

vivekac`y`maõi

316&317

tAbhyAm pravadhamaNA sA sUte samSrtimAtmanah|
trayANAm ca kSayopAyAssarvAvasthASu sarvadA||
sarvatra sarvatah sarvam brahmamAtrAvalokanam|
sadbhAvavAsanaArDhyAt tattrayam layamaSnute||

Growing by these two, the vAsana produces one's transmigration. The means to bring about the destruction of these three vAsanas – tendency, thought and action – is to see everything as Brahman under all conditions, always, everywhere and in all ways. By the strengthening of the vAsana of being Brahman, those three are annihilated.

tabhyam pravardhamana sa vAsana: that vasana which grows by those two, namely thought and action.

Atmanah samsrtim sUte: produces one's [involvement in] samsara.

As stated earlier, the way to bring about annihilation, namely tendency, thought and action is to see everything as Brahman.

SarvAvasthASu etc. sarvAvasthASu: in all the [mental] states. sarvatra: always: everywhere.

sarvatah : by all means, in places, in all objects, in waking, dream and sleep states there is nothing other than Brahman.

According to the sruti: idam sarvam yadayamatma [mand.] : brahmaivedam vishvam [mund.] : "all this is this atman, all this universe is Brahman only", and according to the Sutra: praktisca pratijnadrstantanuparodhat: "[Brahman is] the material cause also, on account of [this view] not being in conflict with the promissory statements and the illustrative instance", and tadanyatvamarambhanasabdadibhyah: "the non-difference of them [i.e., of cause and effect] results from such terms as 'origin' and like"; and by the examples of clay, iron and drums, etc., and the cognitions: what appeared as thief is a pillar, what appeared as silver is shell, annulling [the superimposition] everywhere and in everything, seeing [realising] that there is nothing other than

Brahman which is the substratum of everything, all this will lead to sarvam brahmamAtravalokanam, perception of all as Brahman only. If this jnana rises: by the sruti: yatra tvasya sarvatmaiva bhut tat kena kam pasyet [Brh.]: "where for him everything is atman which can be seen by what?"; and by the Gita text: rasopyasya param drstva nivartate: "seeing the supreme, all his tastes [tendencies] turn back", where will be sense-objects? Where more will be thought of them and where, most of all, will be external action? When the vasana of thinking oneself as Brahman becomes strong, all the three made up of tendency, longing and action get annihilated.

ashnute: prApnoti: attains.

Verse 318

For one who is not able to see everything as Brahman, the guru gives out a method by saying that the cause should be subdued by the subjugation of the effect.

kriyanAshe bhaviccintanAsho'smAdvAsanaAkSayah|
vAsanaPrakASayo mokSassa jIvanmuktiriSyate||

When the action is destroyed, longing ceases; that will lead to annihilation of vasana. The annulment of vasana is itself liberation. That is called jivanmukti.

Jivanmukti: liberation while active.

Each previous factor recalls the succeeding one. There will be no longing without vasana, and

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there will be no action without longing; the destruction of the cause is to be inferred from the destruction of the effect. Thus, effort should be made by a person till the state of 'no action' arises. Then, there arises complete destruction of vAsanas; that itself is liberation. Such a state is said to be jivanmukti, liberation even while alive. For it is said: muktim prahuhtadiha munayah vasanatanavam yat: "The munis say what is called mukti is attenuation of vAsana.". VAsana is the subtle condition of a thing. Its attenuation means destruction. After isyate: is desired or meant, brahamavibhih, 'by those who know [have realised] Brahman' is understood.

Verse 319

That those three get annihilated when the vAsana of being Brahman [sadbhAva vAsana] gets strengthened is explained with an illustration.

sadvAsanAsphUrtivijrmbhane sati hyasau vilinA tvahamAdivAsanA|
atipravrSTAparyarUNAprabhAyAm vilIyate sAdhu yathA tamisrA||

Upon the manifestation of the vasana of thinking oneself as Brahman, the vasanas of ahamkara etc., all melt away, even as the most intense darkness disappears in the morning twilight.

