

vivekacāyamaōi

Nature of Brahman reiterated

Verse 394

For purpose of contemplation, the nature of Brahman is well conveyed to the mind.

AkAshavannirmalanirvikalpa- nissima – nisspandana – nirvikAram |
antarahishshUnyam ananyam advayam svayam param brahma kimasti bodhyam ||

This self-subsistent supreme Brahman is pure like the sky, unchanging, infinite, motionless, not subject to modification, without inside or outside, always itself non-dual. What else is there to know on knowing Brahman?

In the series of descriptions, there is similarity of nature between the sky and Brahman from nirmalam to antarahissunyam. ananyam and advayam are characterizations of Brahman. AkAsavat nirmalam: the sky is not affected by the dust thrown on it. So too is Brahman really untouched by ajnAna etc.
nirvikalpam : not changing, of the same nature.
nissimam: endless.
nisspandanam:actionless..
nirvikaram: devoid of originations, destruction, growth, diminution etc.
antarahissUnyam: it is only what is limited in space that can have an inner and outer. Being full, it is devoid of the in and out, i.e, without internal differences [svagatabhedarahitam].

ananyat: not different from the pratyagatman.

Advayam: advitiam; that for which there is no second [na vidyate dvayam yasya]. Without an object of a different kind [vijatiyabhedarahitam].

Svayam: self-established [svatassiddham]. When that supreme brahman is known [realised], what else is there to be known? When one is known, everything becomes known. When the paramAtman which is the all is known, nothing remains to be known.

Or, ananyat, not other, i.e., the all. Therefore advayam, without a second apart from it. That pram brahman itself is [svayam jivah] the atman. Hence what is there anything else that is to be known?

AkAshavat: here the example akasa is inferior to that which is exemplified, Brahman. This is like saying that the sun speed like an arrow. The arrow which is the example is inferior to the sun which is the exemplified. This is for the sake of facility of understanding by the hearer. For, there is no object which is similar to Brahman: vide the shruti: na tatsamah etc. by the Brahma sutra: pratijnA' hAnirvyatirekAcchabdebhyah: "The [vedic] assertion [that all things become known if one is known] can remain unaffected only if all the effects are non-different form brahman; and this is confirmed by the vedic texts" affirms that the origination of AkAsha. But it is said of the Brahman: AkAshavat sarvagatascanyah: "all-pervading and eternal like AkAsha"; because in the world the origination etc., of AkAsha is not seen. The Brahman is compared to akasa and is said to be unchanging like it because its origin cannot be seen.

Verse 395

Vaktavyam kimu vidyate'tra bahudhA brahmaiva jIvassvayam
BrahmaitajjagadAparANu sakalam brahmAdvitIyam shruteh |

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BrahmaivAhamiti prabuddhamatayah samtyaktabAhyah sphuTam
BrahmIbhUya vasanti santatacidAnandAtmanaiva dhruvam ||

What is there to expatiate on this? The jiva is itself Brahman only. This entire world up to the minutest atom is Brahman. The shruti declares Brahman to be without a second. Most clearly, those who have awakened to the consciousness: "I am Brahman", giving up all external attachments, surely live always in unitary experience of Brahman realising themselves as sat cit and Ananda.

Is there anything to be said in diverse ways on the subject of the unitary nature of Brahman? For proper and full comprehension, the meaning of the vedAnta has been conveyed with various illustrations. That is here given in brief. A meaning conveyed at length and in brief is well-comprehended. Vide:

shlokArdhena pravakSyAmi yaduktam granthakotibhih brahma satyam jaganmithya jivo brahmaiva nAparah. "I shall tell you in half a sloka what has been taught through crores of books: brahman is real; the world is mithya, the jiva is brahman only, not any other".

brahmaiva jIvassvayam: jivata, being jiva, is due to assocaition of brahman with the upadhis. Brahmatva, being brahman, is the real nature of what is understood as jiva, as the rope is the real nature of the snake. Hence the jiva is itself brahman, not different from it.

