasishtha explains that each subtle atom in a world has a world within it; and each subtle atom of that world has a world within it; and the worlds are always appearing and disappearing endlessly.

Each Jeeva (Chit in essence) produces more Jeevas in his Vaasanaa-field.

Those Jeevas (Chit in essence) produce other Jeevas in their Vaasanaa fields.

And it goes on increasing in content.

That is how Chit swells up and is known as Brahman (that which swells).

This swelling up is just a Svapna experience by Chit as if; the one appearing as many!

Are these Jeevas bound by Karma? Do they have to realize also?

Who is there as someone bound? Who has to realize? Dream is a dream; just emptiness!

No one is there actually as an entity, except as a Vaasanaa-bound image.

The question rises in the mind of the Vyaadha as to whether Karma and its results are common for every Jeeva that appears in this Chit-Svapna. The ascetic answers this in his own way.

What is Karma?

The term 'Karma' usually refers to the action performed with the expectation of a result. Usually the scriptures refer to rites and sacrifices when mentioning the word Karma.

Nowadays the rites and sacrifices are no more in vogue in their true sense.

We can take the word-meaning only, and define the word 'Karma' as a result-oriented action.

Mechanical actions (work done by the organs of action) are just part of the survival process and are not binding. Actions performed by the organs of knowledge with the mind as their leader, are binding and lead to the experience of results.

A man of the modern world is beset with anxiety about each and every action he performs, be it a work of Karmendriyas or a work done by Jnaanendriyas; so we can generalize the term 'Karma' and define it as just 'action' of any sort which leads to merit and demerit thus making one suffer or enjoy.

The questions can be framed like this-

A Jeeva is bound by the Karma and its results, and so is stuck to the succession of lives rising one after the other, and has to forcibly experience the result of his own Karmas. So, is every Jeeva bound by this Karma? Are there others who are not bound by such Karma-rules?

And if every Jeeva is a dream-character appearing in a Svapna of some other Jeeva, do these Jeevas appear bound by any Karma, or just rise up as unreal images only?

Is Karma real? Is the 'result of Karma' a binding factor to a Jeeva?

NOTE TO THE READER:

The dialogue of the Vyaadha (hunter) and the Taapasa (ascetic/Yogi/Muni) contains highly abstract truths. Each verse expresses a very serious thought and needs much effort on part of the reader to understand and grasp the truth thereof. Every verse has been explained in detail, for the easy understanding of the abstract sense hidden within it.

And of course- 'one who grasps these truths revealed by the great Sage Vasishta, and makes them his very essence; attains the highest state of Para Brahman for sure.'

व्याध उवाच  
The hunter spoke

भगवान्प्राक्तनं कर्म केषामिह विद्यते केषां न विद्यते तद्वद्विनापि भवतः कथम्।

Bhagavan! For whom all does the Karma of the past exists?

Who all do not have it? How is it that they are able to live in a world, without it also?

[Is everyone with a form and name seen in this world - as a Deva worshipped as a God, or a saint, or any other person of a higher world as such - bound by Karma and its results?

How can a person who has no Karma to his credit, like as seen in the story of Aakaashaja (at the beginning of the text), live like an ordinary person in this world?

Is not Karma bound to produce results for anyone who performs action in the world?

How can you avoid its results? Will not Karma block one's path of liberation also?]

मुनिरुवाच  
The ascetic spoke

BORN-KNOWERS

सर्गादिषु स्वयं भान्ति ब्रह्माद्या ये स्वयंभुवः विज्ञसिमात्रदेहास्ते न तेषां जन्मकर्मणी।

Those who are self-born like Brahmaa, and others like Kapila, Sanaka etc, shine by their own will (like a burnt cloth appearance). Their bodies are made of Knowledge only.

They do not have births and are not bound by the results of actions that are associated with their life-affairs.

[Not all the people seen in the world are bound by 'Karmas and their results'.

The 'ones who directly rise up from Chit without Vaasanaas' are not bound by anything that they do in the world. They will not gather any Vaasanaas also in the course of their life. They are free of birth and death also, as they are always 'Chit appearing as those forms'.

