

vivekac`y~maōi

The effects of karmas on jivanmukta

Verse 446

nidhidhyAsanashIlaya bAhyapratyaya IkSyate|
bravIti shrutiretasya prArabdham phaladarshanAt||

One who is given to nidhidhyAsana (meditation) is found to have external awareness. The shruti speaks of it and it is confirmed with reference to results.

nidhidhyAsana shIlaya: either one who practices nidhidhyAsana for the removal of wrong impressions or he whose nature is nidhidhyAsana. He is found to have external awareness as he is continuously exerting himself to establish his mind in his Atman.

phaladarshanAt: as such, one who meditates is found to experience pleasure and pain.

Shruti etasya prArabdham bravIti: For such a one shruti affirms the functioning of prArabdha. Also because whatever is of the nature of an anterior action is of the form of dukkha, and because attachment to the body appears in the intervals of meditation. Or, it may be said that as meditation is of the form of savikalpasamadhi, the sukha and dukkha acquired by previous karmas appear. Hence it has been said : Thinking (manana) is hundred times better than hearing; a lakh of times better than thinking is reflection (nidhidhyAsana); infinitely better than that is nirvikalpa. By nirvikalpasamadhi, the truth that is Brahman is clearly apprehended; not otherwise; for, the fickle mind gets mixed with other cognitions". Hence it is said: there is an external awareness". So long as there is external awareness, then there is experience of sukha and dukkha accruing from prArabdha.

Verse 447

What is conveyed in the shloka is further explained.

sukhAdhyanubhavo yAvat tAvat prArabdhamiSyate|
phalodayah kriyApYrvo niSkriyo nahi kutracit||

So long as there is experience of pleasure etc., till then prArabdha is said to persist. Every effort is preceded by an action generating it. There is nowhere an effect that happens without an antecedent action.

sukhAdi: pleasure etc. So long as there is experience of sukha etc., so long prArabdha is said to operate. The reason for that is stated. For, every effect is preceded and produced by an action. There is no where an effect without a casual action. Sukha and dukkha are to be traced to the operation of good and evil deeds. The connection with the effect of action associated with the anAtman will not ensue without the super-imposition of the anAtman on the Atman. Hence it is shown that experience of karma arises in the case of one who, though given to meditation, has external awareness.

Verse 448

Aham brahmeti vijnAnAt kalpakoTishatArjitam|
Sancitam vilayam yAti prabodhAt svapnakarmavat||

vivekac`y~maõi

Even as actions done in a dream disappear on waking, the accumulated karmas which have accrued through hundreds of crores of eons get extinguished upon the dawn of knowledge: I am Brahman.

Sancitam: the past karmas whose fruits have not begun to take effect.

kalpakoTishatArjitam: acquired through hundreds of crores of eons due to the non realization of the non difference from Brahman which is actionless.

prabodhAt: on waking.

Vilayam: destruction.

yAti: attains.

Verse 449

Yatkrtam svapanavelAyam puNyam vA pApamulbaNam|
Suptothitasya kim tat syAt svargAya narakAya vA||

Will even the greatest puNya or pApa done during a dream make for heaven or hell for one who has awakened from the dream?

The meaning is clear. The idea is that there is no fructification of karmas done due to avidyA and during sleep to one who has awakened to realization of his lone residual Atman, whose avidyA has been destroyed and who is free from agency for action brought about by upAdhis.

Verse 450

Having spoken about destruction of accumulated karmas by the annulment of the super-imposition of the anAtman, Shri BhagavatpAda speaks about the dissolution of future karmas. Previously, due to the super-imposition of the anAtman which was the locus of karma, the person imagined himself to be the doer. These actions done during the imagination of doer ship get destroyed when the sense of doer ship goes away. Now, however, upon the realization of Brahman which is not a doer, that there is no connection at all with future action is conveyed in this shloka.

Svamasangam udAsInam parijnAya nabho yathA|
Na shliSyate yatih kincit kadAcid bhAvikarmabhih||

Knowing himself as the unattached and as indifferent like the sky, the yati is not affected by future actions even in the least at any time.

Svam: svAmAnam: his Atman.

udAsInam: as not acting – indifferent.

parijnAya: experiencing perfectly.

