

Samyagdarshana

Verse 350

The mithyA character of everything other than the Atman is stated with supporting reason.

ayo'gnyogAdiva satsamanvayAt mAtrAdirUpeNa vijrmbhate dhih |
tatkAryameva tritayam yato mrSA dtStam bhramasvapnamanoratheSu | |

Like the coming together of the iron and fire, the intellect manifests itself, by the inherence of Brahman as the knower etc. As a result of it, these three are falsely seen in delusion, dream and imagination.

Even as heated iron appears as fire by the reason of its contact with fire, so too by combination with Brahman in the form of a reflection, the intellect appears differently in the threefold forms of knower, knowing and known.

dhih: the intellect.

Matradirupena: in the three-fold form, of mata, mitih and meya, the pramata, pramitih and prameya, the cogniser, the cognition and the cognised.

vijrmbhate: takes various forms.

The jiva too, who is the cogniser is an imagined entity as it is qualified by the intellect. anveshTavyAtmavijnAnAt prAk pramAtrtvamAtmanah anvishTassyAt pramAtaiva pApmadoSAdivarjitah "Before the atmajnana is sought and secured, the atman is spoken of as pramata, cogniser, with the distinction of cognising and cognition. Upon the atman being known [realised], there is only the cogniser [i.e., objectless subject] bereft of sins, defects etc. [arising from the trinity of knower, known and knowing].

bhrama-svapna-manorathesu: in delusion, dream and imagination, this trinity [of cogniser, cognising and cognition] is seen.

tatkaryam: the effect of the intellect associated with the real [satsamanvayayukta-dhikaryam].

yatah mrSA drSTam: for which reason that which is seen is mithya.

Verse 351

tato vikArah prakrter ahammukhAh dehAvasAnA vishayAshca sarve |
kSaNe'nyathAbhAvina eSa AtmA nodeti nApyeti kadApi nAnyathA | |

Therefore, all the modifications of Prakrti from the ahamkAra to the body and all sense-objects are subject to change in a moment. But, this atman is never originated nor is destroyed, nor becomes different.

Therefore, as effects of the intellect are unreal, the modifications of avidya from the ahamkara to the body, all objects of sense, sound etc., and pots etc., change in a moment. Though they appear to be real, when carefully examined, they turn out to be non-real. As they are of the nature of being seen and getting destroyed, drstanasta-svarupa, i.e., as all that is seen is liable to destruction, they are not real. This atman, however, is never born; nor does it ever die. It is never of a different nature, i.e., it has no modification like the intellect. It is always of the same form. It remains as it is always. Hence it is real.

Verse 352

nityAdvayAkhaNDacidekarUpo buddhyAdisAkSi sadasadvilakSaNah |

ahampadapratyayalakSitArthah pratyak sadAnandaghanah parAtmA | |

The Parmatman is eternal, non-dual, unlimited consciousness, ever of the same form, the witness of the intelligence, etc., different from the gross and the subtle, the meaning indicated by the word 'I', the inmost self, ever compacted of bliss.

nitya: without beginning and end.

advaya: devoid of any object other than itself.

Hence akhaNDa : unlimited; without the three limitations [of desa, kala and vastu].

Cit: the pure intelligence.

nityAdvayakhaNDacidekarUpah: whose form is the eternal, unlimited pure intelligence.

The ground for this is stated in the worlds: buddhyAdi-saksi: the witness of the intellect etc.; vide sloka 296 supra: vikarinam sarvavikaravetta nityovikaro bhavitum samarhati . hence sadasadvilaksanah: vide the Gita text: anadimat param brahma na sat tannasad ucyate: i.e., the beginningless supreme Brahman, different from avidya and its effects.

Ahampratyayalaksitarthah: by implication, being the subject of the cognition which arises immediately when the word aham ['I'] is heard.

pratyak: pratilomyena anciti iti pratyak : i.e., when the sight is turned inward.

sadAnandaghanah: being different from the unreal, the insentient, grief and ahankara, shining in the form of sat, cit and ananda of bliss which cannot be sublated in any of the three periods of time.

Paratma: the supreme atman.

Thus the truth about the atman has been declared.

