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Verse 339

The nature of one who is liberated is stated.

antarbahissvam sthirajangameSu jnAnAtmanAdhAratayA vilokya |
tyaktAkhilopAdhirakhaNDarUpah pUrNatmanA yassthita eSa muktaH ||

He is a liberated one who looks on his atman as the intelligence only [as of the nature of jnAna only], as the substratum of all that is unmoving and moving – both internal and external – and who, abandoning all limitations, remains in an unlimited and plenary state.

sthirajangameSu: in objects which do not move and move.

antarbahih jnAnAtmana: [jnAnamAtra-svarupena]: inside and outside as being of the nature of jnAna only.

Vilokya: sAkSAtkrtya: realising.

UpAdhayah: limitation which are of the form of ajnAna and its effects. tyaktAkhila-upAdhih: who has renounced [is divested of] all limitations.

Hence akhaNdarupah: of undivided [limitless] form; for he is not subject to limitations [upadhis], i.e., he is devoid of the limitations of space, time and objects; he is of the nature of absolute sat, cit and Ananda.

PurNAtmana: of unlimited nature.

One who is like this is a liberated person.

It means that if there is attachment to the delimiting body etc., there cannot be the state of being a purNAtma; that is, he is not a liberated person.

Verse 340

The means to liberation and the means to those means are stated:

sarvAtmanA bandhavimuktihetuh sarvAtmabhAvAnna paro'sti kascit |
drshyAgrahe satypapadyate'sau sarvAtmabhAvo'sya sadAtmaniSThayaA ||

There is no means for complete liberation from bondage other than identifying oneself with the whole universe. This identification arises upon the rejection of the perceptible world by continuous practice of meditation on the atman.

It has been said: yato yato nivartate tatastato vimucyate, nivartanAt hi sarvato na veti duhkhamaNvapi. To the extent that one gets liberated by complete withdrawal from everywhere, one does not feel even an iota of grief. Accordingly, the means for the complete freedom from bondage is identifying oneself with everything [cultivation of sarvatmabhava]. Then it there are no other means. It has been said: aham brahmaAsmi yo veda sa sarvam bhavati tridam na bhUtya lshate devah teSAmAtmA bhaveddhi sah "He who knows [realises] 'I am Brahman', he becomes all this; the devas endeavour to thwart the seeker of Brahman; hence, he should become themselves".

That which is a bond [like a rope] will bind only what is other than itself, not itself, on account of the impossibility of the same thing being the binder and the bound. For, it has been said in the sutra bhASya: however well trained, a dancer cannot get up on his own shoulders. Fire does not burn itself. Therefore, when identification with everything [sarvAtmabhAva] has been attained, what is considered as a source of bondage, becomes inseparable from one's self, and then, where is bondage?

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The kaivalyopanisad says: sarvabhUteSu cAtmAnam sarvabhAtAni cAtmani sampashyan brahma paramam yAti nAnyena hetuna; “one attains the supreme brahman seeing the atman in all creatures and all creatures in the atman; not by any other method”. It means: one sees the atman as the material and the substratum of all creatures as the rope is in the rope-snake example, and also sees all creatures in the atman as imagined in it as the snake is on the rope. By reason of being freed from all limitations [upAdhis], being alone [kevalibhAva] is Itself being all [sarvAtmabhAva]. For, sarvAtmatva will not arise in respect of what is limited by association with upAdhi. Though, by reason of mAyA enveloping everything, it is right to say that it is the substratum of everything qualified by it, yet, as mAyA cannot exist by itself except as an adjunct, its substratum is only the pure unlimited caitanya or the sole brahman. Such kaivalya is sarvAtmabhAva [the alone is the all].

The reason for this is given by Sri Bhagavatpada: asau sarvAtmabhAvah asya sadAtmaniSThaya: the sarvAtmabhAva of this jnAnin is due to his remaining in continuous contemplation of his Atman without obstruction. This arises when the mind does not conceive visible objects.

Verse 341

That the non-apprehension of objects of perception will arise only upon the contemplation of the atman, not otherwise, is explained.

drshyasyAgrahanam katham nu ghaTase dehAtmanA tiSThato
bAhyArthAnubhavaprasakta-manasah tattakriyAm kurvatah |

How will the non-apprehension of the perceptual world be possible for one who ever identifies his atman with the body, to one whose mind is given to enjoyment of external objects and acts accordingly? It can be effected by the seers of truth desiring bliss who have renounced all actions relating to sense-objects and who are always established in their atman.

dehAtmanA tiSThatah: One who is in a state of identifying the atman with the body. Hence, bahyArthAnubhavaprasaktamanasah having a mind inclined to enjoyment of external objects. The samAsa is here the saSThibahuvrihi: ... prasaktam manah yasya tasya. By this are conveyed thinking of sense-objects, purpose and desire.

tattakriyAm kurvatah: doing the specific actions according to the dictates of the mind exercised for the getting etc., of sense-objects.

drSyasyaAgrahaNam: non-receiving, that is exclusion of perceptible world.

