

vivekacāyāmaōi

Restatement of what has been said so far on AtmaniSthA

Verse 380

From the abundance of compassion, the guru further explains the state of being centered in the Atman.

anAtmacintanam tyaktvA kashmalam duhkhaAraNam|
cintayAtmanam AnandarUpam yanmuktikAraNam||

Giving up all thought of the non-Atman which is evil and the cause of grief, contemplate on the Atman which is of the nature of bliss and which leads to liberation.

kashmalam: impure due to having impure things for its objects; therefore,
duhkhaAraNam: cause of sorrow.
anAtmacintanam tyaktvA: abandoning all thought of what is not the Atman.
muktikAraNam: which bring about complete cessation of all grief.
AnandarupamAtmanam: the Atman which is of the form of Ananda or bliss.
cintaya: contemplate.

Verse 381

The method of contemplation is taught. The meaning of dhiyam yaccha ca buddhisaksini is explained.

eSa svayamjyotirasheSasAkSI vijnAnakoshe vilasatyajasram|
lakSyam vidhAyainam asadvilakSaNam akhaNDavrttyAtmatayAnubhAvaya||

This [Atman] is self-luminous, the witness of everything and ever shines in the vijnanakosa. Resting your mind on it which is different from the unreal, enjoy it with your expansive unlimited consciousness.

Esah: this Atman.

Svayamjyotih: self-luminous; it cannot be revealed by other things.

Asesa-saksi: the witness of everything.

Vijnanakose: in the buddhi.

Vilasati: fully shines.

Asadvilaksanam: different from the asat or the unreal, for it is the sat which accompanies all states [of the mind]; it is drk; the seer, svayamjyotih: self-effulgent; it is sarvasaksi: witnesss to everything; it is prakasanam: what illumines other things. Hence it is different from the insentient [jada]. The seen [drays] and the intellect [buddhi which acts only by the reflection of the cit on it].

Enam laksyam vidhaya: resting on your mind on this Atman, as the target of your

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contemplation.

Akhandavrttya: by being unlimited; unmixed by other awareness; dharavahikaya: like continuous downward flow of oil.

Atmataya: as your own self [nature].

Anubhavaya: realise.

Verse 382

The expansiveness of the mental modification [akhandAkAravrtti] is explained.

etamacchinnayA vrttyA pratyayAntarashUnyayA|
ullekhayan vijAnIyAt scvasvarUpatayA sphutam||

One should realised this as one's own real nature, contemplating on it continuously without any other contrary thought.

pratyayAntarasunyaya: rejecting all contrary ideas.

acchinnaya: like the flame of a defectless wick and oil; with a consciousness flowing uninterruptedly like a stream of oil poured downwards.

etam: this Atman.

Ullekhayan: visayikurvan: making it the object of consciousness.

svasvarupatayA vijaniyat: one should know [realise] as one's own real nature.

Sphutam: clearly.

Verse 383

atrAtmatvam drdhIkurvan ahamAdiSu santyajana|
udAsInadayA teSu tiSThet ghaTapaTadivat||

Confirming the sense of the Atman here in Brahman, and abandoning it in the ahamkara etc., one should remain indifferent to them as in the case of pot, cloth, etc.

atra: in the ParamAtman.

Atmatvam : svasvarupatvam, the sense of one's own real nature.

drDhIkurvan: confirming; firmly convinced of.

ahamAdisu santyajana: rejecting the sense of the Atman in the ahamkara etc.

ghatapatadivat teSu tiSThet: Even if the sense of the Atman appears in them at any time , one should remain indifferent to them as with reference to a pot or a cloth.

udAsInatayA: without the sense of the 'I' in respect of them. [the idea is that we do not associate

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the sense of the 'I' with a pot or a cloth].

Verse 384

It was said earlier: 'restraining speech in the mind'. That that too [i.e., the mind] should be merged in the plenary Atman is clearly explained.

vishuddhamantahkaraNam svarUpe
niveshya sAKSiNyavabodhamAtre|
shanaih shanair nishcalatAmupAnayan
pUrNatvamevAnuvilokayettatah||

Resting the pure antahkarana in one's true self which is the witnessing consciousness, which is of the nature of bare understanding, gradually one should attain to a state of being unmoving. After that, one should remain continuously in the soul-sight of the fullness [of Brahman].