Verse 353

ittham vipashcit sadasad vibhajya nishcitya tattvam nijabodhadrSTyA |
jnAtvA svamAtmAnam akaNDabodham tebhyo vimuktah svayameva shAmyati | |

Thus discriminating the real and the unreal, determining the truth by the eye of his own experience, knowing his atman to be of the nature of infinite intelligence, freed from the things which are the non-atman, the wise man attains peace by himself.

ittham: thus : as detailed earlier.

vipascit: one who goes by sruti, who has the soul-sight of the supreme goal, who is seeker of liberation.

sadasat: sat is Brahman; asat is avidya and its effects.

vibhajya: distinguishing as satya and mithya.

nijabodhadrstya: by the eye of his [super-sensuous] experience born of inquiry.

tattvam viniscitya: knowing for a certainty the exact nature of a thing [here the atman].

svamatmanam akhandabodham jnatva: knowing [realising] his atman as infinite intelligence.

tebhya vimuktah : being completely freed from things from avidya to the body, from sense-objects like sabda etc., to the length of the extinction of all vasanas.

vimuktah: visesena muktah: vasanayah api abhavah visesah: The absence of any vasanas is visesa in mukti.

svayameva samyati: remains as unconcealed pure effulgence.

Verse 354

When does one remain like this? This must be known. So it is said:

ajnAnahrdyagranner nishsheSavilayastadA |
samAdhinA'vikalpena yadAdvaitAtmadarshanam | |

When there is experience of the non-dual atman by means of nirvikalpa-samadhi, then there is complete destruction of the knot of ajnana.

samAdhina avikalpena: by nirvikalpa-samadhi as described earlier.

yadadvaitatmadarsanam: when there is direct experience of the non-dual Paramatman.

tada: then there arises.

ajnAnahridayagrantheh: of the know produced by ajnana which makes for the identification of the sentient atman with the insentient non-atman.

nissesavilayah: destruction along with the vasanas.

Vesre 355

tvam aham idamityam kalpanA buddhidoSA
prabhavati paramAtmanyadvaye nirvisheSe |
pravilasati samAdhAvasya sarvo vikalpah
vilayanam upagacchet vastutattvAvadhrtyA | |

By the flaw of the intellect, the imagination of the distinction in the form of 'you', 'I' and 'this' arises in the qualityless non-dual paramatman. When this [atman] shines forth in samadhi, all these wrong understandings will vanish by reason of the knowledge of the truth of Brahman.

buddhidosat: through the defect of the nature of rajas and tamas, there arises wrong imagination as 'you', and 'I' and 'this' in the paramatman which is non-dual and, therefore, qualityless. When this [atman] shines forth in samadhi, by the clear knowledge of the truth, all imagination will attain complete destruction.

vastutattvavadhrtya: by the firm knowledge of the real nature of the atman.

sarvah vikalpah: all doubts, wrong understanding.

vilayanam: complete destruction.

upagacchet: will attain.

Verse 356

In a single sloka, the guru conveys the nature of samadhi with its means and its fruit.

shAnto dAntah paramuparatah kSantiyuktassamAdhim
kurvan nityam kalayati yatih svasya sarvAtmabhAvam |
tenAvidyAtimirajanitAn sAdhu dagdvA vikalpAn
brahmAkrtYA nivasati sukham niSkriyo nirvikalpah | |

Calm and perfectly controlling the external propensities of the sense-organs, ceasing from all external activity, patiently bearing the dualities, practising samadhi daily, the yati experiences has oneness with everything. By that, completely burning the wrong ideas caused by the darkness of avidya, he remains in the beatific state of Brahman, actionless and bereft of doubts and grief.

santah: nigrhitamanah: with his mind held under check.

dantah: niruddhabahyendriyah: with his external organs controlled.

daram uparatah: completely ceasing from all external activity.

ksantiyuktah: bearing the dualities of heat and cold, pain and pleasure etc., with fortitude.

samadhim kurvan nityam: permanently establishing his mind in the qualityless Brahman.

yatih: the samnyasin.

svasya sarvatmabhavam: his liveness [and therefore allness].

kalayati: experiences.

tena: by that nirvikalpa-samadhi.

Avidyatimirajanitan sadhu dagdhva: avidya itself is the darkness. By completely burning away the wrong ideas generated by it, totally destroying, turning to ashes.

brahmakrtya niskriyah nirvikalpah sukham nivasati: actionless and rid of doubts, etc. he lives blissfully in the state of Brahman.

By this it is affirmed that when action is destroyed, thought is destroyed. From that ensues extinction of vasanas. The extinction of vasana is liberation. Such a one is called jivanmukta. Kriyanase bhavaccintanasah, asmad vasanaksayah vasanapraksayo moksah jivanmuktih sa isyate [sl.318]

For it, two qualities, niskriya and nirvikalpa are stated, actionless and having no wrong ideas, etc.