Their forms are of the nature of Knowledge only; that means; they as Chit-state 'know' the existence of a form, as just an 'information' or 'Bodha'. They do not identify with the form. They do not superimpose the idea of 'I' on a form captured by the senses.

The others in the world may see their forms as solid and real; but these 'Born-Knowers' never consider the form as their identity. They are just the store-houses of Knowledge; and stay always in their true essence of Chit.]

तेषामस्ति न संसारो न द्वैतं न च कल्पनाः विशुद्धज्ञानदेहास्ते सर्वात्मानः सदा स्थिताः।

This Samsaara, which binds the ignorant, does not exist for them.

They do not have the idea of duality (that belongs to the ignorant). They do not have false imaginations also.

Their forms are just the shine of Knowledge. They exist as the essence of all. They exist at all times.

[These 'Born-Knowers' are not bound by any perceived world that surrounds them.

They look at the world as not a solid sphere of elements, but as fields of Vaasanaas experienced by the ignorant. For them, it is like entering the dream-worlds of other persons; they do not superimpose reality on those dream-worlds.

Ignorant always are bound by the ideas of 'I', 'you' and the 'world'; they can never think otherwise; but these Born-Knowers see the world as just a shine of Knowledge only, and never swerve from their knowledge state. They do not conceive anything, since they do not have any Vaasanaas.

They do not seek any pleasure from the outside objects like the ignorant do; they always remain drowned in the silent bliss of their true essence.

The forms they take on (like that of Vasishtha, Vaalmiki, Vyaasa, Rama, Krishna), are just a shine of Knowledge for them (just information-content); and not real.

They know those forms as a part of the perceived world.

They do not own the mirror-reflected images as their 'I'.

They are with the complete understanding that 'the world shining all around as names and forms (including theirs) is just the knowledge shine of Chit, their own essence'.

They never get born; they never die also; because they are not the forms they appear as.

What 'past Karmas' can they have in the least?

They never perform actions with the 'I' associated with them.

They do not have the idea of 'doer-ship'. They 'witness' the actions of the mind body and intellect, and do not identify with them.

Though they do not have any binding to do any action for obtaining any result, they appear with forms like Vasishtha and others, in order to offer a helping hand to the ignorant. They do not have an ego constructed out of imagined narratives.]

KARMA IS ACTUALLY NON-EXISTENT FOR ALL

सर्गादौ प्राक्तनं कर्म विद्यते नेह कस्यचित्सर्गादौ सर्गरूपेण ब्रह्मैवेत्थं विजृम्भते।

Actually, the creation (Sarga) with the 'Past Karma' associated with it, is not there at all here in the least. Brahman alone shines in this manner, in the form of the Creation as the Created world (at every instant of perception).

यथा ब्रह्मादयो भान्ति सर्गादौ ब्रह्मरूपिणः भान्ति जीवास्तथान्येऽपि शतशोऽथ सहस्रशः।

Just like Brahmaa and others shine in the Creation as the shine of Brahman, other Jeevas also shine forth in hundreds and thousands (as the shine of Brahman only.)

[Actually what does not rise out of Chit?

Every Jeeva is a ray of Chit-sun; be it a Brahmaa or be it a Vaasanaa-bound Jeeva.

Nobody is bound by Karma, since it is a non-existent thing; yet the ignorant imagine the Karma and results because of the Vaasanaas that taint their minds.]

WHO ARE BOUND BY KARMA?

किंतु ये ब्रह्मणोऽन्यत्वं बुध्यन्ते सात्त्विकोद्भवाः अबोधा ये त्वचिदाख्यं बुद्ध्वा द्वैतमिदं स्वयं

तेषामुत्तरकालं तत्कर्मभिर्जन्म दृश्यते स्वयमेव तथा भूतैस्तैरवस्तुत्वमाश्रितम्।

Those who understand themselves (falsely) as different from Brahman, and who rise up from the pure essence of Brahman as a mixture of the three Gunas, and who are without the correct understanding of the reality, and who understand the duality here which is 'Achit' (non-conscious and unreal) to be real, for these people alone who are tainted by the Vaasanaas, future births occur as according to their own Karmas (actions endowed with equal results.) (*Having forgotten their true essence*) these ignorant beings take shelter in the 'non-reality' by their own will.)

