

## vivekac`y~maõi

## Verse 368

The aids to nirvikalpaka- samAdhi are listed seriatim.

Yogasya prathamam dvAram vAn-nirodho'parigraha|  
NirAshA ca nirIhA ca nityamekAntashIlatA||

The first means to yoga is control of speech, then, not acquiring anything more than what is barely necessary, absence of desire, freedom from activity and ever living by oneself [in secluded place].

The first means to yoga which is restraint of all external modifications is silence. For, by speech all forms of mental modificational activity grow.

aparigraha: not acquiring any object of utility beyond what is absolutely necessary for living; for, if more than what is needed is acquired, the mind will be engaged in safe-guarding it etc., and restraint of mental modification will not arise.

nirAshA: freedom from desire. If there is desire, the mind is subject to agitation. Hence, nirAshA i.e. vairAgya.

nirIha: nishceSTa: cessation of all karmas.

nityam ekAntashilatA : living in an uninhabited place.

These are the means to yoga.

## Verse 369

How living in a secluded place helps yoga is explained.

ekAntasthitirindriyoparamaNe hetur damashcetasah  
samrodhe karaNam shamena vilayam yAyAd ahamvAsanA|  
tenAnandarasAnubhUtiracalA brAhmi sadA yoginah  
tasmAccittanirodha eva satatam kAryah prayatnAt muneh||

Living alone [in an uninhabited place] is the means of dama, the cessation of sense organ activity. The [dama] is the means to sama, the control of the mind. By such sama the tendency of the ego-sense is attenuated. By it accrues to the yogin the unceasing blissful experience of Brahman. Therefore, one given to meditation should always control the mind with effort.

Ekantasthitih: living in an uninhabited place.

Indriyoparamane: in the immobilisation of the external organs. Dama is cessation of activity of external organs. It is the instrument to control the cetasa, the antahkarana. Vide the Gita: indriyani pramathini haranti prasabham manah: "The wayward sense-organs distract the mind with great force". As there are no sound [here human speech], etc., and as the ear etc. are not externally oriented, the antahkarana gets turned inward towards the atman. That is sama or mind-control. By sama, the vasana of the ahamkara gets stilled. By that, the yogins whose minds are turned from whatever is non-atman are always experiencing the nectar of Brahmananda.

Anandarasanubhutih: the springing of the bliss of Brahman unconcealed [by maya].

Acala: not moving, not liable to fall down or decline.

Therefore, the muni [mananasila] given to contemplation should always engage in controlling the

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mind. For, when the mind is withdrawn from what is external to it, and the vasana of the ahamkara wanes, the experience of Brahmananda is free from obstruction.

It means the nirvikalpaka-samadhi should be incessantly practised.

## Verse 370

It was said that the first step to yoga is restraint of speech. The authority for this is the kathopanisad which says: yacched vanmanasi prajnah tadyacchet jnana atmani jnanamatmani mahati niyacchet tadyacchet santa atmani "Let the wise man restrain the speech in the mind; let that be restrained in the [vyasti] buddhi; let that buddhi be restrained in the mahat [samasti] buddhi; let that be restrained in the atman which is of the nature of santi". That meaning is conveyed in this sloka.

vAcam niyacchAtmani tam niyaccha  
buddhau dhiyam yaccha ca buddhisAKSiNi|  
tam cApi pUrnAtmani nirvikalpe  
vilApya shAntim paramAm bhajasva||

Control the speech in the mind; control that in the intellect; control the intellect in the witness of the intellect; merging that again in the infinite Purnatman, attain supreme peace.

Vacam : the organ of speech

Atmani: in the mind.

Niyaccha : restrain, control.

Give up all speech activity; in the beginning remain purely in the region of the mind. When silence becomes as strong as in the case of animals, restrain the mind in its twin aspects of determination and doubt in the buddhi characterised only by firm conviction. Then the mind will become still and silent, unable to act like the carpenter bereft of his tools. That silent intellect should be merged in the caitanya limited by buddhi; destroy the upadhi of the buddhi and restrain it in the pure cognition which is the witness – consciousness, saksi-caitanya, i.e., realise the meaning of 'thou' [tvam] after careful analysis. Merge that again in the plenary atman, which is void of the three kinds of limitations [of space, time and object], and which is changeless and qualityless. Unify the meaning of Thou and That, and experience peace of the form of moksa.

