

The idea is emphasised that there is total destruction of all *vāsanās* that have been hoarded from the past (*sañcita*), in the knowledge arising from deep contemplation upon, 'I am Brahman'. By this subjective Realisation that I am the supreme Consciousness all the imprints of past actions left on our personality get totally eradicated, completely erased. No more can the *vāsanās* accumulated in millions of lives ever grow potent and manifest their influences on the personality of the individual who has realised Truth.

Thus, the accumulated *vāsanās* (*sañcita*) get completely destroyed, just as the results of the activities done in a dream. On waking up, the results of all activities of the dream state completely cease to act upon the awakened individual. Similarly, for one who has awakened to the higher plane of Consciousness in the knowledge 'I am Brahman' all the *vāsanās* that have been gathered by him through the play of the ego in the entire past become null and void.

The Upaniṣads also cry out the same.¹ In the Upaniṣad, the ṛṣi says that all the *vāsanās* of the Man of Perfection are completely fried in the fire of Knowledge. Śaṅkara interprets here that the ṛṣi could have meant only *vāsanās* other than *prārabdha*. In short, the Man of Realisation has to live no more the effects of his past actions.

To illustrate this idea vividly for the comprehension of the student, Śaṅkara gives the example of the dream in the following verse –



यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।
सुप्तोत्थितस्य किं तत्स्यात्स्वर्गाय नरकाय वा ॥ ४४९ ॥

yatkṛtaṁ svapnavelāyāṁ puṇyaṁ vā pāpamulbaṇam,
suptotthitasya kiṁ tatsyātsvargāya narakāya vā. (449)

¹ *bhidyate hrdayagrānthischidyante sarvasaṁśayaḥ,*
kṣīyante cāsyā karmāṇi tasminrṣṭe parāvare. – Muṇḍakopaniṣad-2.2.8

449. *Can the meritorious acts or sinful deeds that a man has imagined doing in a dream take him to heaven or hell when he has awakened?*

In the previous verse Śaṅkara asserted that on waking to the higher plane of Consciousness, all the vāsanās that have been created in the past are totally wiped out. Meaning, they become impotent and can no longer yield any results. All the results of actions done in the past, accrued to the personality through the endless lives that have already been lived are called sañcita karma. In order to drive home the point, an example is given which amplifies contentions of Vedānta. The illustration given in this verse is very effective indeed.

Whatever activities have been done during the dream state of Consciousness (svapna-velāyām), irrespective of their merits or demerits, cannot have any reaction after the individual has woken up. The good actions of the dream cannot give one extra happiness on awakening. Nor can the crimes perpetrated in the dream give one consequent sorrows in his state of awakening.

In short, between the two states of Consciousness there cannot be any transaction. For the subjects, that experience the two states of Consciousness are totally different, meaning, the waker as the waker is not available in the dream and the dreamer as the dreamer is not there to experience the waking.

In the same way the egocentric individuality must have performed innumerable actions in his pilgrimage from one form to another. Yet, now that the ego has ended, in his new found experience of the infinite Consciousness as his own true nature, none of these fruits of actions (karma-phala) can ever affect him, because the doer of those actions is not available any more.



स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।
न श्लिष्यति च यत्किञ्चित्कदाचिद्भाविकर्मभिः ॥ ४५० ॥