Verse 357

For the effect of samadhi leading to liberation, the means is the destruction of the awareness of the world inside and outside. Liberation does not arise merely from external sounds. This is declared in the next sloka.

samAhitA ye pravilApya bAhyam shrotrAdi cetassvamaham citAtmani |
ta eva muktA bhavapAshabandhaih nAnye tu pArokSyakathAbhidhAyinah | |

They alone are freed from the bonds of samsara who merge the external things like the ear etc., their mind and their ahamkara in the atman which is of the nature of cit, not others who just talk of a thing not experienced by them.

ye: those persons.

bahyam srotradi: the external things like ear, etc. by this the merging of the space [akasa] etc. in the cidatman is conveyed. A man says 'I hear' etc., due to super-imposition of the atman on the sense-organ activity. Hence the expression: srotrAdi.

cetah: the mind inside.

svam aham: one's ahamkara.

cidAtmani pravilapyah: firmly determining that apart from the cidatman there is nothing internal or external.

Ye samahitah: those whose minds are firmly set on the cidatman.

ta eva: te eva: then only.

bhavapasabandhaih: from the delusion of samsara which are like binding ropes.

muktah: are freed.

anye tu na: not others at all.

paroksyakathabhidhayinah: those who merely indulge in bluff of what they have not directly seen [realised].

anye: others, akrtaprilapanah: those who have not made the laya or extinction of non-atman.

Verse 358

With the firm conviction that upon the liquidation of the world by reason of there remaining nothing else other than Brahman which is the substance of everything and the substratum of all that is imagined, and that by the extinction of the mind, kaivalya or liberation ensues without obstruction, nirvikalpa samadhi must be practised without intermission. This is stated in the next sloka.

upAdhiyogAt svayameva bhidyate copAdhyapohe svayameva kevalah |
tasmAdupAdheh vilayAya vidvAn vaset sadA'kalpasamAdhiniSThayA | |

By association with upAdhi, one is [considers oneself as] different. When the upAdhi is removed, one remains alone [liberated]. Therefore, a learned man should ever engage himself in nirvikalpaka-samAdhi for the liquidation of the upAdhi.

The paramAtma which is diversely sung [described] as ekamevadvitiyam [chand]: “one only without a second’, neha nanAsti kincana: “there is no multiplicity here”; natra kacana bhidasti [katha]: “there is no difference here”, is differentiated only by conjunction with upAdhi.

Upadhyapohe : when the upAdhi of the form of mAyA and the five sheaths is destroyed.

svayameva kevalah : svayam kevala eva : is itself alone.

tasmAt: therefore, for the total liquidation of the ahamkAra which is the cause of the differentiation –the upAdhi.

sadA: without intermission, for ever.

vaset sadakalpasamAdhiniSThaya: one should remain for ever in nirvikalpaka – samadhi.

Verse 359

An example is given for one who is thus established in samAdhi being of the form of Brahman.

sati sakto naro yAti sadbhAvam hyekaniSThaya |
kITako bhramaram dhyAyam bhramaratvAya kalpate ||

A man intensely concentrating on the Real attains the real. The kitaka, [a worm of a particular kind] thinking of the particular type of bee becomes that bee itself.

ekaniSThaya: with undivided concentration.

sati: on the reality, the Brahman.

saktah: with the mind resting on it.

sadbhavam yati: becomes Brahman.

hi: niscayah: indicates certainty.

An illustration for this.

kitakah: a small worm.

ekanisthaya bhramaram dhyayam: thinking of the bee, with concentration.

bhramaratvaya kalpate: becomes able to attain the form of the bee, though different from it. When a worm which is different from the bee becomes the bee, what needs be said of the jiva who is really Brahman itself by nature, but imagines himself as different from brahman due to the superimposition of ajnana? Thinking of brahman always, by such Brahmadyana, he ‘becomes’ Brahman himself; i.e., he becomes conscious of his ever being brahman.

Verse 360

Making the idea clear in the illustration, it is connected with the object of the illustration.

kriyAntarAsaktimapAsya kITako dhyAyan yathAlim hyalibhAvamrcchati |
tathaiva yogi paramAtmatattvam dhyAtvA samAyAti tadekaniSThaya ||

As the worm, giving up attachment to any other activity and always thinking of the bee becomes the bee, so the yogi too concentrating on the truth which is the paramatman, attains that truth.