AparANu: untill the minutest atom, all this world from akasa onward is brahman only.

tajjatvAt, tallatvAt, tadanatvAt: as it [the world] is originated by it [i.e., brahman], as it lapses into it, and as it breathes [is sustained] by it; vide the sruti: sarvam khalvidam brahma, tajjalaniti shAnta upAsita [chand.].

A point of grammer is noticed here. It must be tajjalanam. The omission of the final syllable is archaic as in 'parame vyoman' which should really be 'parame vyomani'.

The beginningless ajnana etc. too is imagined in it an is not apart from it.

brahma advitIyam: devoid of any object different from it. Vide the srutis: tattvamasi[chand.]; ayamatma brahma [mand.]; idam sarvam yadayam atma; atmaivedam sarvam; brahmaiva sarvam ekam evadvitIyam, etc.: "That thou art; this atman is brahman; all that is this is atman; all this is atman only; all is brahman; one only without a second" etc.

brahmaivahamiti prabuddhamatayah: those whose intellect has awakened to the awareness: "I am Brahman only."

prabuddhamatayah: those who have understood what has to be understood through sruti and instruction of the guru.

sphutam samtyaktabAhyAh: those who have given up the externals from ahamkara onwards with the accompanying vasanas.

brahmibhUya: becoming brahman. It is not as if they were not brahman previously and that they 'became' brahman now. Their supposed 'not being' brahman is imaginary due to ajnana. By virtue of this explanation, i.e., that their abrahmatva [not being brahman earlier] which is implied by the usage of 'cvi' siffix in the word 'brahmibhuya' is kalpanika due to ajnana, the unwanted grammatical implication is avoided justifiably.

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What is referred to here is the experience of the learned, that by continuously dwelling on the atman which is sat, cit and ananda they delight in the soul-sight [saksatkara] of Brahman.

dhruvam: this is certain. Or, it may be construed that they rest in brahman unmoved.

Verse 396

jahi malamayakoshe'hamdhiyotthApitAshAm
prasabhamanilakalpe lingadehe'pi pashcAt |
nigamagaditakirtim nityamAnandamUrtim
svayamiti paricIya brahmarUpeNa tiSTha ||

Destroy the desire aroused by the sense of the 'I' in the gross body compacted of filth; then with great persistence do the same later with the subtle body which like the air is invisible. Realising yourself as the ever blissful spoken of in the vedas, remain as brahman.

malamayakoshe: in accord with the dictum: 'pracuryarthe mayat', particle 'mayat' [maya] is used to indicate abundance of filth in the gross body.

utthApitA: generated.

ashAm: the reference is to the asa [attachment] to the gross body and to all things which nourish it.

prasabham: with great force.

jahi: destroy.

malamaya iti hetugarbha-visheSaNam: a qualification containing the reason for the destruction of the sense of 'I' [one will be inclined to destroy it only if one is told that it is malamaya, filthy]..for it was said earlier: pindandam tyajyatam malabhandavat: "Let gross body be abandoned like a vessel of filth".

pashcat: after the destruction of the attachment relating to the gross body.

anilakalpe: which is almost like air.

lingadeha api: also in the suksma-sarira [subtle body] made up of seventeen limbs [namely, the five jnanendriyas, the five karmendriyas, the pancaprANAs, manas and bhuddhi].

Destroy the desire for objects congenial to the mind and aroused by the sense of I. The advice to destroy the desire for the subtle body is stated subsequent to that relating to the gross body on the principle that the abandonment at first of what is subtle is difficult and that the abandonment of the subtle which is close is easy after the abandonment of the distant gross objects. Hence the advice in the beginning to abandon the desire for the objects which are gross. The reason for this is given by saying 'ahamdhii', the idea of 'I'. For, it is indicated that when the sense of I is absent in what is seen to be frightening, desire never arises as there is no cause for it. The sruti also speaks to the same effect when it says: asmallokat pretya etamannamayam atmanam upasamkramati: "Going away from [givingup] the external objects, one gets out of the annamaya [gross] body of the atman".

