

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्सगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART THREE
[ART OF 'SEEING, BUT NOT SEEING ANYTHING']

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India

रामोवाच
Rama spoke

अवेदनं वेदनस्य मुनीन्द्र क्रियते कथं नासतो विद्यते भावो नाभावो विद्यते सतः।

Hey Muneendra!

How can you make the experienced world-phenomenon as the 'not experienced'?

Only if it is really there, then one is bound to react and perform the actions accordingly.

If it is not there, then there is no need to react to the outside world.

That which is non-existent cannot be dealt with, as if it is existent.

That which is unreal cannot exist; and that which is real cannot cease to be.

Brahman alone is, and the world is not.

Then why still exist as a part of the world, when it is not really there?

(It is like saying, 'though the water is not there in the mirage river, drink it still'.)

वसिष्ठोवाच
Vasishta spoke

नासतो विद्यते भावो नाभावो विद्यते सतः यदा तदैव सुकरं वेदनावेदनं स्वयम्।

एतौ वेदनशब्दार्थौ रज्जुसर्पभ्रमोपमौ असत्यावुदितौ विद्धि मृगतृष्णाम्भसा समौ।

अबोधस्त्वनयोः श्रेयान्बोधो दुःखायते तयोः तस्मात्सदेव बुद्ध्यस्व माऽसद्बुद्ध्यस्व राघव।

The unreal does not exist; and the real never ceases to exist. True indeed!

When this is realized, then the perceived world is not seen as the perceived world at all.

(Mirage-River itself is not harmful; but the want of thirst-fulfilling in those waters leads to harm.

The ignorant wallow in the hot sand, and believe it to be the cool waters.

For the ignorant, Vaasanaa-fulfillment alone is considered as happiness.

They see realness in the unreal, and suffer.

Vaasanaas produce the objects and their sensations; and the division-sense rises as the sounds and their meanings.

(The outside world is made of just sounds and their meanings, which are superimposed on the Self-awareness, namely the 'knowing state' of Reality, like the snake seen on the rope.

Rope is imagined as real, and the snake is imagined as unreal.

There is no snake and no rope also; this is the Truth.

Reality transcends the real and unreal states; it alone is.)

The perception as connected to the sound and meaning is like the snake seen in the rope. Both have risen falsely and are non-existent like the mirage-waters.

If one does not see realness in these two, it leads to one's welfare; if one sees realness in these two, it brings about misery. Therefore, always see the truth only, and never the untruth, hey Raaghava

(There are countless images that rise as shapes of various sorts, filling the emptiness of space; and these random shapes are recognized by the sounds-modifications that rise from the throat; the sound-modifications are given some particular meanings; and people communicate through these sounds.

Actually there are no particularities, no names, no objects, nothing at all.

The world-scenario is imagined like imagining the lotuses on the random lines of the (Saaligraama) stone.)

जन्तोर्वेदनशब्दार्थबोधो दुःखकरः परः निष्कृत्य ज्ञप्तिशब्दार्थबोधं तिष्ठ यथास्थितम्।

When you see the imagined names and forms as real, (and are not able to understand every name and form as conceived by the mind), it is indeed a miserable state (like living inside a mansion filled with imagined ghosts).

(Of course, after realization, you will be bound to see the world as conceived by you and others as before; but be always aware that all the words and meanings are invented to refer to shapes; and there is nothing out there as many. Your awareness of existence alone exists; and that awareness alone rises as the awareness of the world.)

Cut off the (common) understanding of the word ‘perceiver’ and its meaning; and remain as you are.

(Do not live in the world, by becoming a part of it; be outside of it as a witness-state always.

At each and every moment, you are receiving some information of the world. Do not react to it as the ego, which is just another information. Just be a silent witness and allow the body, mind and intellect to react in a perfect way.

Be always aware of the drama of life, where your ego-state is a costume worn by you.

Be always unconnected to the costume; and stay as yourself, the silent awareness.

Just be aware; do not act as the ego.)

सर्वावबोधवसरे जसिषब्दार्थयोरिह निर्वाणोदय इत्येव परमोमिति शाम्यताम्।

When moving through the perceptions also, remain quiet with the knowledge that everything is the state of the Supreme Self, like ‘Om’ is the source of all the sounds and their meanings.