## Verses 371 &amp;372

That the control of vrttis [modifications of the mind] reveals the bliss of [the experience of] one's real nature is explained with appropriate reason.

dehaprANendriyamano-buddhyAdibhirupAdhibhih|  
yair uair vrtteh samAyogah tattadbhAvo'sya yoginah||  
tannivrttyA munessamyak sarvoparamaNam sukham|  
sandrshyate sadAnandarasAnubhAvaviplavah||

The yogin's mind is modified according to its identification with the various upadhis, namely the body, the prana, the sense-organs, the buddhi etc.

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When the mind is completely withdrawn from these, then is seen immersion in the experience of supreme bliss. Though by itself colourless, by juxtaposition with a black cloth etc., a crystal looks black etc., being all the while pure and white; so also is it in the case of this atman in juxtaposition with the upadhis namely body, the breath, the sense-organs and the mind etc. by 'etc' is included the anandamaya-kosa. The atman appears modified into the nature of the vrtti with which it is conjoined, whether it is internal or external. The respective affections are of the nature of avidya [persisting in the anandamaya-kosa], asmita [characteristic of ahamkara], raga [desire], and dvesa [hatred] [arising by contact of the mind with sense-objects], and abhinivesa [which is fear of death even by the learned : viduso'pi maranad bhiti], and consequent clinging to worldly objects.

Samayogah: connection of form [akaratakhya-sambandhah]

Tattadbhavah: tattadatmyam: identification with all that.

Tena: by its qualities.

Asya yoginah: of him who controls the external modes.

The reason for it is given: muneh: by him who discards them as the anatman for the reasons detailed in the context of the description of the five kosas supra.

To him who does not have the sense of the 'I' in respect of them, by its disappearance, i.e., by the disappearance of the upadhis like the body etc., arises the stilling of everything [sarvoparamana], i.e., the stilling of all the factors of the anatmat that make for sorrow. When thys every upadhis is stilled, there ensues perfect bliss. Samyak bhavati must be added after the first line of sloka 371. the evidence of that is that there is seen the inundation of the bliss of the blissful experience of the Sat.

Viplavah: being immersed in or being full of. Like kthe experience of joy within and without by a man who plunges into the expanse of the Ganga after being scorched by the excessive heat is the experience of unlimited bliss by a man who is kevala, i.e., freed from every kind of upadhi.

## Verses 373 &amp; 374

In the matter of the nirvikalpa-yoga, it was stated in the form of an aphorism in sloka 368, that for the extinction of all upadhis which is the cause of such yoga, vairagya is the first step. This was referred to by the word nirasa. This was also stated in sloka 177 adding that one should be firm in the two namely viveka and viragya. This is now shown as the two very intense internal sadhanas.

antastyAgo bahistyAgo viraktasyaiva yujyate  
 tyajatyantarbahissangam viraktastu mumukSayA||  
 bahistu viSayaissangah tathAntarahamAdibhah  
 virakta eva shaknoti tyaktum brahmaNi niSThitah||

To the man of detachment pertain both internal detachment and external detachment. For the sake of getting moksa, the detached person gives up both internal and external attachments.

The detached one alone firmly established in Brahman is able to give up external attachment to sense-objects and like wise internal attachment to ahamkara etc.

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The renunciation of all that is internal and external which are the anatman is possible only for the detached person. The reason for it is that he alone, prompted by the desire for moksa, gives up everything internal and external. That is, he does not develop the sense of the 'I' and the 'mine'.

This attachment is distinguished into internal and external. The external is the attachment to the sense-objects, sons etc., sound etc. the internal is identification with the 'I' etc., i.e., including the body, the manas and the buddhi. This identification with these is unreal. Both these detachments are possible only for a virakta, for one who has no desires for them.

Viraktastu: virakta eva: only a detached person; one who is always dwelling in Brahman without his mind straying anywhere else, i.e. 'tu' is used in sense of 'eva'.

Tyaktum: is able to abandon.

The seed [source] of this giving up is said to be being established in Brahman [brahmani nisthitah], having a mind which does not falter or stray away.

## Verse 375

In the matter of remaining as Brahman, understanding of one's true nature is said to be cause like vairagya.

vairAgyabodhau puruSasya pakSivat  
pakSau vijAnIhi vicakSaNa tvam|  
vimuktisaudhAgratalAdhirohaNam  
tAbhyAm vinA nAnyatareNa siddhyati||

Learned one! Know that vairagya and bodha [understanding] are two means like the wings of a bird. The ascent to the upper storeys of the palace of vimukti [liberation] is not secured by either of them singly.

he vicaksana: on! Learned one, who desires to attain liberation.

vairagyabodhanu: vairagya and bodha: vairagya has been explained already. Bodha: the experience of the true nature of the atman produced by the discrimination of the atman and the non-atman.

