

None of the three categories of karmas affect such individuals. At such moments of experience they are Brahman alone. That Brahman is Absolute and being Absolute, It has no properties.

Thus the three karmas – sañcita, āgāmī and prārabdha – leave us only when the ego is completely dead. Vāsanās can affect only the ego. The ego is liquidated in the transporting experience of the Infinite.

A Man of Realisation becomes himself that Brahman which has no qualities.



उपाधितादात्म्यविहीनकेवल -
ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।
प्रारब्धसद्भावकथा न युक्ता
स्वप्नार्थसम्बन्धकथेव जाग्रतः ॥ ४५५ ॥

*upādhitatādātmyavihīnakevala -
brahmātmanainvātmani tiṣṭhato muneh,
prārabdhasadbhāvakathā na yuktā¹
svapnārthasambandhakatheva jāgrataḥ. (455)*

455. *The sage who is ever absorbed in his own Self as Brahman, non-dual, and free from limitations, the question of the existence of prārabdha is meaningless, just as the question of a man having anything to do with dream objects is meaningless when he has awakened.*

The man who has awakened to the higher plane of Consciousness has no more body, mind and intellect conditionings. The feeling that 'I am the body, the mind and the intellect' is not in him. Egocentric individuality cannot maintain itself when the identification with the body, mind and intellect is withdrawn. When the individuality becomes unconditioned by the equipments, it becomes 'the alone' – kevala.¹ 'The alone' expressing through the BMI is the personality,

¹ *trividhaparicchedaśūnya vastu*

the ego. As an ego when I look into the world outside, I find a world of endless objects, emotions and thoughts. The multiplicity is perceived only when I look out through the equipments of the body, mind and intellect.

The man who is capable of analysing life in the world and also his own experiences is a man of reflection. When such an individual lives in his own Self as Brahman, he is not affected by his prārabdha. Enjoyment of prārabdha and experience of the Infinite are on two different planes of Consciousness. The wealth of the king cannot help him when he dreams of himself as a beggar. The king of the waking state cannot help the beggar of the dream, though they are essentially one and the same person. How can the individual who has withdrawn from the BMI be molested by the OET?¹



न हि प्रबुद्धः प्रतिभासदेहे
देहोपयोगिन्यपि च प्रपञ्चे ।
करोत्यहन्तां ममतामिदन्तां
किन्तु स्वयं तिष्ठति जागरेण ॥ ४५६ ॥

*na hi prabuddhaḥ pratibhāsadehe
dehopayoginyapi ca prapañce,
karotyahantām mama tāmidantām
kintu svayaṁ tiṣṭhati jāgareṇa. (456)*

456. *He who has awakened from sleep has no idea of 'I' and 'mine' with respect to the dream body, nor for the dream objects related to it. He lives ever awake as his own Self.*

The same idea of the previous verse is being elaborated for vivid picturisation in the student's mind. On waking up no one considers

¹ ibid. verse – 124 (Footnote)