

The vāsanās that have come to fruition, meaning, the already manifested vāsanās can be destroyed by selfless dedicated activity.¹ The accumulated vāsanā (sañcita), which have not yet come to fruition, meaning, the unmanifested vāsanās, are burnt down in the fire of right knowledge. The bondage of activity and that of enjoying the fruits of actions do not belong to that individual who has directly reached the state of samādhi. On experiencing samādhi, the PFT who is the 'doer' of activities (kartā) and the 'enjoyer' of the fruits of actions (bhoktā), ends. When the criminal is dead, whom can the law arrest? The file is closed. One who performed the action alone can enjoy the fruit of the action. When the ego has ended, who is to suffer? Hence, entire past karmas end when the ego ends on realisation of the Infinite.

When all the vāsanās and their consequent bondages are annihilated through the practice of constant meditation, the seeker, seeking himself, ends in the total exhaustion of his entire karma. At this stage, what is the experience? Is it an empty zero? When the PFT, the causal body and the vāsanās have ended, what can remain?

The Teacher says, 'At that time you will have a clear subjective experience of your own Self. That experience requires no special effort. Nothing need be done for it, either to reach it or to preserve it in us.'

When the waking and dream states have been transcended, no special effort is necessary to reach and preserve the state of sleep. There is no question then of 'reaching' sleep. We are then already in deep sleep. In fact, if we start any effort, we are sure to wake up from sleep. The state of this absolute quietude within, when the individual meditation is transformed into realms of inexpressible bliss is the final subjective experience. It is complete

¹ niṣkāma karma-yoga.

realisation of the Self, by the Self, in the Self. Without any effort (ayatnataḥ)¹ we shall realise our own Self.



श्रुतेः शतगुणं विद्यान्मननं मननादपि ।
निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥ ३६५ ॥

*śruteḥ śatagūṇaṁ vidyānmananaṁ mananādapi,
nididhyāsaṁ lakṣagūṇamanantaṁ nirvikalpakaṁ. (365)*

365. 'Reflection' should be considered a hundred times superior to 'listening' and 'meditation' a hundred thousand times superior to reflection; but nirvikalpa samādhi is infinitely more sacred.

Knowledge can be obtained by listening to a teacher. Reading books is also a method of listening to acquire knowledge. But when one sits down and reflects upon the ideas gathered from a teacher or from a book and makes them one's own, that understanding is hundred times more powerful than what can be gained by merely listening to a teacher, or reading books.

If the seeker starts meditating upon the knowledge thus acquired through reflection, the sharpness of his understanding becomes a hundred thousand times more effective, that is, when one starts hushing up one's mind, the clarity of knowledge that one gains becomes a hundred thousand times greater than what one had gathered through reflection.

As you start practising meditation, after some time, a stage comes when you are in a dynamic state of thoughtless stillness – in the nirvikalpa condition – and your knowledge becomes infinite. This is a result of your continuous meditation when you dissolve

¹ *bhidyate hṛdayagranthiśchidyante sarvasaṁśayaḥ,
kṣīyante cāśya karmāṇi tasmindr̥ṣṭe parāṇvare. – Muṇḍakopaniṣad-2.2.8*

In short as Śaṅkara so musically puts it –
*antarbahih sarvata eva sarvadā
svarūpavisphurtirayatnataḥ syāt.*