Sadvasanasphurtivijrmbhane sati: when the mind cultivated by hearing, contemplation and meditation develops into a gleam of the perfection that is Brahman by thinking oneself as Brahman always and everywhere.

Asau [vipravrSTa] ahamadvAsanA: this long-established vasana relating to ahamkara etc. Under adi [etc.] in ahamadi are to be included the body, the senses and the sense-objects.

Hi: surely.

VilInA: completely lost. 'bhavati' [becomes] is understood.

Example for this is given. Though the night is very dark as on new moon nights etc., that darkness is destroyed in the gleam of the dawn: arunaprabhAyAm. Reference is here is to arunodaya [the morning twilight] before full sunrise. aruna is the charioteer of the Sun.

Sadhu vilIyate : nashyati : is destroyed, disappears.

With yathA, 'as', tathA 'so' is to be supplied to complete the construction.

Verse 320

Then,

tamastamahkAryamanarthajAlam na drshyate satyudite dineshe|
tathA`dvayAnandarasAnubhUtau naivAsti bandho na ca duhkagandhah||

When the sun has arisen, darkness and its baneful consequences are not seen. So too, when the nectar of nondual bliss is enjoyed, there is no bondage, nor even a trace of misery.

As, when the sun has risen in the sky after dawn, the darkness of the night and all the group of evils attending it like affliction of eye-sight, the danger from thieves and the straying from the proper road are not seen [experienced], so too, when the nectar of non-dual Brahman is experienced, by the growth of the vAsana of being Brahman, as a result of the inner realisation of the Brahman which is of the nature of sat, cit and Ananda, there will be no bondage, i.e., the identification of the atman with the anAtman. Nor even a trace of grief. The reason is the annihilation of adhyAsa which is cause of grief. Vide the shruti: tatra ko mohah kassokah ekatvamanupasayatath [Isa.]: "Where is delusion or sorrow to him who sees oneness"?

Verse 321

If the world appears as a result of prArabdhakarma [past actions begun to bear fruit], even then

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drshyam pratItam pravilApayan svayam sanmAtram Anandaghanam vibhAvayan|
samAhitassan bahirantaram vA kAlam nayethAssati karmabandhe||

Causing the perceived objects of sense to vanish, meditating on the Reality which is the embodiment of bliss, you spend your time, if there is a residual prArabdhakarma, in external and internal concentration.

It has been said that so long as wrong understanding has not ceased completely, and the gleam of one's real nature does not arise without let or hindrance, one should spend one's days in the practice, without intermission, of the six disciplines of sama and the rest. By the annulment of the consciousness of name and form, annihilating the perceived world, and meditating on Brahman which is the residual substream of the things, perceived, and also oneself as that Reality which is compacted of bliss, with due concentration – both external and internal-, one should spend one's days.

External concentration: Concentration by elimination of outside objects as not being the atman. Vide: iyam bhur na sannapi toyam na tejo na vayur na kham napi tatkaryajatam yedesamadhi sthanabhutam visuddham sadekam param yattadevahamasmi.

"This earth is not the Reality, not even water; not fire, not wind, not the sky, not even their products. I am that Supreme One Reality which is pure and the substratum of them all".

Internal concentration: na deho na cAKSANi na pranAvAyur mano nApi buddhir na cittam hyahamdih yadeSAMadhiSThAnabhUtam vishuddham sadekam param yattadevAhamasmi "I am not the body, not sense organs; not the breath, not the intellect, not the mind, not the ahamkara. I am that Supreme One Reality which is pure and the substratum of them all". Till the bonds of karma due to prarabdha are destroyed, lead your life with your equanimous mind being undisturbed by external as well as internal influences, in the experience of the savikalpaka and the nirvikalpaka states of consciousness.