[The ignorant cannot see anything but duality.

They imagine a super-deity called God and imagine themselves to be wretched and helpless. They do not understand their true essence of Brahman which is shining as all.

They are bound by the three Gunas of Sattva, Rajas and Tamas; they can never act without one or the other Gunas dominating their minds.

They do not analyze or discriminate; they never take hold of the torch of 'correct knowledge'; they suffer and go through innumerable pains like the blind men walking through a forest filled with thorny trees and deep dark wells.

For them, the inert body is real and they spend their whole life in pampering the inert carcass and the other connected carcasses in the form of their relatives and friends; they seek happiness also from the inert objects, as if the objects (and favoured people) are oozing out something called joy. Their actions are always directed towards the fulfilment of Vaasanaas.

Actually there does not exist a 'person' who performs an action; but only a 'Vaasanaa' using a person for its fulfilment.

These Jeevas who are in truth just Vaasanaa-puppets, imagine the 'Karmas and their results'; and also the future births based on those Karmas.]

WHO ARE NOT BOUND BY KARMA?

यैस्तु न ब्रह्मणोऽन्यत्वं बुद्धं बोधमहात्मनि निरवद्यास्त एतेऽत्र ब्रह्मविष्णुहरादयः।

Those like Brahmaa, Vishnu, and Hara are blameless (since they do not identify with the ego or form); and they do not know anything in the world to be different from the Brahman shining as the 'Bodha'.

BRAHMAN KNOWS ITSELF AS JEEVA; AND DREAMS THE LIFE-EXISTENCES

सर्वात्म संविदोऽच्छत्वं ब्रह्मात्मन्येव संस्थितं तत्त्वचिज्जीववद्भानं स्वयमात्मनि पश्यति।

Brahman is the essence of all as the 'state of consciousness' which perceives.

It is pure by nature (like the space that is not affected by the objects it reveals).

It is established in itself without swerving ever.

Sometimes it sees itself shining forth as a Jeeva (bound to limitations of experiences).

[What is the essence of the world? The perceiving consciousness!

World seems to exist, because someone sees it to be so.

If you were not there to consciously understand it, how can a world exist?

Without a dreamer, how can a dream-world come into being?

Chit alone shines as the 'Knowledge' which is a synonymous word for 'Jagat'.

Yet all the Jeevas see different worlds because of entertaining different Vaasanaas.

Minds differ and the perceiving quality also differs; worlds also differ accordingly.

The main understanding power, the main something which is aware of some perception or other, is the same in all. This is Chit, the Brahman shining as Aatman!

This 'main understanding power' exists as 'some thing that gets understood'.

'Brahman' exists as the 'Jagat'.

There exist no Jeevas, no objects; but only some 'something' 'that understands something' 'as something understood'. (Jnapti and Jneyam)

This 'understanding consciousness' is not affected by what it understands as the perceived; similar to when you understand the qualities of the dirt, you do not become dirty.

This understanding power swells as the Jagat.

That is why it is termed as Brahman.

Actually Brahman is the name invented by the ignorant; and there is no name for that something, which the Upanishads refer to by the sound 'Tat' (That).

It never swerves from its nature.

What is seen as the world is Brahman alone. World is its essence.

World is the 'understood' of the 'understanding consciousness' known as Brahman.

It is in you, in me, in gods, in cows, in ants, in everything that lives; but this 'understanding power' differs because of the ignorance level of the Jeevas.

In Trinities, there is no trace of ignorance; they exist as Chit only, and stay as 'pretense-Jeevas'. They are not bound by the Karmas and their results. They are beyond merits and de-merits attached to the actions.