Visuddham: devoid of tamas and rajas.

Avabodhamatre: in the saksin [which is one's real nature] unaffected by upadhis, i.e., I the cit which is designated as the saksi.

Nivesya: samsthapya: establishing; resting.

Sanaissanaih niscalatam upanayan: gradually attaining the state of unmovingness; endeavouring to be established in it.

Tatah purnatvameva anuvilokayet: then one should experience the state of being purna; obtain plenary experience of the Atman which is kevalajnanasvarupa. When a mirror is removed, the reflection lapses into the original; so too, when all the vrttis [modes] are eliminated, the reflection of the cit [cidabhasa] too automatically becomes the original which is Brahman.

Verse 385

When the concealment wrought by ajnana is annulled by the expansive consciousness [of akhaNdakAravrtti], all the projections produced by it are cancelled. This is the idea conveyed in this sloka.

Dehendriya-prANa-mano'hamAdibhih svAjnAnakIptair akhilair upAdhibhih|
Vimuktam Atmanam akaNdarUpam pUrNam mahAkAsham ivAvalokayet||

One should look at the Atman as full and of unlimited nature like the sky, freed from all the upadhis namely the body, the sense-organs, the mind, and the ahamkara imagined on account of ajnana.

Verse 386

Explaining the fourth quarter of the previous shloka, the object of the illustration is clarified.

GhaTa-kalasha-kusUla-sUcimukhyaih gaganam upAdhishatair vimuktam ekam|
Bhavati na vividham tathaiva shuddham param ahamAdivimuktam ekameva||

Freed from the thousands of upadhis of a pot, a pitcher, a granary, a needle etc., the space is one only and not diverse. So too, is the paramAtman one only when divested of the upadhis like ahamkara.

kusUlah: a great storehouse of grains, of great dimension.

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sUcih: needle with a very minute hold. By the minute as well as the mighty.
 mukhyaih: `etc.` here is intended to include the rope turned into a noose, well and other things.
 upAdhishataih: by the innumerable upadhis, small and big referred to differently as the space in a needle-hoe [sUcyakAsha] and noose-hole [pAshAkAsha].
 vimuktam: freed [of the upAdhis, the containers].
 ekam bhavati: the space in all these diverse holes and containers is said to be mahAkAsha. It is not really different in each case.

So too the pure supreme Brahman, unlimited by the upadhis like the ahamkara, is one only.

Verse 387

As the upadhis are unreal in the object of illustration, the understanding of oneness becomes easy. That is conveyed here.

brahmAdayAh stambaparyantAh mrSamAtrA upAdhayah|
 tatah pUrNam svamAtmanam pashyed ekAtmanA sthitam||

All the upadhis from Brahma to the minutest worm are unreal. Therefore, one should realise one's nature which is infinite as the eternal one and single.

brahmAdyah: Brahma: the presiding deity of the collective causal bodies [lingasariras]. The lord of the fourteen worlds beginning with Him: the upadhis beginning with Brahma.
 stambah: a most minute worm.
 stamba-paryantAh: ending with a minute worm.
 upAdhayah: differentiating bodies.
 mrSamAtrAh: merely imagined [super-imposed] on the Brahman which is the substratum of every super-imposition; not real; liable to sublation.
 tatah: vimrsyamane tesam apratiyamanatvat: as, when they are examined, they are not cognised.
 ekAtmanA: as one full like the vast deluge in pralaya.
 pUrNam: devoid of the three kinds of limitations, space, time and object: desa-kala-vastu pariccheda.
 svAmAtmanam: one's essential nature.
 pashyet: one should realise.

Verse 388

It is now conveyed with reason that there is really nothing other than Brahman which is thought of as differentiated.

Yatra bhrAntyA kalpitam yadviveke tattanmAtram naiva tasmAd vibhinnam|
 bhrAnter nAshe bhrAntidrSTAhitattvam rajjus tasmAd vishvam AtmasvarUpam||

That which is imagined on something due to delusion is, on discrimination, not different from that something. When the delusion vanishes, the serpent seen through the delusion vanishes and the rope appears as the truth. Hence, the world is truly the Atman.

yatra: in that substratum [in that adhisthana].
 bhrAntya: by erroneous perception.
 kalpitam: imagined- super-imposed.

