

vivekac`y~maõi

Verse 344

How the vikSepa shakti [power of projection] which has not been completely uprooted makes for bondage is explained.

ahambuddhiyaiva mohinyA yojayitvAvrterbalAt|
vokSepashaktih puruSam vikSepayati tadguNaih||

Aided by the concealing power, the projecting power connects a man with the sense of the ahamkAra and distracts him by the qualities of that ahamkAra.

When one invests the non-atman with the idea of the atman, then one's real nature gets concealed. Vide the previously given example of the water covered over by moss.

mohinya: which brings about fall from one's real nature.

ahambuddhyaiva yojayitva: connecting with the sense of the ego, by its concealing power which makes for the real nature of the atman not shining.

puruSam : panditamapi: even a learned man.

tadbalAt: by samkalpa etc., produced by it.

vikSepasaktih: projecting power which produces a series of delusions and mental modifications of purpose, desire etc.

vikSepayati: leads in many ways far off from the atman.

Verse 345

vikSepashaktivijayo viSamo vidhAtum
nishsheSamAvaraNashaktinivrttyabhAve|
drgdrshyayoh sphuTapayojalavadvibAge
nashyet tadAvaraNamAtmAni ca svabhAvAt||
nissamshayena bhavati pratibandhshUnyo
nikSepaNam nahi tadA yadi cen mrSArthe||

Without the total removal of the concealing power, it is difficult to get over the projecting power. That concealing power will get destroyed naturally only if the seer and the seen are distinguished clearly like milk and water. This conquest over the projecting power will be surely effected without any obstacle if there is no resting [of the mind] in the false things [of the world].

Unless the concealing power is completely overcome, conquest over the projecting power is difficult to accomplish.

drgdrsyayoh: between the atman which is drk and non-atman which is the

drsyA: drk used in the sense seer.

sphutam: clearly.

payojalavat: like milk and water; if the distinction between them is done by the beak that is the mind of the Paramahamsas, then the concealment will be destroyed of itself in the atman without effort. There is nothing more to be done after the destruction of concealment ensuing upon discrimination [between the atman and non-atman].

Then, if there is no resting of the mind in the non-atman which is mithyA, the victory over the projecting power will arise without doubt, void of any obstruction.

Verse 346

vivekac`y~maōi

That clear understanding is the cause of this kind of discrimination is stated.

samyagvivekah sphuTabodhajanyah
vibhajya drgdrshya padArtha tattvam|
chinnati mAyAkrtamohabandham
yasmAd vimuktasya punar na samsrtih||

Perfect discrimination is the offspring of clear understanding separating the nature of the seer and of the seen. It then cuts asunder the bond of delusion caused by mAyA. From that arises liberation [vimukti], and there is no entanglement in samsAra again.

sphutabodhah: understanding which is free from doubt and is not incorrect.

janyah: produced by the realisation of the mahavakyas learnt from sruti and by the grace of the guru; the perfect understanding upon that of the from 'brahma satyam jagan mithya'.

drgdrsyapadarthatattvam: the real nature of the atman and the non-atman.

vibhajya: separating like milk and water.

mAyAkrtamohabandham: bondage arising from the concealment of one's real nature caused by moha or avidya, i.e., the sense of the atman in the non-atman.

chinatti: completely destroys by the roots.

The ground for that is stated by saying that for such a one there is no samsara again. Vide the sruti : na sa punaravartate [chand.]. the ghee extracted from milk does not become milk again; even so, the mind that has attained the state of self-effulgent bliss does not get attached again to things that are the non-atman.

Verse 347

The meaning of the fourth quarter of the sloka 346 is explained.

parAvaraikztvavekavahnih dahatyavidyAgahanam hyasheSam|
kim syAt punah samsaraNasya bIjam advaitabhAvam samupeyuSo'sya||

For, the fire of the knowledge of the oneness of Brahman and the jiva totally destroys the forest of aviya. To him who has attained the sense of this oneness, what will be there of the seed of samsara.

Hi: for the reason that.

parAvaraikatvavekavahnih: para-avara-ekatva-vivekavahnih: parah is Isvara; avarah is jiva; ekatva viveka: the knowledge that relates to the oneness of both of them; the knowledge resulting from inquiry. That knowledge itself is fire.

asheSam: along with all its products.

avidyAgahanam: the forest that is avidya; avidya itself is the forest.

dahati: converts into ash. Vide: vibhedajanake jnane nasamatyantikam gate Atmani brahmano bhedam asantam kah karisyati "when the ajnana which is the cause of the sense of difference is totally destroyed, who will make the non-existent distinction of Brahman from the atman?" To this great soul [mahatma] who attains the advaitabhava, the sense of the differenceless Brahman, who unceasingly realises it, what will remain of the seed of samsara, of the delusion of the atman in the body etc.? Not in the least, is the meaning.

Verse 348

The manner in which destruction of samsAra is brought about by perfect knowledge of the real

vivekac`y~maõi

[the atman] is stated.

AvaraNasya nivrttir bhavati ca samyak padArthadarshanatah|
mithyAjnAnavinAshah tadvadvikSepa janita duhkha nivrttih||

By proper understanding of an object arises the cancellation of concealment, i.e., of mithyajnAna of the object. So too the removal of the grief produced by wrong projection.

It has been said in shloka 146, that the bondage of a person arises by these two powers. So, when these two, concealment and projection [AvaraNa and vikSepa] are destroyed, whence will the bondage of samsAra arise?

Verse 349

By clear and proper understanding of an object, arise removal of concealment and destruction of mithyajnAna, false knowledge. Similarly, the removal of the grief produced by the projection which takes the form of incorrect understanding also arises. This truth is explained with the aid of an illustration.

etat tritayam drSTam samyagrajjusvarUpavijnAnAt|
tasmAd vastu satattvam jnAtavyam bandhamuktaye viduSA||

These three are seen by the proper knowledge of the rope-snake. Therefore, the truth about a thing must be known by the wise man for release from bondage.

etat tritayam: these three; removal of the concealment of the rope; the destruction of the delusion of the snake, the removal of the grief ensuing on fear and trembling caused by the projection of the snake on the rope.

drSTam: these three are seen.

tasmad viduSA: therefore, by him who knows this.

bandhamuktaye: for the destruction of the concealment and projection which are the cause of bondage.

vastu satattvam: an object in its true nature.

jnAtavyam: should be understood.