

*svamasaṅgamudāsīnaṁ parijñāya nabho yathā,
na śliṣyati ca yatkiñcitkadācidbhāvikarmabhiḥ. (450)*

450. *Being unattached and indifferent like sky, one who is Realised is never concerned in the least about actions yet to be performed.*

Here the Teacher wants to emphasise that the vāsanās accumulated in the past are destroyed. Not only that, but as a result of Realisation, all the vāsanās that are to mature in the future and yield their results in terms of joys and sorrows (āgāmī-karma) are also totally destroyed. On realising the Self which is unattached and indifferent (udāsīna) to the activities taking place around, the seeker's contact with the past is so completely annihilated that even the immature vāsanās waiting for expression get totally roasted in the fire of Knowledge, newly kindled by the seeker's Realisation.

The Ātman, unattached and actionless, has been again compared with space.¹

The Ātman is described as being indifferent (udāsīna). This is to indicate that in Its presence all the activities take place but in none of the activities is It involved. In Its presence the matter vestures gather dynamism to act, but, the vehicles always act according to their vāsanās.

When a Man of Realisation acts, he is not affected at all at any time (yatkiñcit-kadācit), by the vāsanās yet to mature in the future – the āgāmī. Śaṅkara calls it bhāvi-karma – actions that are yet to yield their fruits in future periods of time. In short, karma is done by the ego and the ego alone can get its reward or punishment. When the doer of the actions, the vain ego, has been totally sublimated, who is to receive the results? When the ego is no more, the results of the karma done by the ego cannot take effect and, therefore, no āgāmī can function.

¹ ibid. verse – 386

However, the karmas that have taken effect already, for the experience of which the Man of Realisation has taken this embodiment, that is the *prārabdha*, will continue to function and this is the topic that Śaṅkara hereafter takes up for elaboration.



न नभो घटयोगेन सुरागन्धेन लिप्यते ।
तथात्मोपाधियोगेन तद्धर्मैर्नैव लिप्यते ॥ ४५१ ॥

*na nabho ghaṭayogena surāgandhena lipyate,
tathātmopādhiyogena taddharmairnaiva lipyate. (451)*

451. *The sky, because of its contact with the jar, is not affected by the smell of the liquor in it. So too, the Ātman is not affected by the properties, the conditionings because of Its contact with them.*

All our activities are called ‘karma’. Karma is of three types. It is classified with reference to the past, present and future. The total impressions gained by an individual through his activities and thoughts accumulated at the unconscious level of the mind are called ‘sañcitam’ – acquired. The large number of *vāsanās* within is all *sañcita-karma*. Of them a few become fructified (*phalonmukha*) and surge forth to express. They are called ‘*prārabdha-karma*’,¹ that which has started yielding fruits. There are yet other *vāsanās* which are awaiting maturity. They are yet to become effective. Such *vāsanās* are called ‘*āgāmī*’ – yet to come.

The *sañcita* which is acquired in the past and the *āgāmī* which is yet to come, both are destroyed at the moment of Realisation. They can no longer affect the individual because he has transcended his little identification and has experienced the Bliss beyond. The individuality which is to be accused for the past karmas is no more in that equipment. It has dissolved itself in the transcendental experience of the Infinitude.

¹ *prakarṣeṇa ārabdham iti prārabdham*