Nabho yathA: as the sky is untouched by the water, fire and air.

vivekac`y~maõi

So too, the yati who is an Atmavit is not ever affected even in the least by future actions, i.e., by actions posterior to AtmAnubhAva even if they take place in the body etc. For there is no connection with them in the form of attachment. According to the rule: darmAdhyAsa-pUrvakah dharmyadhyAsah: The quality of a serpent is first super-imposed on the quality of a rope; thereupon ensues the superimposition of the dharmin, the serpent on the rope". When there is a super imposition of the qualities of the body on the Atman, then there arises affection by the accordant karmas. When that super-imposition vanishes by the destruction of primordial ajnAna (mUlajnAna), there will then be no affection by the qualities of the anAtman.

Verse 451

The aforesaid meaning is illustrated in the example and connected with the object of illustration.

na nabho ghaTyayogena surAgandhena lipyate|
tathAmopAdhiyogena taddharmair naiva lipyate||

By reason of its connection with the jar, the sky is not tainted by the odour of the liquor in it. So too, the Atman is not affected by the qualities of the upAdhi with which it is connected.

The sky (space) is co-extensive with the universe. It looks limited by reason of its being enclosed in a jar. But it is pure and formless. It is not tainted by the smell of the liquor in the limited space of the jar. Even so the Atman is not affected by the connection with upAdhis of the form of gross and subtle bodies like worship of the gods and meditation on the divinities in the stars etc., which continue to be associated with it till videhamokSa.

Verse 452

Now is taught the meaning of the Brahma sUtra: bhogena tvitare kSapayitvA sampadyate: " but having destroyed by fruition (experiencing their effects) the two other (sets of work, punya and pApa), he becomes one with Brahman."

jnAnodayAt purArabdham karma jnAnAnna nashyati|
adattvA svaphalam lakSyam uddishyotsrSTabANavat||

Like an arrow released towards its target, the karma begun before the dawn of jnAna is not destroyed by jnAna.

The action which has started effectuation before the rise of realization – I am Brahman – does not get destroyed like sancita (accumulated) karma without issuing out its fruit as sukha or dukha, i.e., pleasure or pain, as the case may be, like an arrow flung at a target. (This is explained in the next shloka.)

Verse 453

The illustration of the arrow and the target is explained.

vyAghrabuddhyA vinirmukto bANah pashcAttu gomatau|
na tiSThati chinattyeva lakSyam vegena nirbharam||

The arrow which is released from the bow under the impression that the target is a tiger does not tarry upon the realization that it is a crow, but surely pierces its target with great speed.

vivekac`y~maōi

Under the belief "this cruel tiger should be killed", if an arrow drawn upto the ear is released and if, after the release, it is known that the animal in front is a cow, it does not tarry in its course; but it goes with hreat speed and surely pierces the target in front. S too, the prArabdhakarma, having begun to bear fruit wears out only after producing its results even at the time when Brahman realization springs. The good and evil actions that have begun to bear fruit are spent by the experience of their fruits and the person then attains videha mukti, liberation on disembodiment. That is the meaning of the sUtra. Thus, to the jnAnin, the delay is only as long as he is not released from the body due to the operation of the prArabdha-karmas, After the fall of the body, he attains liberation after disembodiment (videha-mukti). That is the meaning of the shruti.

Verse 454

prArabdham balavattaram khalu vidAm bhogena tasya kSayah
 samyajnAnahutAshanena vilayah prAk sancitAgAminAm|
 brahmAtmaikyamavekSya tanmayatayA ye sarvadA samsthitAh
 teSAm tat tritayam nahi kvacidapi brahmaiva te nirguNam||

prArabdha is very strong indeed; for those of wisdom it is liquidated only by experience (of its effects). Of the sancita (accumulated) and AgAmi (future) karmas the liquidation takes place in the fire of jnAna. But, to those who perceive the identity of the Atman with Brahman, and who ever remain engrossed in it, these three do not obtain anywhere. They are verily the qualityless Brahman.