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When something is super-imposed on a substratum, that in reality is the substratum only when it is properly examined. When, upon inquiry being made, by the cancellation of the wrong idea by the discovery, 'this is not a serpent', the idea 'this is a serpent' is got rid of, the truth of the serpent that it is only rope is discovered. So here also. By the knowledge of the negative texts like athata adeso neti neti : "By then, therefore, the instruction, as not, as not" and other texts, the entire universe is seen to be of the nature of the Atman which is the substratum of it all and is not seen as such after that like the rope-snake. [the idea is that the sense of the serpent with continue only so long as the delusion lasts. When that vanishes, the serpent will vanish from view and the rope alone which is the reality will be seen].

Verse 389

svayam brahma svayam viSnu svayamindrah svayam shivah|
svayam vishvamidam sarvam svasmAdanyanna kincana||

The Atman itself is Brahma; the Atman itself is ViSnu; the Atman itself is Indra; the Atman itself is shiva. The Atman itself is this universe. There is nothing else apart from the Atman.

By the shrutis: taddhaitad pashyan rsir vAmadevah pratipede, aham manur abhavam sUryashca: [Brh]: "verily seeing it, rsi vamadeva said: "I was manu, and also the sun", and, sa yashcayam puruSe yashcasavAditye sa ekah: "He who is this purusa and he who is this sun; he is one only [in both]", the caitanya which is one only is spoken of, due to difference of upadhis, as brahma, visnu, siva and indra. As the same rope is imagined to be the serpent, the stick, the waterline, and as the cleft on the ground, so too this entire universe is by itself Brahman only; it is nothing other than itself. All predicative qualifications are attributed to the noun which are common to them. In the statements: I myself see; you yourself see; he himself saw, in 'myself', 'yourself' the self accompanies all these predicates; all predicates are imagined in the object designated by 'self'; they have no existence apart from it. This is the idea.

Verses 390 &391

A Mundakopanisad sruti says: brahmaivedam amrtam purastat brahma pascad brahma daksinatascottarena: "this immortal brahman is in front, brahman is behind, brahman is in the south and in the north". A chandogya sruti says: ahamevadhastat atmaivadhastat: "I alone am below; the Atman alone is below". This meaning is taught for the stabilisation of the contemplation and for securing the unlimited mode, akhandakaravrtti, of the mind.

Antassvayam cApi bahissvayam ca svayam purastAt svayameva pashcAt|
Svayam hyavAcyAm svayamapyudIcyAm tathopariSTAt svayampyadhastAt||
It is itself inside; itself outside; itself in front; itself behind; itself in the south; itself in the north; similarly itself is above and below.

As all things in the form of a wave, a whirlpool and a bubble are essentially water only, so too, the cit itself is everything from the body to the antahkarana. All this is the unitary and pure cit.

bhramah: avartah,a whirlpool.

That which cannot be cognised without the cognition of another thing is not different from that thing like the rope-serpent etc., vide the sruti : tameva bhantamanubhati sarvam: "Everything shines by virtue of its [brahman's] splendour". There can be no effulgence apart from the effulgence of the Atman; hence, everything is Atman only.

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Verse 392

This entire universe apprehended by speech and mind is the sat [brahman] only. There is nothing other than this sat for one who stands beyond the boundary of Prakrti. Are the pot, the jug, the pitcher, etc., known to be separate from clay? This deluded man inebriated by the wine of maya speaks in terms of 'I' and 'you'.

When we say 'pot exists', 'cloth exists', 'well exists', the words are to be understood in terms of 'samanadhikaranyam' which means the identical import of words which separately have each a different meaning. Those who are experts in determining the meaning of words say: "In respect of words which have different references, the meaning in the same context is called samanadhikaranyam". Thus in the svAtmanirupana it is said: ekatra vrttirarthe shabdAnAm bhinnavrttihetUnAm| sAmAnAdhikaraNyam bhavatiyevam vadanti lakSaNikAh||

By the mind and by the idea generated by different words used in common mode of expression, this entire universe is understood as being of the nature of sat only.