By this it is meant that one should shed the sense of I in sons and friends etc., first who are

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outside the gross body. One should think of the body alone as the atman. Then giving up the sense of I in the body, one thinks of the prana as the atman, and so on. The identification of the atman recedes successively and this is stated for the easy comprehension of the learners. By the same order, is the abandonment of desire in respect of first the body, wealth, sons, sense-objects etc. when it is said that desire itself should be abandoned what needs to be said of the abandonment of the sense of I ? then comes the abandonment of the sense of I in respect of the gross body and the desires pertaining to it. Then the sense of I and the desire resulting from it should be abandoned, in accordance with the methods detailed in the context of pancakosavivarana, in the subtle body compacted of the pranamaya. Manomaya and vijñanamaya-sariras. For every one is intensely attached to the I. One always says to oneself: 'may I not not be; may I always be': ma na bhavam hi bhuyasam: this desire is difficult to destroy as for everybody the sense of the I persists in the gross body and the desire pertaining to it is difficult to destroy. When the sense of I is gradually abandoned, as a result of discrimination born of reasoning in the gross and subtle bodies, the sense of I never arises in the anandamayakosa with its two limbs of priya and moda as by reason of its having parts and subject to upadhi, it is ascertained to be impermanent.

Thus, determining the five sheaths as being the anatman, one should remain as brahman extolled in the vedas.

nigamagadita-kirtim: nigamaih: by the vedas.

kirtim: the extollation of brahman in the vedas relates to its sarvajñatva [omniscience], sarvasaktatva [omnipotence], sarvapranipranayitratva [making all creatures breathe], sarvaprasastrtva [ruling over everything], visistasagunadhistanatva [being the substratum of saguna brahman], saccidanandaghanatva [being compacted of sat cit and ananda], vanmanasagocaratva [being beyond the reach of speech and mind], niradharatva [being without support], nirgunatva [being qualityless], niskalatva [being without parts] niranjanatva [being unattached], sukmatamatva [being most subtle], nitya-suddha-mukta-buddha-satyananda-svabhatva [being eternally pure and free, and of the nature of pure intelligence, the true and blissful].

nityam Anandamurtim: that which is eternal and blissful. By this the anandamayakosa too is negated as it is not eternal.

parAtmAnam: the paramatman.

shvayamiti: svasvarupam iti: as being one's own real nature.

paricIya: niscitya, anubhuya: determining, realising.

brahmarupeNa tiSTha: remain as such Brahman.

If the person is not counselled thus to remain as such brahman, when all the five sheaths have been negated and as a man is said to be made of these five sheaths only, may be led to conclude that there is nothing else substantial thereafter. This might lead to anAtmavAda if it is not accepted that the brahman alone is atman.

Hence, the admonition brahmarupena tistha: remain as brahman. Hence the sruti says: asanneva sa bhavati asad brahmeti veda cet.

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shavAkAram yAvad bhajati manujastAvadashicih
parebhyah syAt kleSo janana-maraNa-vyAdhi-nirayAh|
yadAtmAnam shuddham kalayati shivAkAramacalam
tadA tebhyo mukto bhavati hi tadAha shrutirapi||

As long as a man thinks of the atman as of the form of a corpse [i.e., physical body], he becomes impure and there will ensue grief from enemies in the form of birth, death, disease and hell. When he realises the atman as pure, of auspicious form and as unmoving, then, for certain, he becomes free from those griefs. This is also borne out by sruti.

yAvat: yAvatkalam: as long [as main identifies the atman with the gross body].

shavAkAram bhajati: since it is declared to be a corpse as it is devoid of caitanya [as long as] man regards the body from the feet to the head as his self saying 'I am it only'.