Though jnAna is of an identical nature, yet, due to difference in the content of samAdhi, those who have attained Brahman- realization are distinguished as Brahmavit, Brahmavidarah, BrahmavidvarIyAn and BrahmavidvariSThah on the basis of the distinctions of levels called sattvApatti (abiding in sattvaguNa, or in the sadvastu), asamsakti (non-attachment to anything external). padArthAbhAvanA (obliviousness to all objects), and turyagA (going to the transcendant). Among these, he who has reached the level of turyaga, who is a BrahmavidvariSTha, is one of the nature of the qualityless Brahman. He is not even responsive when awakened by others. To such a one, the three kinds of karma do not pertain. The BrahmavidvAriyAn awakes to the world when so stimulated by others. To such a one, the three kinds of karmas do not pertain. The brahmavidvarIyAn awakes to the world when so stimulated by others. Then he is connected with prArabdha. This is like Prahalada getting out of his samAdhi upon hearing the sound made by the PAncajanya conch of mahAviSnu. Brahmavidvara, who is a sthitaprajna, gets out of his samAdhi of his own accord by the force of his own karma, and sukha and dukkha pertain to him. This is clear from the query of Arjuna made to KrSNa: "what is the language of the man steadfast in wisdom?". Brahmavits are those like the sage YAjnavalkya who adopted sa.mnyAsa for the fruition of his jnAna and induced Brahman- realization to King Janaka and others by Instruction.

vidAm: to the jnAnins. To such people, as between jnAna and prArabdha, prArabdha is more powerful. This is well known. Of such prArabdha-karma, liquidation is effected by experience (of its fruits).

hutAshanah: fire: samyag-jnAna: right and perfect knowledge itself is the fire. By such fire, karmas accumulated in the past, and those which may come about after the dawn of jnAna get destroyed and becme destroyed and become unattached respectively.

brahmAtmaikyam avekSya: realizing the identity of Atman with Brahman; (avekSya: seeing, i.e., realizing)

vivekac'ya~maōi

tanmayatayA: be the rule of svArthe mayat, maya is used to indicate that a thing is wholly compacted by it. The meaning is, being of the form of Brahman itself.

cinmAtra: compacted whole and entire of cit.

To those who remain thus having attained to the stage of turya, which is the topmost and fourth, none of these three kinds of karma, operates anywhere and at anytime. Such persons are the qualityless Brahman itself. That means that in their case there is no occasion for the operation of the sattva and other guNas.

Verse 455

upAditAdAtmya-vihIna- kevala brahmAtmanaivAtmani tiSThato muneh|
prArabdha- sadbhAva- kathA na yukta svapnArtha-samdandakatheva jAgratah||

For the sage who remains solely established in himself as Brahman devoid of identification with upAdhis, it is not appropriate to speak of the existence of prArabdha even as a man who ahs awakened from dream has no concern with objects seen in it.

In the state of ajnAna, there was the identification of the individual with the upAdhis as a result of supre-imposition. Now, however, by the knowledge of shruti and the grace of the guru, in full measure the sense of the oneness of the infinite Brahman and the finite jIva has been acquired. The identification (with the body etc.) wrought by the upAdhis like ahamkAra has disappeared.

He is now the sole Brahman, free from three kinds of limitation of space, time and object. He remains established himself as such Brahman. Vide the shruti: sa bhagavah kasmin pratiSThita iti: sve mahimni (ChAnd.) : Oh, worshipful one! In what is it established? In its own excellence. Previously the jIva was established in its upAdhis; to show that it is not the case now it is said: Atmani tiSThatah: remaining established in his own Atman. To the sage thus established in his Atman, there is no relevance in speaking of the existence of prArabdha. That is likened to the impropriety of an awakened person to of the objects he saw in a dream.

Verse 456 & 457

na hi prabuddhah pratibhAsadehe
Dehopayoginyapi ca prapanCe|
karotyahamtAm mamatAmidamtAm
kintu svayam tiSThati jAgarena||
na tasya mithyArtha-samarthanecchA
na sangrahaH tajjagato'pi drSTah|
tatrAnuvrttiryadi tanmrSArthe
na nidrayA mukta itISyate dhruvam||

For, the man who has awakened from a dream does not entertain feelings of "I", my and this with reference to the dream=body and the objects seen in it; but he remains awake distinct (from the dream-body etc.)

He is not interested in affirming the reality of the false objects seen in the dream, nor does he act by them. If he still abides by those false objects, it surely means that he has not awakened from the dream.