They are the NityaMuktas; the ever free Jeevas.]

JEEVA KNOWS ITSELF AS BRAHMAN; AND WAKES UP

यत्र वेत्ति तु जीवत्वं तत्राविद्येति तिष्ठति तत्र संसृतिनाम्नात्मा धत्ते रूपं तथास्थितम्।

स्वयमेव हि कालेन बुद्ध्वा स्वं रूपमात्मनः स्वयमेव स्वरूपस्थं ब्रह्मैव भवति स्वयम्।

Where it knows itself as a Jeeva, it stays as the form of Avidyaa.

There it takes on the form of the world-pattern, even as it stays in its own state of purity. It understands by itself its own true nature in course of time, and by itself it becomes (or, reverts back to the original state of) Brahman itself as its true nature.

[In the case of the ignorant Jeevas, Brahman alone exists as the 'Knower of Ignorance'.

This 'Knower of Ignorance' is termed as the Jeeva.

Jeeva is not different from Brahman; but is 'the Brahman aware of Avidyaa'; like seeing one's reflection in a tainted mirror, and believing oneself to be a tainted being.

What other second thing can exist, other than Brahman, by which one understands 'existence' itself?

When 'Vidyaa' is blocked by the Vaasanaas, then the Jeeva experiences the outside world of pains and pleasures as mirrored by its tainted mind.

A Vaasanaa-free mind sees only 'Vidyaa', the Knowledge-shine only.

There is nothing called Jeeva that gets liberated; but only the 'idea of bondage' gets replaced by an 'idea of liberation' in some Vaasanaa-less minds.

Brahman is neither bound; nor liberated.

There is only the 'Knowledge-principle' which understands 'bondage' and also 'liberation'; both these words have no existence in the Brahman-state.

Bondage is also 'Bodha'; 'liberation' is also Bodha! (just words with meaning)

Bondage is an imaginary chain that fetters you; liberation is an imaginary state that beckons you. Both are just mind-made!

Brahman is as it is; shining forth as the Jagat in the Avidyaa state; shining forth as the Brahman in the Vidyaa state.

Keep the mind-mirror dirty; you see Jagat. Keep the mind-mirror clean; you see Brahman.]

BRAHMAN'S NATURE IS TO SHINE AS THE JAGAT

यथा द्रवत्वादम्ब्वन्तरेति चावर्ततामिव ब्रह्म चित्त्वात्तथैतीव सर्गतामस्य सर्गकम्।

Water, because of its flowing nature becomes a rotating pattern. So also, Brahman through its understanding capacity takes on the nature of the moving patterns called the world.

(Water flows; wind moves; light reveals; so also, Brahman shines forth as the Jagat.)

ब्रह्मभानमयं सर्गो न स्वप्नो न च जागरः कस्य कान्यत्र कर्माणि कीदृशानि कियन्ति वा।

This Sarga is just the shine of Brahman. It is neither a Svapna, nor a Jaagrat state.

Who owns what actions, what sort and how much?

[Is the Jagat a Svapna-state?

What Jagat? What Svapna? Who sleeps, who dreams, who wakes up?

Mind alone has invented these terms.

Brahman is ever-awake! Brahman is awake to the sleep, dream and waking state.

He is 'Turyaa' which is always awake! 'Turyaa' is the state of True Knowledge.

Knowledge 'does not perform actions'; it only 'knows' actions.

A JeevanMukta is always in the state of Brahman which 'knows actions'.

He is like the Aakaashaja who never owns any action that is witnessed by him.

A JeevanMukta witnesses the actions of the body and mind, without swerving from his state of non-attachment. He is never bound by the results of actions.

Actually, who is there as a Jeeva to own actions?

There is only Brahman who shines forth as all the movements of the body and mind. Who owns what?

Mirage does not bind a man who knows the false nature of the mirage; so is the action-state for a JeevanMukta who stays as Brahman.]

WHERE IS AVIDYAA IN BRAHMAN?