For the reason that it is filthy and hence impure, he himself, though pure being the atman, becomes impure by wrong identification.

parebhyah syAt kleshah: then there will be grief from enemies, tingers, etc., outside him.

janana-maraNa-vyAdhi-nirayAh: in this world the griefs relate to birth, death and disease. As sin attaches to him who thinks of the body as the atman, and by the smrti 'yo'nyatha santam atmanam', hell ensues on the fall of the body. Hence such a one is for ever consigned to grief.

This is also borne out by the sruti: na ha vai sasharIrasya satah priyApriyayor apahatirasti: "There is no annulment of priya and apriya [pleasant and painful] for one who is with the body [consciousness]", and also by Yama's words in the kathopanisd:

"na sAmparAyah pratibhAti bAlam pramAdyantam vittamohena mUDham
ayam loko nAsti para iti mAnI punah punarvashamApadyate me||

"For the childish one deluded by attachment to wealth, a hereafter [paraloka] does not appear as a reality. He thinks: "this is the only world; there is no world beyond". Such a one gets into my grasp again and again.

When a person endowed with the fourfold qualificational means [sadhanacatustaya], humbly approaches the guru in the prescribed manner, and by virtue of the declarations of Vedanta-texts flowing from the lotus of his moutn supported by accordant reasons understands the atman as pure, beyond the three [gross,subtle and causal] bodies, of auspicious form, of the nature of bliss, unmoving and free from troubles caused by others, then he becomes free from the aforesaid griefs and from birth, death, disease and hell.

kalayati: janati: knows, realises.

tebhyah: from these griefs.

hi: signifies niscaya: certainty.

tat shrutirapyAha: it may mean either tat srutirapyaha or tadapi srutiraha: either that is declared by sruti also, or that also is declared by sruti. In the latter meaning by the word 'api' are included along with sruti, anubhava and the words of the guru.

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The sruti says: AsharIram vAva santam na priyApriye sprshatah: "The pleasant and the unpleasant do not affect one who is unattached to the body"; Anandam brahmaNo vidvAn na bibheti kutashcana: "The wise one who knows [who has realised] the ananda of brahman does not fear with reference to anything anywhere"; tarati shokam Atmavit: "The knower of – one who has realised - the arman crosses all sorrow"; jnAtvA devam mucyate sarvapasaih: "Knowing – realising the resplendant one, one is freed from all bonds"; tamevam vidvAn amrta iha bhavati: "knowing him-brahman-thus, one becomes immortal here"; kSINah klesaih janma mrtypurahAnih: "On the cessation of all griefs there is destruction of birth and death"; jnatva sivam santim atyantameti [chand.] : "Knowing – realising – the auspicious, one attains infinite peace" etc. Also: samAne vrkSe puruSo nimagno nishayA shocati muhyamAnah| juSTam yadA pashyatanyamIsham asya mahimAnamiti vItashokah [mund.]: "Immersed in the body and deluded by it, one grieves helplessly. When one sees the lord-the atman-other than the anatman – extolled by the great, one attains eminence getting rid of all grief".

By this sloka the meaning conveyed in the previous sloka is proved by the reference to the fruit namely that the knowledge of the true nature of the atman results in absolute and complete removal of sorrow while knowledge of the anatman is bad fruit.

Verse 398

To the question how the form of pure auspiciousness accrues to the atman, it is replied:

svAtmanyAropitAsheSAbhAsavastunirAsatah|
svayameva param brahma pUrNam advayam akriyam||

By the removal of all impure features super-imposed on the atman, one remains s the supreme Brahman, the infinite, non-dual and non-acting.

svAtmani AropitAni: imagined, super-imposed by mere ajnana.

asheSabhAsavastuni: all the things of the nature of the anatman and with impure qualities.

nirAsatah: by being destroyed by sruti, yukti and nididhyasana, scripture, reasoning and contemplation.