(The sound ‘Om’ refers to the totality of all the sounds that start from the throat to the lips.

Brahman is the source of the entire perceived phenomenon as the total understanding.

Listen to all the sounds as referring to the sacred ‘Om’, the ‘totality-sound’; see all that is seen as the probable states of Reality.

Reality is the source for any information.

There are countless unmanifest information-sets that have risen, rising, and will rise without stop.

What is perceived by you as a world, is just a tiny information-set rising from the Reality.

This Reality is not outside; but is the awareness of existence you have.

This awareness of your own existence is the Aatman.

What you see is actually rising from you only.

You are the source of the information, be it through a Knower’s mind, or through an ignorant mind.

You alone are the source of all the information of all the minds,

You are not the tiny mind-hole; but are the luster of information behind all minds.

This awareness of existence is common to all; and is the SattaaSaaamanya (common essence) of all.

From this one single source, rise the ‘many’ as countless mind-worlds.

All the sounds are actually the sound of ‘Om’ that refer to Brahman.

Hear this ‘Om’ only in all the sounds. See always the totality that is undivided.

Do not just see the information; but always be aware of the source also.)

शुभाशुभात्मकर्म स्वं नाशनीयं विवेकिना तन्नास्तीत्यवबोधेन तत्त्वज्ञानेन सिद्ध्यति।

कर्ममूलनिकाषेण संसारः परिशाम्यति सुविचारितमन्विष्टं यावत्कर्म न विद्यते।

(Rama! You were asking as to, what good is gained by doing any action, or what bad outcome can be there by not doing an action for a Mukta, who knows the unreal nature of the world.

There is nothing good or bad in any action; because there does not exist any action at all for a Mukta.

Only the ignorant live in the false-world made of Karma and its results.

A man of the world exists as the ‘functioning essence’ only; and has to strive hard to reach the state of ‘no-Karma’. This becomes possible by the study of the Scriptures and the non-stop Vichaara practice based on the Scriptural truths.)

Action is not auspicious or inauspicious; it is inert.

‘No action exists at all’; by such an understanding, a discriminating person should get rid of the idea of good and bad superimposed on his actions. This understanding rises by the knowledge obtained through the study of the Scriptures, and the company of the Knowers.

What you explained about Karma-tree is indeed true!

By completely destroying the roots of the Karma-tree, the worldly existence subsides, by revealing its unreal nature. One should search for the basic root of the Karma tree through rational analysis like you, till the Karma is understood as non-existing.

चिद्रूपो बिल्वमज्जान्तश्चित्तसंज्ञां यदात्मनि करोति तद्यथा बिल्वान्न स्वल्पमपि भिद्यते।

I have already explained as to how the Bilva fruit is not different from its flesh inside.

Similarly, Chit-state alone exists as the 'Chitta-state' in the Aatman; and does not differ from it, in the least.

(There are not different things like Aatman, Chitta etc, separate from each other.

Everything that is understood as the world is the shine of the single Chit-state.

Terms like 'Chitta' are just sounds invented for the purpose of teaching only.)

न यथा संनिवेशान्तः संनिवेशस्ततः पृथक्त्वा न भोर्थादि पृथक् न परस्मान्मनागपि।

What is inside an object as its essence is not different from the object itself; like the butter concealed in the milk is not different from the milk, or the reflections contained in the mirror are not different from the mirror. The world is just the essence of Brahman, and does not differ from it.

Brahman shines as the world, and the world is the shine of the Brahman; they cannot exist as two separated things. Reality itself shines as the perceived.

(If you understand the world as huge and solid, you will have to think of Brahman also as some solid entity who has all the worlds inside it like a demon.

See everything as just information rising at the moment of your understanding, and disappearing immediately to give way to the next information.

What is any information, but what you understand as some knowledge.

Knowledge is not solid.

Brahman is just a source of any information. Brahman is not a solid state in space and time.

World is just a set of information that rises as the 'total-understanding' state of many Vaasanaa-filled minds.)

The entire space with its objects are within Brahman, as its very essence.

Nothing exists apart from Brahman. Brahman alone exists.

The perceived is the Brahman for a Knower; the same perceived is a solid real world for the ignorant.