Prabuddhah: he who has awakened from a dream.

pratibhAsadehe: In the body which appeared during dream. He does not have the feeling of 'I' in his dream body, nor does he have the sense of 'my' and 'this' in the dream objects.

Hi shows certainty.

Kintu svayam jAgatreNa tiSThati: he remains himself as the awakened one. For, seeing oneself

vivekac`y~maōi

as a herbivorous animal in a dream, waking up, one does not proceed to eat grass abandoning one's usual nature. He does not have the desire to substantiate the dream or the objects like the body appeared in the dream.

sangrahaḥ: acceptance; na dr̥ṣṭāḥ: is not seen.

If there is accord of the mind with the body and the world seen in the dream as with objects experienced in the waking state, it has to be said that such a one has not surely awakened from his dream.

Verse 458

tadvat pare brahmaNi vartamaṇaḥ sadātmanā tiṣṭhāti nānyadīkṣate |
smṛtiryathā svapnavilokitārthe tathāvidhāḥ prāśanamocanādau ||

So too, a man absorbed in Brahman remains forever in tune with his Atman and sees nothing else. As is the remembrance of objects seen in dream, so are his reactions to eating, expulsion etc.

tadvat: as one who has awakened from sleep.

pare brahmaNi vartamaṇaḥ: being with the mind firmly established in Brahman.

sadātmanā tiṣṭhāti: remains in the form of cit which is not sublated and is unattached.

anyat nekṣate: does not see anything other; for such other is non-existent to him. Vide the śrutiḥ yatra nānyat paśyati (Chāṇḍ.): does not see any other; yatra sarvaṃ AtmaivAbhUt tat kena kaṃ paśyēt (Brh.): "where one does not see another, where everything is the Atman, then what can one see and by what?"

It may be doubted by the dull witted that even the Brahmanvits, those who have known Brahman perform the action of taking food and ejecting. This is answered by the second half of the śloka. Even as one who has awakened from a dream remembers the objects seen in the dream without the belief that they are real, so too is the reaction of the jñānin with reference to eating and ejecting. Vide the Pañcādashī: nāpratītiṣṭayorbAdāḥ kintu mithyātvanishcayāḥ: It is not that the jñānin is not conscious of them; but he knows that they are mithyā. Everyone who thinks of himself as a tiger in a dream, does not take it to be true on waking; but there will be memory of it. Previously he thought of the body which ate and ejected as 'I'; now, having realised his true nature the body which performed the actions of eating etc., appears as separate without the identification as 'I' even on getting up from samādhi.

Verses 459 and 460

That prārabdhā-karma does not pertain to the Atman is proved by reasoning.

karmaṇā nirmīto dehāḥ prārabdhāḥ tasya kalpyatām |
nānāderātmano yuktam naivātmaḥ karmanirmītaḥ ||
ajo nitya itī brute śrīreṣā tvamoghavak |
tadātmanā tiṣṭhato'sya kutah prārabdhakalpanā ||

The body is fashioned out of karma; prārabdhā may be imagined with reference to it. And it is not appropriate with reference to the Atman, which is beginningless, for the Atman is not fashioned out of karma.

Śruti of infallible speech says that this (Atman) is unborn and real. How then can there be the imagination of prārabdhā to one who remains as such Atman?

The proof of Atman being beginningless is conveyed in the words: ajo nityaḥ: unborn and eternal.

The kathopaniṣad says: ajo nityaḥ śāśvato'yam purāṇaḥ na hanyate hanyamāne śarīre: This (Atman) is unborn, permanent, eternal and ancient; it is not killed when the body is killed.

amoghavak tu: abadhītarthā vāk: that distinguished speech whose words are uncontradicted.

tadātmanā tiṣṭhato'sya: of him who remains as that Atman which is verily his true nature.

vivekac`y~maōi

PrArabdha-kalpanA kutAh: For such a one, where can there be any imagination of prArabdha-karma? If one remains in the belief that his body is his Atman by the superimposition of the body on the Atman due to prArabdha-karma, there could be identification with its qualities. That does not apply to jnAnin.

Verse 461

That is further clarified.