वस्तुतः कर्म नास्त्येव नाविद्यास्ति न सर्गधीः स्वसंवेदनतः सर्वमसदेव प्रवर्तते।

Actually there is nothing called Karma (action with result); there is no Avidyaa (absence of Knowledge); no perception of a world. By one's own understanding nature, all this spreads out as unreal only.

[What is Karma?

There are regular bodily actions which are just part of the survival-process, like bathing, eating, excretion, reproduction etc. These are just actions that are part of the body-existence. These are works done by the 'Karmendriyas' (organs of action) only, and do not bind any Jeeva; unless one is so obsessed with the body-idea that these actions also are performed in the Vaasanaa-level only.

Then there are the actions that are done by the 'Jnaanendriyas' (organs of knowledge). Mind gets connected to these Knowledge-senses, and develops likes and dislikes. The three Gunas of Tamas, Rajas and Sattva dominate the mind; and a person acts goaded by these Gunas. A Guna-dominated mind is binding. Even goodness proves to be a fetter binding one to good actions.

Actions get invented to give results of a particular type, like the Karmas prescribed by the 'Karma- Kaanda' of Vedas, which lead one to heaven.

Renouncing Karmas is also a binding factor, since one has to believe in the existence of Karmas and then renounce them (as observed in the case of King ShikhiDhvaja.)

Brahman is formless; so there are no bodily actions.  
Brahman is the form of Vidyaa; and there is no Avidyaa at all.  
Brahman is the 'Knowledge of perception'; and so does not perceive anything.

What is the Jagat then?  
Brahman knows everything; and this knowledge is Jagat.

In the Svapna world, you may climb a mountain, or eat a mountain-load of food, or run endlessly; but nothing affects you in reality; because there is no action going on there; but only the awareness of some action going on somewhere.  
All the events of the Svapna are just emptiness only.  
There is nothing called Karma at all for any one. There is only the awareness of some action-like thing.

If you foolishly imagine Karma to be there and suffer (as you do inside the Svapna as the Svapna-man); what can anyone do?  
How can you help a man who is dreaming that he is suffering?  
If he wakes up; everything turn into nothing. Knowledge alone is the cure for the Karma-infection.]

KARMA IS JUST AN IMAGINATION OF THE IGNORANT MIND

ब्रह्मैव सर्गो भूतात्मा कर्म जन्मेति कल्पनाः स्वयं कुर्वदिदं भाति विभुत्वात्कल्पितार्थभाक्।

Brahman alone is the Sarga, the essence of all that exists.

By its own power, it by itself makes the imaginations of Karma and birth; and shines like this.

न संभवति जीवस्य सर्गादौ कर्म कस्यचित्पश्चात्स्वकर्म निर्माय भुङ्क्ते कल्पनया स चित्।

There is nothing called Karma in the world that binds any Jeeva.

Chit alone imagines its own Karma and suffers the results at (an imagined) later stage (tainted by Avidyaa).

जलावर्तस्य को देहः कानि कर्माणि चोच्यताम्।यथाम्बुमात्रमावर्तो ब्रह्ममात्रं तथा जगत्।

Tell me what the body of a circular pattern is, and what actions exist for it as separate from water?

Water alone is the moving pattern also. Brahman alone is the Jagat also.

[What else is Jagat, but the movement of the mind?!

This quivering-state called the mind alone produces the quivering of Praana which empowers a Jeeva to go through the experience of Karma.

The quivering is just the shine of Brahman-state. Jagat is the shine of Brahman.]

NO KARMA CAN BIND THE DREAM-CHARACTERS

यथा स्वप्नेषु दृष्टानां न प्राक्कर्म नृणां भवेत् आदिसर्गेषु जीवानां तथा चिन्मात्ररूपिणाम्।

Just like there are no past Karmas that bind the men seen inside the Svapna state, so it is with the Jeevas who are of the essence of Chit. These Jeevas are seen at the start of the world as the forms of purity only.

[When you are having a vivid experience in Svapna, you will see many people in your Svapna-city, who are engaged in various affairs of their own.