The locative case in vanmanasayoh is used in instrumental sense – vanmanasabhyam. In grammar this usage is called nimittasaptami i.e., locative used in the sense of the instrumental case.

Or, vAnmanasayoh may be understood in another way also: vAk refers to the shruti: aitadAtmyamidam sarvam; vAcArambhanam vikAro nAmadheyam [chand]: "All this is [of the nature of] the Atman; the modifications are only a matter of speech". Manah refers to the mental process of discarding the elements of the world regressively from the gross to the subtle; janiviparitakramato buddhyA pravilapyapa pancabhutani parishISTamAtmatattvam pashyannAste munishshAntah |

The meaning is, the five primordial elements have evolved out in the order of the akasa, vayu, agni, ap and prthvi. When the order of evolution is reversed by the process of involution, then each goes back to the preceding involute. When the mind goes through this process of involution to the end, it will be found that what remains is the Atman. The muni at peace with himself remains comprehending it with his mind. Then the mind will assume the mode of the akhaNDAkAravrtti, co-expansive with the infinite Atman which is the ultimate adhisthana of this entire universe. This ultimate substratum will be comprehended when the empirical things which are super-imposed on it are negated even as when the perception of the thief superimposed on the pillar is negated, the pillar is seen clearly. So too, when the world is sublated, what was apprehended as the world is now apprehended as brahman in accord with the sruti brahmaivedam visvam; aitadatmyam idam sarvam: "This world is brahman only; all this is this paramAtman". This has been explained earlier in this work.

sato'nyat.... The meaning conveyed in vanmanasayoh is explained.

prakrtiparasImni: in the ultimate boundary of the prakrtis, i.e., the upadanas: the place where all the upadhis lie at rest. The idea is that Brahman is the ultimate material origin [sarvopadana] of everything.

Or, the extreme limit of maya which is the mulaprakrti, primordial matter. The ground of its imaginative super-imposition is the nirguna brahman.

tatra sthitavatah: of one who is established there.

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sato'nyannastyeva: there is nothing else other than the sat [brahman]. Vide the sruti: yatra sarvamatmaivabhut tat kena kam pasyet: {Brh.}: "when all is Atman only, by what can anything be seen?" by this conveyed the sublation of everything. When the upadana, namely ajnana, is destroyed, then the destruction of everything wrought by it is also affirmed.

prthak kim.... This is clarified by an illustration. What was earlier apprehended in this distinctness as pot, jug etc., are they not upon examination found to be merely clay only? This is supported by the vacarambhanasruti quoted earlier. This has been explained by sri bhagavatpada previously in the slokas like mrtkaryabhuto'pi etc., sl.230. The fool who is deluded by the wine of maya speaks of the one reality as 'I' and 'you'.

Maya itself is wine as it makes for wrong comprehension.

Verse 393

That the non-dual substance must be meditated on for the destruction of the delusion is conveyed on the strength of sruti.

The sruti beginning with 'nanyat' again and again speaks of the absence of duality for the removal of the super-imposition of what is mithya.

The shruti: yatra nAnyat pashyati, nAnyacchrnoti nAnyad vijAnAti sa bhuma [chand] : "Where one does not see another, does not hear another, does not know another, that is the infinite", asserts again and again the non-existence of duality.

krIyAsamabhihAreNa: paunahpunyena: again and again.

dvaitarAhityam: dvayorbhAvah dviTA, saiva dvaitam: being two is 'dvita'; that is dvaitam which indicates difference. The absence of difference is 'dvaitharahityam'.

For what purpose? For the removal of the mithyadhyasa, of the false super-imposition. Or, by the word adhyasa may be understood the adhyasa having reference to the prapanca, the visible world.

tasya nivrttaye: for its sublation, leaving behind the adhisthana. For it has been said: adhiSThAnavasseSo hi nAshah kalpitavastunah: "Destruction of an imagined [super-imposed] object leaves the adhisthana [substratum] behind". This is seen in the case of the rope-snake. When the super-imposed snake is sublated, the rope, the adhisthana remains. If the world were real, how will it not be truly the object of seeing, hearing and comprehension? As the world does not appear to the person who rests in Brahman, it is said to be mithya.