Giving up attachment to any other activity, always thinking with fear only of the bee that it [the bee] would kill it [the worm], the worm itself attains the form of the bee. In the example, there is

difference from the beginning itself. Later too, this [worm] ‘becomes’ a bee. But, it does not become the same bee that it was thinking about. Here, however, [the sense of] difference [in the beginning] is due to ajnana. When the ajnana disappears by the realisation produced by non-differentiated contemplation, there is no room for difference. Thinking about the truth that is the paramatman, like the worm without attachment to anything else, absolute identity with it ensues. When the difference that arose due to ajnana disappears, one becomes established in one’s real nature. That is the idea. Hence the preposition sam to the verb samayati in the sloka. When by thinking of another, the nature of that other is attained, what is the obstacle to realise one’s self only? So far alone is the limited application of the bhramarakitakanyaya, the analogy of the bee and the worm.

Verse 361

atIva sUkSmam paramAtmatattvam na sthUladrSTyA pratipattumarhati |
samAdhinA’tyantasusUkSmavrtyA jnAtavyam Aryair atishuddhabuddhibhiih | |

The truth that is the paramatman is very subtle. It cannot be understood by superficial mind. It has to be known by great personages of very pure intellect by samadhi through very subtle mentle state.

Ativa suksmam: very subtle as it is nirguna, qualityless; different from the five sheaths. The atmatattva is devoid of the three kinds of limitations. The real nature of the atman which is self-effulgent and ever of the nature of bliss, does not lend itself to be known by the superficial sight of the modification of the antahkarana which has for its objects gross things like the body etc.

atisuddhabuddhibhiih: by people of very pure intellect, free from impurities as indicated in the text: jnanamutpadyate pumsam ksayat papasya karmanah: “jnana arises for men by extinction of sinful karmas”; kasaye karmabhiih pakve tato jnanam pravartate: “when karma fructifies into niskama, then jnana arises”; drsyate tvagryaya buddhya suksmaya suksmadarsibhiih [katha]: “it is seen by the seers of the subtle by their fine intellect” etc.

aryaiih: by those who pursue the paths spoken of in sruti and smrti and whose antahkarana is void of blemish.

atyantasuksmavrtya: very subtle as it has not the world for its object, by the modification which is of infinite form.

samadhina: by the meditation of the limiteless form which is extremely subtle and not oriented to the world.

jnataavyam: must be made the object of cognition.

Verse 362

That meditation is the cause of purity of mind is stated with an example.

yathA suvarNam puTapAkashodhitam tyaktvA malam svAtmaguNam samrcchati |
tathAmanas sattvarajastamomalam dhyanena samtyajya sameti tattvam | |

As gold heated in a fire gives up its impurities and attains its own lustrous nature, so too does the mind discard its impurity of sattva, rajas and tamas and attains the real.

suvarnam putapakasodhitam: this refers to a process for the removal in a crucible of the impurities which conceal the real nature of an object.

putapaka: connection with fire along with red clay in a crucible.[tena] sodhitam: its impurities separated [by it].

tyaktva malam svatmagunam samrcchati yatha: as such gold giving up impurities, attains its real nature of brightness.

So too, in respect of the mind, i.e., the antahkarana which is impure on account of sattva, rajas and tamas. Though in accord with the statements: “effect the removal of your super-imposition by taking hold of native sattva” [See sl. 279 above], and with the Gita text: nirdvandvo nityasattvastho bhava: “be free from duality, ever established in sattva”, it is difficult to speak of the impurity of the sattvaguna not vitiated by rajas and tamas; yet, by the statement sattvam suddhena nasyati: “sattva is destroyed by the cognition of the suddha [brahman]” and by the Gita text: sa gunan samatityaitan brahmabhuyaya kalpate; nistraigunyo bhavarjuna: “Transcending these gunas, he qualifies for Brahmanhood”; “O! Arjuna, be devoid of the three gunas”, for the destruction of the rajas and tamogunas, the mind discards its affiliation of the sattvaguna also, belonging as that does to the realm of mithya, the sattva also should be considered as impure. This is supported by the following text: nasvadayet rasam tatra nissangah prajnaya bhavet [gaudapada]: “One should not taste any essence there, one should remain in one’s consciousness absolutely unattached”, which means even the tasting of the [pure] or [sattvic] rasa should be given up. As it is said: yena tyajasi tat tyaja [mahabharata]: “that by which you renounce, renounce that too”. Bhuyascante visvamayani vrttih: “At the end there will arise the cessation of the cosmic maya”, and as maya which is only of the nature of suddha sattva is said to disappear, the suddha sattva too being mithya, must be deemed to be sullied.