The Knower is like the ocean itself, divisionless though with waves; the ignorant exist like the separated waves, and see the ocean as divided by the waves.

यदेवाम्भस्तदेवान्तर्र्वत्वमपृथग्यथा चित्त्वमेव तथा चित्तं तद्रूपत्वात्तदर्थयोः।

The water is not different from the liquidity within it. Water is the liquidity state.

So also, the 'principle of Chit' alone is the 'Chitta' also.

Nothing exists as a separate Chitta that functions as the mind, intellect etc.

Chit alone exists as the perceived.

Chit alone is named as Chitta, when mentioning the embodied state of a Jeeva.

यथा द्रवत्वं पयसि यथाऽऽलोकश्च तेजसि तथा ब्रह्मण्यतद्भावं चित्त्वं चित्तं च विद्यते।

Fluidity is the very essence of water and cannot exist apart from the water; so also, water cannot be there without its fluid nature. Similarly fire and its brightness are inseparable.

So also, the self-awareness state and the Chitta, namely the self-awareness state (Chit) and the world-awareness state (Chitta), are not separated out in Brahman.

Self-awareness alone exists as it is. The terms like 'Chit' and 'Chitta' are imagined terms only.

There is no action of seeing or remembering that belongs to the Reality.

(Chit is not embodied; but the body is just an information reflected in it.)

चेतनं कर्म तत्स्वान्तर्निर्मूलं भ्रमयक्षवत् उदेत्यहेतुकं तच्चेन्नोदितं तन्न विद्यते।

You can argue that the 'seeing of a world' itself is the 'action' that belongs to the Chit; because 'Chetana' means the 'knowing of something', and so it is the innate function of Chit.

But it is not so. Such an idea is baseless.

The perception does not occur at all, but is imagined within oneself like a ghost-movement imagined through delusion; and such a delusion has no cause as such, but the lack of rational thinking.

The 'delusion of perception' does not make the perception as real.

Therefore, nothing actually has risen as the perception at all. What has not risen does not exist.

चेतनं कर्मतच्चेतद्भाति स्पन्द इवानिलः अहेतुकं यदात्मैतद्वहिरन्तश्च सार्थधीः।

विस्तारः कर्मणां देहः सोऽहन्तात्मा ससंसृतिः अचेतनानहन्त्वेन शाम्यत्यस्पन्दवातवत्।

(The wind moves; but the movement is not a separate function of the wind.

Movement is the nature of the wind; we know of the wind because it moves.

World-appearance is the nature of the Reality.

When it sees itself as the world, then it is ignorant; when it sees itself as itself, it stays liberated.)

Why the wind moves? Because it is its nature!

There is no cause for the movement of the wind; and it is not the function of the wind.

Similarly, whatever is experienced as the outside and inside also, is the inseparable nature of the Aatman.

This so-called function of the Chit alone expands as the body and the 'I' ness of the ego, along with the changing patterns of the world-existence.

Therefore, to stop this function, do not perceive the world as real; do not maintain the ego as the 'I'. Then the action of perception will stop and there will be left back only the motionless wind.

अचेतनादनन्तात्मा भूत्वा ज्ञोऽप्युपलोपमः संसारमूलकषणं कुरु क्रोढमुखाग्रवत्।कर्मबीजकलाकोशत्याग एवं कृतो

भवेत् नान्यथा राघवान्तस्ते शान्तमस्तु सदा स्थितम्।कर्मबीजकलात्यागे त्वेतस्मादितरात्मनि अविद्यमाने

जीवस्य तज्ज्ञैर्विदितवस्तुभिः शान्तैर्न गृह्यते किञ्चिन्न च संत्यज्यतेऽपि न च त्यागादानेन जानन्ति ततस्तैः

शान्तमानसम्।आकाशशून्यहृदयैः ज्ञैर्यथास्थितमास्यते क्रियते च यथाप्राप्तं नाप्येतैः क्रियतेऽपि च।

By 'non-perceiving', the Knower also becomes the limitless Aatman, and remains like the rock absorbed in the quietness of itself.

(The delusion-hole dug for the seed of Karma is fertile with Vaasanaas.

Only 'Vichaara' can destroy the hole itself, along with the seed also.)