The Yogi himself saw a dissolution-state of a world in his Svapna state; not once, but twice.

Who were those people? Where did they come from?  
Did they have some Karma binding them to such a situation?  
How can that be possible?

Those people were the images created by the mind of the disciple, through which the Yogi was having a Svapna experience. They were random images popping out at that time, when the dissolution scene was going on.

They were made of emptiness only, as belonging to that Svapna-world.

That Svapna-world existed nowhere except in the mind of the dreamer; and was just 'nothingness' like an imagination in the mind.

The people were also not real. They had no past or future; but were part of that dissolution-scene only.

If it was a dance scene, you will see dancers in your dream who appear there as conceived by your mind.

They also have no Karmas binding them, and are just made of emptiness only. Your dream-identity is also just made of emptiness only.

So it is, with every Svapna you have! So it is, with the Jaagrat state also!

The people in Jaagrat-state rise out of Chit, at that instant of perception, as if they have been living in that world from a long time.

You also appeared in your dream as some dream-character without any Karma-binding; so also, the people seen in your dream are also there without any Karma-binding.

So it is with Jaagrat.

I dream of you; and you dream of me. Both are in essence Chit, and have no Karma-binding.

A realized man knows the truth that he is not bound by any Karma; whereas, an ignorant man imagines that he is bound by the result of Karma, and experiences the consequences of the Karma.

Mind is itself an imagined term; mind imagines a Jeeva with form, and also imagines the actions and their results; and suffers forever in the imagined worlds.]

WORLD IS BOUND BY THE MIND-CONCEPTS

सर्गं सर्गतया रूढे भवेत्प्राक्कर्मकल्पना पश्चाज्जीवा भ्रमन्तीमे कर्मपाशवशीकृताः।

If one is rooted in the perceived world as stuck to its reality, then there is the imagination of a previous action. Later, these Jeevas wander about here fettered to the chains of Karma.

[If a man believes in the reality of the world he is in, he imagines the Karma and its results also. He believes that the good Karmas caused his well-being and the bad Karmas caused his suffering.

Whatever he believes, that alone becomes true for him, since he is Chit in essence, and his beliefs rise as the reality for him alone.

Chit is the magic essence within you; whatever you believe, instantly that is there as an experience for you.

Or rather, any desire or conception produces 'you' as an experiencer experiencing some experience.

Actually there is no 'you' as a separate Jeeva at all! 'You' are just a puppet used by a desire!]

सर्ग एव न सर्गोऽयं ब्रह्मेत्थं किल तिष्ठति यत्र तत्र क्व कर्माणि कानि वा कस्य तानि वा।

The world seen is not the world at all! Where Brahman alone stays in this manner, how can there be Karmas, of what sort, and for whom do they belong?

[Where do the the 'huge world you believe in' exist, except as some thoughts in your mind?

What you experience at one instant of perception alone is there for you as your perceived world; like it happens in a Svapna. Rest of the world outside of that perceived scene is just a belief you have in the mind, that you are part of a huge world with many cities and oceans.

Except that of what you perceive through the senses at one instant, there is nothing else called the world anywhere else.

You can travel around the entire earth to prove its existence; yet you have access to only a tiny sphere of perception at one instant. Rest of the world stays only as the collection of ideas that are stored in the mind; and the ideas are of course, just made of emptiness.

You are a receptacle of sense experiences only; and the world is in your imagination only. If you had not developed the sense organs like eye etc, and if you had no mind at all, then there will be no image, no solid feeling, no smell, no sound, no taste, no life-story and 'no world'!

What is left back then?

Only the emptiness empty of emptiness will be left back; where there will not be the idea of emptiness also. Only the awareness of oneself will be left back (Kevalatvam), as the Reality endowed with a pure intellect. This is what is called as Brahman, or Aatman!

Knowledge or information obtained through the senses and the mind is 'Jagat'.

'Jagat' is nothing but just some sort of knowledge you have about the objects around you at one instant.

'This Knowledge' is Brahman!