Paksivat: as of a bird: suffix 'vat' meaning smile is used on 'paksin' in genitive case – paksinah iva.

Paksau vijanihi: know to be the two wings.

The reason for that is given in the third and fourth lines.

Vimuktisaudhagrataladhirohanam: ascending to the top storey of a mansion of the form of vimukti or liberation.

tabhyam vina: without those two together, i.e., it is not to be attained by one of the two, vairagya or bodha, by itself. For a bird cannot soar in the sky with one wing alone; so also here.

## Verse 376

That is further explained.

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atyantavairAgyavatassamAdhih  
samAhitasyaiva drDhAprabodhah|  
prabuddhattavasya hi bandhamuktih  
muktAtmano nityasukhAnubhUtih||

Only he of intense vairagya can attain samadhi. Only he in samadhi can have unflinching experience of Brahman. It is only he who has such experience of the Truth that will be liberated from bondage. Only he who is thus freed can experience eternal bliss.

Atyantavairagyavatah: he whose mind does not get attached to the things that are non-atman again i.e., a tivra-vairagyavan, a man of absolute vairagya, i.e., who has complete aversion to the anatman.

[tasya] samadhih [sambhavati]: to him accrues Brahmanistha, the state of being firmly established in Brahman.

Samahitasyaiva: to him alone whose mind is firmly set on Brahman.

DrdhAprabodhah: the firm knowledge born of realisation unmixed with any other idea.

Prabuddhatattvah: he by whom the Truth has been realised.

Bandhamuktih: the non-recurrence of the sense of the atman in things that are not the atman.

Muktatmanah: the man in whose antahkarana does not arise the false impression of a thing in what is not that thing.

Nityasukhanubhutih: the experience of a bliss that is eternal; the enjoyment of bliss without any obstruction as it springs from jnana, devoid of concealment of the true or projection of the false.

### Verse 377

na sukham devarAjasya na sukham cakravartinah|  
yAdrsham vItarAgasya muner ekAntashIlinah||  
yacca kAmasukham loke yacca divyam mahat sukham|  
trSNakSayasukhasyaite nArhatah SoDashim kalAm||

Devendra's happiness or that of an emperor are nothing compared to that of a muni devoid of all attachment and living alone. The joy of sense-desires or even the high celestial joys cannot approach even the sixteenth part of the joy of a man in whom all desires have disappeared.

YAvanartha udapAne sarvatah, samplutodake|  
tAvAn vedeSu sarveSu brAhmaNasya vijAnatah||

“Whatever use there is in a limited store of water [like a pond, well or tank etc.], all that is included in whatever benefit we get in all-pervading expanse of water. So too, whatever use there is in all the vedas is included in the benefit obtained by one who has realised Brahman”. B.G. That is, all the benefit that accrues in practice of the karmakanda portion of the vedas is included in the benefit accruing from Brahmajnana.

The same meaning is conveyed in these texts and in the srutis: srotriyasya ca akamahatasya: “of one learned in the srutis and who is not the victim of kama”; and so'snute sarvan kaman [tatt]:

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"He enjoys everything". The fruit of vairagya and bodha affirmed by these texts and verified in personal experience are extolled:

vairAgyAnna param sukhasya janakam pashyAmi vashyAtmanah  
taccicchuddhatarAtmabodhasahitam svArAjya sAmrAjyadhuk|  
etad dvAramajasramuktiyuvateh yasmAt tvamasmAt param  
survatrAsprhayA sadAtmani sadA prajnAm kuru shreyase||

For a person of self-control, I do not see anything else which can generate bliss like vairagya. Given that along with the realisation of the highly pure atman, it is productive of sovereignty and overlordship. This is the gateway to the everlasting excellent condition of eternal bliss. Therefore, beyond this without desire for everything everywhere, cultivate nirvikalpa-samadhi in the Real that is Brahman for your spiritual benefit.

Vasyatmanah: he whose nature is made up of causal and the effectuated elements under control. Even if by bodily postures [asana] and breathing exercises [pranayama] etc., the body and its organs are controlled, there is no happiness without vairagya. Even those who enjoy the excellences like anima etc., do not escape from bondage. It is clear from the Puranas etc., that though they practised extreme penance, Hiranyakasipu and others became involved in samsara due to absence of vairagya. Even if their tapas went to the length of worms eating into their bones, it could not prevent them from fall for want of self-control. Hence, it is said that even for those whose bodies are under control, there will be no spiritual happiness without vairagya. For those whose body etc., are not under control, there can be no vairagya; hence the reference to self-control. Similarly, I do not see any source of spiritual happiness even for those who control themselves by hathayoga.