Katham nu ghaTate: how it will be possible?

[atah] samnyastAkhiladharmakarmavishayaih: [therefore] by those who have renounced all dharmas, karmas and sense-objects. Dharmah: vaidikadharmah: what is prescribed in the shAstras: karma: laukIkakarma worldly activity; visayah: sabda etc.

nityAtmaniSThAparaih: by those whose AtmaniSTha is nitya; who are intensely devoted to permanent contemplation on Brahman or for whom such contemplation is para or absolute. It may mean either nitya ya atmanistha tasyam paraih or sa para pradhanaabhuta yesam taih.

So, such exclusion of the perceptible world has to be done by great effort by seers of truth longing for bliss.

The order is sadanandecchubhih tattvajnaih yatnatah drsyagrahanam karaniyam.

Verse 342

The sruti is quoted in support of the statement that permanent establishment in the atman is the means for effecting universal identification [sarvatmya-siddhi].

sArvAtmyasiddhaye bhikSoh krtashravaNakarmaNah
samAdhim vidadhAtyeSA shAnto dAsta iti shrutih | |

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The sruti beginning with santo dantah prescribes concentrated contemplation for the samnyasin who has performed the action of hearing [the sruti-texts] for the accomplishment of universal identification.

bhikSoh krta-sravaNakarmaNah: to the samnyasin who has engaged himself in listening to the words of the Vedanta-texts and their meanings from the lips of a guru who is well-established in Brahman [brahma-nistha].

sarvAtmyasiddhaye: for the perfection of sarvatmabhava of the form of kaivalya, which is the mark of emancipation.

eSa: this sruti beginning with 'santo dantah': tasmadevamvit santo danta uparatah titiksuh samahitah sraddhavitto bhutva atman yevatmanam pasyet [Brh.]: "therefore, one who knows thus, who has controlled his internal and external organs, who has withdrawn his mind from objects, who is patient, who has concentration and faith, let him realise himself in his atman".

samAdhim vidAdhati: it [the sruti] teaches [preaches] samadhi, [deep concentration]. It is indicated that deep concentration should be practised by shutting off the mind from attachment to external propensities for the realisation of the atman.

Vidadhati: kartavyatvena bodhyati: teaches as what should be done.

Verse 343

That this stands to reason is stated.

ArUDhashakterahamo vinAsha kartum na shakyahsahasApi paNDitaih |
ye nirvikalpAkhyasamAdhinishcalAh tAnantarA nantabhavA hi vAsanAh | |

The destruction of the ahamkara which has been strong cannot be effected quickly even by the learned except by those who are firm and unmoving in nirvikalpa samadhi. For, vasanas are long-rooted or variously produced.

ye nirvikalpAkhya-samAdhi-niscalah: Those who are unmoving [steadfast] in nirvikalpa samadhi. Samadhi is of two kinds: savikalpaka and nirvikalpa. The resting of mental activity in the pure Brahman in that form without the merging of the distinctions of the knower, the known and knowledge is called savikalpaka samadhi. As the clay elephant is seen though the clay alone is seen, even if the sadvastu, the reality is seen, the triple distinction [of knower, known and knowledge] remains. Hence, this kind of samadhi is called savikalpaka. Giving up the consciousness of the triple distinctions, being firmly established in the known only is the nirvikalpaka samadhi of the mind as stated in yoga shAstra. Salt that is mixed with water remains indistinguishable from water; it does not appear separately. It appears one with the water. Even so, the state of the mind in nirvikalpaka samadhi is that it remains as the lone Brahman. It does not shine separately; Brahman alone shines without a second. As there is no thought of the knower etc., this is called nirvikalpaka samadhi. The difference between the two, savikalpaka and nirvikalpaka is the presence or absence of the mental modification. Thus it has been declared with respective examples.

nishcalAh: unmoving in it or unmoving on account of it.

tAn antarA: except by them.

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AruDhashakteh: with the power grown strong, i.e., which is capable of producing various kinds of delusions.

ahamah vinAshah: the destruction of the ahamkara.

paNDitairapi : even by those who have listened to [learnt] the vedantic texts.

sahasa kartum na sakyah: impossible to effect quickly.

Hi: yasmāt; for.

vAsanAh: anAtmasamskArah: tendencies relating to the anatman.

anantabhavah: those which have numberless births or those produced by many objects: anantah asankhyakah bhavah janmani yasam tah or anantaih bahubhih padarthaih bhavah utpannah.

Therefore, for the extinction of all kinds of vasanas, nirvikalpasamadhi alone should be resorted to.