PrArabdham siddhyati tadA yadA dehAtmanA sthithi|
DehAtmabhAvo naiveStah prArabdham tyajyatAmatah||
SharIrasyaApi prArabdhakalpanA bhrAntireva hi||

PrArabdha is relevant so long as there is identification of the Atman with the body. But the sense of the body being the Atman is not valid; hence the prArabdha has to be rejected. The attribution of prArabdha to the body, too, is the product of imagination.

So long as one identifies one's Atman with the body, then the prArabdha, which is a character of the body accrues to the Atman by imagination. But such identification of the Atman with the body is not valid as the primordial nescience has been destroyed. atah prArabdham tyajyatAm: therefore, the association of prArabdha with the Atman should be abandoned. On careful inquiry, it will be found that the attribution of prArabdha to the body, too, is a delusion. hi: shows certainty.

Verse 462

That is explained with reason.

adhyastasya kutassatvam asattvasya kuto janih|
ajAtasya kuto nAshah prArabdham asatah kutah||

How can anything that is super-imposed be said to exist really? How can what is not real, be said to be born? How can what is unborn be destroyed? Whence then is prArabdha?

asattvasya: of what does not have sattva, i.e., existence

kutah: how or whence:intended to negate.

ajAtasya nAshah kutah: whence is destruction of the unborn? That too is not.

PrArabdha is accepted for origination (of birth); otherwise the differences of devas, creatures and men can not be produced. When it has been determined that everything other than Brahman is mithyA, then there can be no operation of karma with reference to what is the product of super-imposition due to ajnAna like a shell-silver.

Verse 463

Now it is stated the meaning of the shruti: tasya tAvadeva ciram yAvanna vimokSyetha sampatsyetha: for him there is delay only so long as he is not delivered (from the body); then he will become one with Brahman.

JnAnenAjnAnakAryasya samUlasya layo yadi|
TiSThatyayam katham deha iti shankAvato jaDAn||
SamAdhAtum bAhyaDrSTyA prArabdham vadati shritih||

In reply to the fools who asked if whatever is the result of ajnAna is liquidated along with its root by jnAna, the how does the body live, the shruti speaks of prArabdha from an empirical point of view.

Verse 464

Natu dehAdisatyatvabodhamAya vipashcitAm|
Yatah shruter abhiprAyah paramArthaikagocarah||

vivekac`y~maõi

Not for teaching to the learned the reality of the body etc., The import of the shruti relates to the transcendental only.

The shruti does not speak to convey the reality of the body etc., to the jnAnins. For, the learned entertain no such doubts as are referred to in the previous shloka in respect of fools who alone are prone to do so: not the learned.

As darkness is destroyed by light, even if ajnAna which is the material cause of the world is destroyed, it is said that the body will be destroyed on the liquidation of prArabdha by the statement tAvAn vilambah. That will lead to the conclusion that the body is not the result of ajnAna, but that it is true, being the product of karma. This is not right. According to the Tarkika theory the cloth which has threads as its material, continues for a moment after the threads are destroyed. Shri vidyAraNya writing in the CitradIpikA says: even after the material cause goes away, the effect remains for an instant. If this, i.e., the continuance of the effect even after the disappearance of cause can happen in the case of a casual nexus of a short duration like that of the threads and the cloth, why should it not be true of what is the product of a delusion operating for countless eons? Hence it is possible to predicate the survival for sometime of the body, which is the effect of the operation of ajnAna from time immemorial, after the destruction of ajnAna.

But for the satisfaction of those who wish to know the truth we say: from the pAramArthika-point of view, there is no destruction or origination; there is no one bound or who is an aspirant; none who seeks liberation or is liberated. For, Brahman alone is the supreme truth.

To resolve the doubt of the dull-witted who may ask: if there is complete destruction of the effect of ajnAna by jnAna, how will one continue to be in the body, the shruti speaks of the operation of prArabdha. The purport of shruti has reference to the pAramArthika which cannot be known by other instruments of knowledge, which is not known so far, which is purposeful and uncontradicted. For, that the body persists for some time even after the destruction of ajnAna till the working out of karma is of no significance to the jnAnins.

Verse 465

The supreme truth, which is the import of shruti is conveyed now in seven shlokas.

ParipUrNam anAdyantam aprameyam avikriyam|
EkamevAdvayam brahma neha nAnAsti kincana||

Brahman is plenary, without beginning or end, beyond, comprehension, changeless; one only without a second. There is no manifold here.