Suddhatarah atmabodhah: the understanding of the nature of the atman produced by the analysis of the five kosas. If this vairagya is combined with such suddhatarah – atmabodha, it yields svarajya and samrajya.

Svarajya: the state of svarat: lordship over oneself. When there is attachment, the mind is conditioned by sense-objects. When there is vairagya, it is not so conditioned by anything external to itself. The state of the mind not being dependent on anything else is svarajya or sovereignty or the state of not being ordered by anything else [itara-anियamyatvam]. Samrajya is the state of ruling over everything [sarva-niyamakativam]. For, the brahmajnanin is higher than even God Himself.

Such a vairagya of the man of self-control leads to svarajya and samrajya. Hence this vairagya is the door to the excellence that is liberation, i.e., it leads to the eternal blissful enjoyment of mukti. Vide the previous sloka where it has been said: atyantavairagya-vatah samadhih: "Samadhi accrues to one of extreme vairagya".

Hence, you should cultivate complete non-attachment to sense-objects.

Sadatmani: in Brahman which is of the nature of Sat.

Sada: always, without intermission.

Sreyase: for mukti.

Prajnam kuru: practise nirvikalpa-samadhi which is the means for the realisation of the truth. Jnana is vastutantra i.e., it is object-dependent and not karmatantra: action-dependent; so, it is

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not what is to be done or produced. Hence, samadhi born of awareness of true nature is its cause.

### Verse 378

Cut asunder your desire for sense-objects which are like poison. The desire itself is the gateway to death. Abandon from a great distance all actions giving up the attachment to caste, family and asrama. Give up sense of the atman in the body etc., which are unreal [asat]. Be filled with the awareness of your atman; for you are really the seer, pure, the non-dualParabrahman.

Cut away all desires for sense-objects which are like poison. Mrtyoh: for this desire is of the nature of mrtyu [death], it is the cause of fall from one's true nature and is of the form of carelessness [pramada].

Srtih: margah: path leading to.

Tyaktva.....kriyah: giving up the attachment to caste, family and station in life, abandon from a great distance actions prompted by them/

Dehadavasati : asati: nityabhute, on the body, etc. which is of the nature of mithya-unreal.

Atmadhisanam: the idea of atman.

Tyaja: ma karsih : do not do [do not acquire].

Yat: yasmat karanat : for.

Tvam drastasi: you are the seer of the body etc., which are the seen.

Amalo'si: you are pure in contrast to the body etc., which are impure.

Nirdvayaparabrahmasi: nirdvayam: that from which duality has gone away or advayam. You are that non-dual Brahman.

Therefore, acquire the knowledge of Brahman in the atman, in the form 'I am Brahman', by means of nirvikalpa-samadhi.

### Verse 379

Establishing the mind firmly in the goal that is Brahman, resting the external organs in their respective spheres, keeping your body unmoving, unmindful of safeguarding the body, attaining the identity of Brahman and the atman, becoming one with it in the infinite expanse of your mind, in the plenitude of your bliss drink within yourself the nectar of Brahmanubhava. What will the futile delusions avail you?

Knowing full well that the body is nourished by prarabdhakarma, giving up all thought of the state of the body and its nourishment, with an unmoving body in accord with the yoga aphorism 'sthira sukhamasanam', sitting firmly in a comfortable posture, resting the sense-organs [jnanendriyas] and the motor organs [karmendriyas] in their respective spheres; vide the text of the kaivalyopanisad:

Viviktadeshe ca sukhasanasthah

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shucissamagrIvasirassarIrah  
atyAshramasthah sakalendriyANi  
nirudhya bhaktyA svagurum praNamya||  
HrtpunDarIkam virajam vishuddham  
Vicintya madhye vishadam vishokam  
acintyam avyaktam anantarupam  
shivam prasAntam amrtam brahmayonim  
tadAdimadhyAntavihInam ekam  
Vibhum cidAnandam arupam adbhutam  
umasahAyam parameshvaram prabhum  
trilocanam nIlakanTham prashAntam||  
dhyAtva munir gacchati bhUtayonim  
samastasakSim tamasah parastAt||

In accordance with the above, resting the mind firmly on the goal which is Brahman, realising the oneness of Brahman and the atman, by the expansive mode of your consciousness, with the awareness of yourself as Brahman, incessantly drink the nectar of Brahman with great joy.

shUnyaih: void of any fruit, and giving rise to great evil.

anyaih: having the non-atman for their objects.

bhramaih: by untrue ideas.

kim: of what avail are the other fruitless delusions?