svayameva param brahma pUrNam advayam akriyam: one is oneself the supreme Brahman, the plenal, secondless and actionless. This is supported by a state of the wise: anveSTavyAtmavijnAnAt prAk pramAtrtvamAtmanah| anviSTassyAt pramAtaiva pApmadoSAdivarjitah|| gauNamithyAtmano'sattve putradehAdibAdhanAt | sadbrahamAtmAhamityevam bodhe kAryam katham bhavet|| "The atman is known as a pramata , knower, before the knowledge of the atman which has to be sought arises. When it has been sought and attained, it is free from the taint of knowership etc. when this is cancelled by the realisation of 'I am the reality which is Brahman', the identification of the atman with sons etc., and the body etc., being annulled, where will there be any occasion for action? The shruti also says, athAyamashariro mrtah prANo brahmaiva teja iva: "Then this atman, unembodied, is immortal, the giver of life-breath for all, Brahman only, effulgent".

Verse 399

It is said in this shloka that if samAdhi is practiced with effort annihilating the seen world in the beginning, for him so established in samaAdhi, the perceived world, though cognized earlier,

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becomes like the horns of a hare.

samAhitAyAm sati cittavrtau
parAtmani brahmaNi nirvikalpe |
na drshyate kashcidayam vikalpah
prajalpamAtrah parishiSyate tatah ||

if the mental functions are established in the true, unchanging, Higher self, brahman, this awareness of the phenomenal world is not experienced. What remains thereafter is merely a matter of meaningless word.

If the mental functions are established unwaveringly in the true and real non-sublatable paramatman which is unchanging, this phenomenal world is not seen in the least. Then it remains a matter of words. Sabdajnanapati vastusunyo vikalpah [yogasutra]: "vikalpa means indicating by a sound without a corresponding object". As the ajnana has been completely uprooted, the imagined wrong identification of the atman with the anatman does not survive; for such wrong identification is the result of ajnana. What remains is only the infinite saccidananda brahman. As what is asat [non-existent] like a sky-flower cannot lead to activity, the world that previously aroused joy, sorrow, desire, fear, anger, etc., does not – like a serpent whose fangs have been removed-induce the Brahmanistha to action.

Verse 400

By the preceding, the anAtmavAsanas in the mind of the shiSya have been annulled and it is now inclined to the perception of the advaita truth. The guru then instructs him in the purport of all vedanta, namely absolute unreality of duality [dvaita], and he does this by recourse to experience, reasoning, example and shruti-texts.

asatkalpo vikalpo'yam vishvamityekavastuni|
nirvikAre nirAkAre nirvisheSe bhidA kutah||

This variegated world imagined in the one entity [namely brahman] is asatkalpa. Where can be any difference in that unitary reality which is unchanging, unembodied and qualityless?

A point of grammar is noticed here: visvam is noun in the neuter gender. It must be referred to as 'idam visvam'. But the expression 'ayam visvam' is used. This is due to the rule of the primacy of vidheyam over uddesyam. [apurvarthabodhanam vidheyam, avagatarthanuvadah uddesyam. That which intimates what is not known previously is vidheya; that which signifies what is known is uddesya]. Vikalpah is vidheyam, what is not known so far. It being masculine, it has primacy over visvam which is known already which is neuter. Hence the use of the masculine ayam.

vikalpah: what is variously imagined: vividham kalpyate. It means it is imagined by ajnana; there is no real object corresponding to it.

asatkalpa: isadasamaptau kalap-pratyayah : the particle 'kalpap' [kalpa] is attached to show that it is a little less than the complete [i.e., the world is not absolutely non-existent [atyantasat] like a sky-flower, but it appears, but is not real]. So it is asatkalpa: all but unreal. Yet, to those who are ever concentrating on brahman in the seventh storey of spiritual heights the world does not even appear and so it is only like the horns of a hare, absolutely unreal. But for others, it is of the nature of drstanasta, i.e., it is seen in the state of ajana and sublated on the dawn of jnana, and like silver imagined in a shell, it is only pratibhasika [reflectional]. So it is not declared to be 'asat', absolutely unreal, but it is said to be 'asatkalpa'. Therefore, as duality is of the nature of

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mithya, as there is really no second to brahman, in that single reality which is devoid of change, form and quality, of the distinctions of qualification and the qualified, part and whole, of class and individual and as they are not related even in the tadatmya relation of inherence, how can there be difference?