When you are facing any world-scene, be always like a boar digging away with its frontal horn, and dig out the root of the perceived mind-field with the horn of Vichaara; and be in the awareness of Brahman always.

This is how the 'delusion-hole' which contains the 'seed of Karma' gets destroyed; not otherwise.

If the hole itself is destroyed, how can the Karma-seed sprout at all?

Raaghava! Let the root of Karma which is of the nature of perception, remain subdued in your mind always.

Do not allow it to sprout ever, by always staying alert to the vision of Truth.

If the delusion-hole is destroyed, the seed also gets destroyed along with it.

If the seed of Karma is destroyed, then there is no more the seeing of another as the ego-entity.

When the Karma-seed is destroyed along with the hole, the Knowers of the Truth, who have solved the mystery of existence and who are resting in the quietness of the Self, do not grasp anything of the world as real, nor do they renounce anything as unreal, and their minds remain quiet and unperturbed. They do not react to the world by accepting or rejecting anything with likes and dislikes. Their hearts (central essence) are as empty as the sky; and the Knowers just stay as they are, with the identity of the Aatman alone; and they just do the works that needs to be done by them without attachment; yet they do not do anything at all.

प्रवाहपतितं सर्वं स्पन्दते शान्तमानसं तेषां कर्मेन्द्रियाण्येवमर्धसंसुसबालवत्।

The grass and sticks carried by the floods move without any will of their own, when tossed by the waves; so also, just the Karmendriyas move in these Knowers of unperturbed minds, like the infant moving its hands and feet, when half-asleep.

रसे निर्वासने लब्धे रसा अप्यतिनीरसाः नान्तस्तिष्ठन्ति न बहिरज्ञाननिपुणा इव।

When once the bliss of the Vaasanaa-less state is experienced, all the objects of the world become tasteless.

The objects stop existing as the conceptions outside and as memories inside; and become incapable of attracting anymore.

कर्मणो वेदनं त्यागः स च सिद्धः प्रबोधतः अवस्तु नेतरेणार्थः किं कृतेनाकृतेन वा।

Such an understanding alone is known as the 'renunciation of Karma'; and that is attained through the realization of the Truth. Whatever other thing is referred to as Karma (as related to the body and the mind) is non-existent. Why take effort to renounce something called 'Karma', which is not there at all?

What matters whether it is done or not done?

(What matters whether you sit motionless or move the limbs as if doing some action?)

Ocean does not do 'Karma' as the rising of the waves; waves just exist as its very nature.

Whatever action you do in the outside world will only be your own Aatman-shine.

As the Ocean-Aatman, if you exist as the waves of action, it is not considered as action.

Self is action-less!

अवेदनमसंवेद्यं यदवासनमासितं शान्तं सममनुल्लेखं स कर्मत्याग उच्यते।

अपुनःस्मरणं सम्यक् चिरविस्मृतकर्मवत्स्थितं स्तंभोदरसमं स कर्मत्याग उच्यते।

When nothing is seen but the Self, when nothing is understood but the Self, when no trace of any Vaasanaa exists prompting you towards any sense-action, when only the quietness prevails as your established state always, when the mind remains equal in all circumstances, when nothing of the world is remembered and recollected as really happened; then it is known as 'Karma-Tyaaga' (Renunciation of action).

When the world is not remembered as real (like the blueness of the sky) for sure, and is forgotten like an action done long before, and when one stays like the silent unshaken state of a belly of the pillar; then it is known as 'Karma-Tyaaga' (Renunciation of action).

अत्यागं त्यागमिति ये कुर्वते व्यर्थबोधिः सा भुङ्ते तान्पशूनज्ञान्कर्मत्यागपिशाचिका।

Without destroying the root of Karma as mentioned before, if one just renounces the bodily actions alone, it is not considered as renunciation at all.

Those who propose non-renunciation (outward show of renunciation) as true renunciation, they indeed are spreading incorrect knowledge and have to be shunned. They are like animals only, since they act from the body-level only and are fully ignorant. Actually they do not do any Karma-Tyaaga, but are eaten by the demoness of ' (false) Karma-Tyaaga', and perish.