Verse 466

The supreme truth is told in the words of shruti and in the guru's own words:

sadghanam cidghanam nityam Anandaghanam akriyam|
ekamevAdvayam brahma neha nAnAsti kincana||

Of the nature of existence and cit whole and entire, permanent, compacted of bliss, inactive Brahman is one only, not dual. There is no manifold here.

sadghanam: ghanam:form; with a body which is of the nature of sat, existent eternally.

cidghanam: of cit, i.e., intelligence as the body.

Anandaghanam: of Ananda, i.e., bliss as the body i.e., which is sat, cit and ananda in its nature.

akriyam: without the activity of creation etc.

vivekac`y~maõi

Verse 467

pratyagekarasam pUrNam anantamsarvatomukham|
ekamevAdvayam brahma neha nAnAsti kincana||

Not one to be discarded or accepted; not one resting on another, nor having any support or base, Brahman is one only, not dual. There is no manifold here.

ahyam: As it is one's own nature, it cannot be discarded, and it is not as if it is taken. Being unattached to the world, it is without support.

Or, it may be taken to mean: ahyam: without blemish (nirdoSam); anupAdeyam: qualityless (nirguNam).

Verse 469 and 470

nirguNam niSkalam sUkSmam nirvikalpam niranjanam|
ekamevAdvayam brahma neha nAnAsti kincana||
anirUpyasvarUpam yanmanovAcAmagocaram|
ekamevAdvayam brahma neha nAnAsti kincana||

Qualitiless, without parts, subtle, without change, without blemish, Brahman is one only, not dual. There is no manifold here.

Of undemonstrable nature, beyond mind and speech, Brahman is one only, not dual. There is no manifold here.

Verse 471

sat samrddham svatassiddham shuddham buddhamanIdrsham|
ekamevAdvayam brahma neha nAnAsti kincana||

Of plenary existence, infinitely blissful, self-subsistent, pure, of the nature of jnAna, without compare, Brahman is one only, not dual. There is no manifold here.

sat: abAdhyam: un-contradicted

samrddham: of the nature of infinite bliss

svatassiddham: self-subsistent as it is the cause of all canons of proof.

shuddham: untouched by any defect.

buddham: of the nature of jnAna.

anIdrsham: `seen like this` is Idrsham. Not Idrsham is anIdrsham, i.e., incomparable.

As the endeavor is to convey to the mind the subtle purport of shruti, the repetition of the same idea here is not a defect.

Verse 472

nirastarAgA nirapAstabhogAh shAntAssudAntA yatayo mahAntah|
vijñAya tattvam parametadante prAptAh parAm nirvrtimAtmayogAt||

The great yatis who have discarded all attachments and pleasures, perfectly restraining themselves and at peace realising the highest truth, at the end attained supreme bliss by their realisation of the Atman.

vivekac`y~maõi

nirastarAgAh: who have banished from their minds all desires for sense-objects.

nirapAstabhigAh: hence, they have abandoned all pleasures, i.e., satisfied with what chance brings them. It is only when there is desire that there will be enjoyment, as has been said supra: "enjoying objects of experience offered by another like one in sleep or like a child." Or, it may mean those who endure the dualities of cold and heat etc.

shAntAh: those whose external organs are restrained.

yatayah: those given to effort (in their spiritual quest).

mahAntah: when the mind goes through the external organs, it gets transformed into the size of the limited object. The caitanya so delimited becomes small. But that does not happen to those who are shAnta and dAnta. Greatness is natural to those whose minds are always turned inward. Such great outstanding men realise the absolutely supreme truth conveyed in the words: paripUrNam anAdyantam, by their Atmayoga or nirvikalpa-samadhi and they attain the super-excellent bliss that is liberation upon the dawn of jnAna.

Atmayogah: nirvikalpa samadhi.

nirvrtim: niratishya-Ananda-rUpAm muktim: the liberation which is of the nature of incomparable bliss.

ante: jnAnaprApti-anantaram: upon the attainment of jnAna.

prAptAh: attained.

ante: may mean, at the end of prArabdha-karma, or, after the fall of the body when they attain videha-kaivalya realising the supreme by Atmayoga.