neha nanasti kincana: “there is no plurality here even in the least’ which emphasises the non-appropriateness [in the atman] of the realisation of the guna and the gunin, the qualification and the qualified.

dhyanena samtyajya sameti tattvam: “discarding all gunas by dhyana on the nirguna Brahman, one attains Brahman”. For, Brahman is nirguna. If there is sattvaguna, then. To that extent, there will not be nirgunatva, qualitylessness. If there is the remnant of sattvaguna, the attainment of truth will not arise. If the akhandakaravrtti [the modification as infinite form] of the antahkarana which is sattvic by nature, and which destroys the mulajnana gets extinguished, the adhisthana or substratum [i.e., the Brahman] alone remains.

Verse 363

nirantarAbhyAsavashAt tadittham pakvam mano brahmaNi Ilyate yadA |
tadA samAdhah sa vikalpavarjitah svato’dvayAnandarasAnubhAvakah |

When the mind thus purified by continuous practice merges in Brahman, then arises the samadhi free from vikalpa and in which there is the experience of the nectar of non-dualbliss.

Thus, when by force of continuous practice, the mind free from the defects of wrong understanding etc., merges in Brahman, is without any modification and is purely the residual Brahman, then, svatah, even without effort, it becomes the experiences of the nectar of non-dual bliss. Being of the form of Brahman is itself the nectar or rasa; vide the sruti ‘raso vai sah’ [Taitt.]. it is of the nature of rasa also as it is the cause of supreme endearment. Productive of that experience, without any blemish, that is the nirvikalpa-samadhi which is the cause of the dissolution of all universal vasanas

beginning with ahamkara.

Verse 364

The fruit of it is explained in full.

samAdhinAnena samstavAsanA granther vinAsho'khilakarmanAshah |
antarbahih sarvata eva sarvadA svarUpavisphUrtir ayatnatah syAt | |

By the samadhi there arises the destruction of the knots of all vasanas and of all karmas. There will be the manifestation without effort of one's nature within and without and for ever.

samAdhinanena: by this nivikalpaka-samadhiyoga.

samastavasanagrantheh: of all the vasanas which are, like a knot, not possible to be cut as under, and which are the products of mithya-jnana.

vinasah: total destruction.

akhilakarmanasah: destruction of all sancita [accrued] karmas; vide the

shruti: bhidyate hridayagranthih, ksiyante casya karmani [katha]: "The knot of the heart is broken, all his karmas wane away".

antar bahih: inside and outside, everywhere. Always the manifestation of the real nature arises without effort-ayatnatah.

Verse 365

shryteh shataguNam vidyAn mananam manamAdapi |
nididhyAsam lakSaguNam anantam nirvikalpam | |

Reflection is hundred times superior to hearing; meditation is hundred thousand times superior to reflection; nirvikalpaka samadhi is infinitely superior.

shruteh: sravaNAt : than [mere] hearing.

The meaning is clear.

Verse 366

nirvikalpakasamAdhinA sphuTam brahmatattvamavagamyate dhruvam |
nAnyathA calatayA manogateh pratyayAntaravimishritam bhavet | |

The truth that is Brahman is surely realised by nirvikalpaka samadhi. Not by any other method. Otherwise, due to the inconstancy of mind, it will be mixed up with other modifications.

sphutam: like the myrobalan fruit in the palm of one's hand

dhruvam: surely

nanyatha: it is not understood [realised] by any other method. The reason for that is told:

pratyayantara-vimishritam bhavet: it will get mixed up with other modifications.

Verse 367

atassamAdhatsva yatendriyassan nirantaram shAntamanAh pratlci |
vidhvamsaya dhvAntamanAdyavidyayA krtam sadekatvavilokanena | |

Hence, remain in samadhi with your sense-organs under control, with a tranquil mind ever turned

inward, by realisation of your identity with Brahman, and destroy the darkness of beginningless avidya.

aah: therefore, i.e., for understanding [realising] clearly the brahma-tattva.

Yatendriyah san: having controlled sense organs like the ear.

nirantaram: always.

shAntamanah: having mental control/tranquil. By yatendriya and shAntamanas, dama and sama are signified.

samAdhatsva: rest the mind.

PratIci: in the pratyagatman, the inmost atman.

By the perception of the oneness generated by the realisation of Brahman bereft of all difference, destroy the darkness of beginningless avidya which is the source of all samsara.

dhvAntam: which hinders the self-effulgence.

vidhvamsaya: destroy.