समूलकर्मत्यागेनैव ये शान्तिमास्थिताः नैव तेषां कृतेनार्थो ना कृतेनेह कश्चन।

Those who have attained the quiescent state of Aatman by renouncing the Karma at the root-level, have no meaning for anything done or not done.

समूलमलमुद्धृत्य कर्मबीजकलामिति नित्यमेकसमाधानस्तज्ज्ञास्तिष्ठन्त्यतः सुखम्।

Completely uprooting the seed of the Karma without a trace (through the vision of Truth obtained through Vichaara), the 'Knowers of the Self' remain always in the state of equanimity and peace, and stay blissful. *(They do not see the mind and the body movements as any 'Karma' at all; but exist as the shine of the Self-awareness only.)*

प्रवाहपतिते कार्ये ईषत्स्पन्दा अतन्मयाः घूर्णमाना इव क्षीबा यन्त्रसंचारिता इव मोक्षलक्ष्म्या विलासिन्या

व्यसनोपहता इव अर्धसुप्तबुद्धाभाः कामप्यवनिमागताः।

These men of wisdom who have renounced Karma, do not refrain from any action with effort, but do any action that they have to attend to without aversion, and do it perfectly well. Others may see them engaged in bodily actions and mind-actions from the outside; though these Knowers do not do any action at all in the real sense. They move that much only as 'awareness that witnesses the actions' when any action is seen as performed by them; and do everything mechanically like some human-shaped wooden dolls functioning through some mechanical device; but they are not inert dolls also, for they are absorbed always in the quietness of the Self as if intoxicated, similar to the men who move here and there in drunken stupor. They appear to be lost in some unique joy of intoxication as if some beautiful lady called Moksha of extreme charms was infatuated by them, and has transported them to some new world hitherto unseen; and they act as if they are still asleep and slightly awake, in their intoxicated state of knowledge.

यत्समूलं परित्यक्तं तत्त्यक्तमिति कथ्यते अमूलकाषस्त्यागो यः स शाखालवनोपमः।

अकृष्टमूलशाखागलवनः कर्मपादपः पुनः शाखासहस्रेण दुःखाय परिवर्धते।

That alone is said to have been renounced (destroyed) completely, which has been renounced from the root-level. The renunciation which does not destroy the root is equal to the cutting of the branches only.
(Cessation from physical works serves no purpose, and is not considered as Karma-Tyaaga at all.)

If the Karma-tree is not cut off at the root-level, and if branches alone are sliced off, then it will rise up again with more force, with thousand more of branches once again; and it will not be easy to destroy it again; and will lead to immense sorrow of various delusion-states.

अवेदनात्मना तेन कर्मत्यागोऽग सिध्यति क्रमेण नेतरेणात एतदेवाहरन्भव।

He alone, who perceives the world not as the world but as the Self-shine, will achieve the 'Karma-Tyaaga', dear Rama; not through any other means. Therefore practice that only.

ये त्वेवं कर्मसंत्यागमकृतवान्यत्प्रकुर्वते अत्यागं त्यागरूपात्म गगनं मारयन्ति ते।

Those who do not do such a Karma-Tyaaga, but do the renunciation of physical actions, just make a pretense of renunciation; and are like the fools who are hitting the empty sky with a great show of valour.

बोधात्मकतया कर्मत्यागः संपद्यते स्वयं दग्धबीजा निरिच्छोच्चैरक्रियैव भवेत्क्रिया।

'KarmaTyaaga' naturally occurs by itself, when one attains the Supreme realization of the Self. Even if great accomplishments are achieved by the Knower who has realized the Self, the actions will not affect his quiescent state even slightly, since any action he performs is like a seed already burnt.
(His mind remains absorbed in the quietness of self-awareness, and acts only as a perceiving tool. It no more is tainted by memories, expectations, wants, likes, dislikes, acceptance and aversion reactions.)

बुद्धीन्द्रियेहितं कर्म सफलं रसभावनात्वेष्टितव्यं कुदाम्नेव स्पन्दोऽन्यो निष्फलोऽगजः।

The actions done by the organs of knowledge (not the physical channels of eye etc, but the mind-projections) yield fruit in the form of taste and addiction, like a wet rope tied to the stick in the well lifts the water and so becomes fruitful in watering the fields to yield the crops.