What else is there? Who is bound by what Karma?

A 'Knower of Brahman' sees Brahman only.

He does not see the world; but sees 'Knowledge shining forth as himself and others around him'.

That is why he is said to be in a witness state.

He sees his limited form also as a part of Knowledge only (as some worthless information), and is not affected by it.]

KARMA-BINDING IS THE SIDE-EFFECT OF AVIDYAA

अपरिज्ञानमात्रं यत्स्वयं वै परमात्मनः तदेतत्कर्म बन्धाय तत्तज्ज्ञस्योपशाम्यति।

When the truth of the Supreme self is not understood as one's essence, then that (imagined) Karma proves as a binding factor. It ceases in a 'Knower of Brahman'.

यावद्यावत्परिज्ञानं पण्डितस्य प्रवर्तते तावत्तावत्तदैवास्य कर्म शाम्यति बन्धनम्।

When and how the understanding keeps on the rise for a man of Vichaara, then and there, the bondage of Karma decreases in the same measure. (*Increase the sharpness of Vichaara; and slice off the Karma-chains.*)

KARMA IS JUST A CONCEPTION IN THE MIND: AND IS UNREAL

यन्नाम किल नास्त्येव तच्छान्तौ का कदर्थना।

What is there to suffer in getting rid of something that is not there at all?

(*Karma is just an imagination of the imagined mind!*)

*Why get beaten by a non-existent ghost?*

*Just understand that it is not there; that is all! You will stop getting beaten!)*

KNOWLEDGE REVEALS THE NON-EXISTENCE OF KARMA

परमार्थादृते बन्धः किञ्चिन्नाम न विद्यते।

Except for the state of the Supreme Knowledge, there is nothing that is called Karma anywhere anytime.

(*Is it so difficult to get rid of something that is not there at all?*)

*Do not lament that the world has not disappeared for you; rather understand that as long as you cry 'the ghost has caught me, please help', the ghost will not leave you ever!*

*As long as you believe that your Karmas are binding you and are stopping you from realizing the truth, you will never get out of that state of Karma-binding.*

*Do not think about Karma; but engage in understanding the truth through Vichaara.*

*Karma will not rise at all; since it is non-existent.)*

तावन्माया भवभयकरी पण्डितत्वं न यावत्तत्पाण्डित्यं पतसि न पुनर्येन संसारचक्रे।

यत्र कुर्यादविरतमतः पण्डितत्वेऽमलात्मज्ञानोदारे भयमितरथा नैव वः शान्तिमेति।

As long as the Knowledge does not rise, till then 'Maayaa' (delusion) dominates with her terrifying form of the world.

That alone is true Knowledge, obtaining which you do not get caught in the wheel of Samsaara.

Therefore one must make effort without a break, in acquiring that knowledge of the taintless nature which is one's own true essence, (and not waste time in dry arguments about philosophical theories).

The fear of the world-existence does not cease for you, through any other means (of worship, penance, learning, mastering Siddhis etc).

[No god can help you; and no saint can lift you up!  
Your own thinking process is your tool in destroying your ignorance.

Without a break, engage in analyzing the truth of the objects and people around you.  
See everything as knowledge-form only.

Wife, husband, daughter son, father, mother, friend, enemy, god, devil, good, bad, auspiciousness, birth, childhood, youth, joy, sorrow, body, disease, death...; anything and everything is a form of Knowledge (information) only; and this knowledge is incorrect as long as you believe in the reality of these.  
Once you practice the art of seeing everything as the pure shine of knowledge; and stay only as a witness, you are already in a realized state.

As you perfect this practice and climb through the seven levels of realization, you will achieve the highest state very soon.

Realization is not something that you achieve newly.  
You are already that; only the untruth hides it; and unreal looks like real.

You as the Chit are going through a Svapna-experience.  
Disbelieve in its reality; you are already in the highest state.

Do not run away from the snake; practice the art of looking at the rope behind the snake.  
Snake will never be there again.

As it is, the world will shine forth as Brahman, when you understand the truth.]