Just the pretense of lifting the water without the rope serves no purpose.

The bodily actions likewise do not yield any fruit.

(Jnaani's Karma bears no fruit, since the rope of 'realness in the perception' is burnt off through the fire of Vichaara.)

कर्मत्यागे स्थिते बोधाज्जीवन्मुक्तो विवासनः गृहे तिष्ठत्वरण्ये वा शाम्यत्वभ्येतु वोदयम्।

गेहमेवोपशान्तस्य विजनं दूरकाननं अशान्तस्याप्यरण्यानि विजना सजना पुरी।

The JeevanMukta who has 'renounced the Karma' through the realized state of knowledge, entertains no harmful Vaasanaas of desires any more. He remains the same whether he is in the house or a forest; whether he acquires glory and wealth, or relinquishes them.

For a man of quiescence, the house itself is an unpopulated forest that is very far from the city.

(His mind is empty always.)

For the ignorant agitated man, the deserted forest also will be a city filled with people.

(His mind is full of memories, wants, anxieties, fear etc.)

ज्ञस्य निर्वाणदृश्यस्य निस्पन्दार्था नभोमयी शान्ताशेषविशेषार्था जगदेव महाटवी।

For the Knower, who sees everything stripped off the mind construes, the Jagat-state (the entire perceived) appears completely motionless and empty like the sky, or a like a huge forest-land filled with thorny trees, where nothing seems attractive and meaningful.

परिशान्तमतेर्ज्ञस्य स्वप्नेऽप्यप्राप्तमानवा निर्मला वितता हृया हृद्येव वनभूमिका।

अनन्तसंकल्पवतो हृदयस्थजगत्स्थितेः हृद्येवावर्तते भूमिरज्ञस्याखिलसागरा।

For the Knower whose mind is always quiet, the entire world-phenomenon looks pleasant like a quiet pristine vast lake of a forest-land, where the other humans cannot have access at all, as in one's dream. For the ignorant one, who has no end for his conceptions, and who is firmly stuck to the realness of the world, even a lake turns into a huge turbulent ocean.

जनस्याज्ञस्य दीनस्य विविधद्वन्द्वसंकटा सारम्भा विविधाकारा हृद्येव ग्राममण्डली।विविधकार्यविकारदशामयी
सपुरपत्तनमण्डलपर्वता मुकुरकोश इव प्रतिबिम्बिता हृदि भवत्यमला मलिने मही ।

For the wretched ignorant man, the noisy world filled with agitations and dramatic events of tragedies and festivals, is indeed very much attractive like an 'assembly of illiterate villagers' with all the shouts and arguments against each other, with many speaking at once, with many shouting at once, and nothing purposeful achieved in the end.

(Ordinary silence itself frightens the ignorant man; how will he aspire for the silence of nothingness?)

The entire world with its varied states of actions and agitations, and filled with the towns, cities, kingdoms and mountains, reflects clearly in the tainted heart of the ignorant, as in a mirror.

(The world follows the ignorant in all the three states of Jaagrata, Sushupti, and Svapna; even the sleep is just a state of unconsciousness only and not the restful state actually. His mind always carries the world in some form or other and he cannot ever bear the absence of the world at any time.)

साहन्तादिजगच्छान्तौ बोधे संवित्कलात्मनि संशान्तदीपसंकाशस्त्यागः सिद्ध्यति नान्यथा।

When the oil in the lamp dries up, the flame subsides off by itself; so also, when the attachment and attraction towards the world as connected to the ego-state dries up by the 'rise of knowledge' in the lamp of the perceiving mind, then the 'renunciation of Karma' becomes possible; not otherwise.

When the world with all its counter-parts of ego etc subsides off in the perceiving mind, through the 'attainment of knowledge', like the light of the lamp snuffed out by the absence of oil, then only the 'renunciation of Karma' becomes possible; and not otherwise.

न त्यागः कर्मसंत्यागो बोधस्त्याग इति स्मृतः अजगत्प्रतिभैकात्मा योऽनहंतादिरव्ययः।

Renunciation of just the physical action is not true renunciation.

That alone is known as true renunciation where there is the established state of knowledge-vision, where the appearance of the world is not there at all, and which is bereft of the ego-identity, and which is changeless.