Verse 401

draSTr-darshana-drshyAdibhAvashUnyaikavastuni |
nirvikAre nirAkAre nirvisheSe bhidA kutah ||

How can there be difference in the unitary Reality which is devoid of the distinctions of seer, seeing and seen, which in unchanging , unembodied and qualityless ?

DraSTA : pramAtA : knower ; darshanam : pramitih ; knowledge; drshyam: prameyam : object known . The word Adi : 'etc'. is to include the pramANas , the grounds of knowledge.

Or draSTr- darshana-drshya may mean kartr-kArANA-kAryANI : doer, instruments and action.

All these pertain to the state of avidyaA . As a matter of fact , by the shruti : yatra tvasya sarvamAtmaivAbhUt tat kena kavin pashyet.: " Where of the everything was the atman , then by whom can anything be perceived ?" , in the unchanging , pure , infinite caitanya, in the stage of jnAna , ajanAna is destroyed . Hence, the distinctions being absent in that supreme single entity , where can difference subsist ? . It means it does not exist. It is also indicated that there is no occasion for difference as there is no distinctions of means (kArANA) and action (kArya). There is no possibility of difference as there is no change of nature.

NirvikAre: in what is devoid of change.

NirAkAre : in what has no limbs or parts or no form.

Verse 402

KalpArNava ivAtyantaparipUrNaikavastuni |
nirvikAre nirAkAre nirvisheSe bhidA kutah ||

How can there be any difference in the one reality which is of superlative plentitude like the ocean at the time of cosmic deluge, and which is unchanging , unembodied and quality less ?

The PurANas say that at the time of the general deluge , the four oceans combine. All land will be submerged. The world becomes a vast sheet of water . Then everywhere there is water only. No speck of land is seen as there are no demarcations . A point of grammar : arNava must be plural . But, as the oceans divide in the deluge , there is still the sky different from the ocean is given as finite fullness to the hearer , the oneness of the ocean is given as in the example ;. It is like saying : " The sun speeds forth like an arrow". Obviously the speed of the sun is infinitely greater than that of an arrow. But the arrow is the speediest, which the mind of man can comprehend. Hence the comparison of the sun with it. So too here, not with standing the existence of the sky, the union of the four oceans into one is mentioned as an example of the paripurNa eka vastu , plenary single object to enable comprehension by the shiSyas. It is to bring out the significance of atyantapUrNa of what superlative full . By the [shloka] " Greater than the sky, Greater than the middle regions, Greater than these worlds." , and PuruSa Sukta " All the creatures are one quarter of him , three quarters of him are immortal in the sky " , where can be any difference in the incomparably excellent paramAtman which is a unitary substance , unchanging un embodied and quality-less?

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Verse 403

TejasIva tamo yatra vilInam bhrAntikAraNam |
AdvitIye pare tattve niviSeshe bhidA kutah ||

Earlier too , though there was no difference , there was ajnAna which was the cause of the delusion of difference . As that has been completely uprooted , there is not even the delusion of difference .

How can there be difference when the ajnAna which is the cause of delusion is dissolved , like darkness in light , in the supreme truth which is without a second and quality-less?

Dissolved like darkness in the light of the sun etc. in that non dual supreme truth, how can any difference arise ? As has been said [shloka] "When the ajnAna which produces sense of difference has been completely destroyed, who will make the non- existent difference between the atman and Brahman ?"

Verse 404

How can there arise any talk of difference in the Supreme Reality, which is unitary? Who has experienced difference in the state of dreamless sleep characterized by pure bliss?

The shruti says " He who says that he does not see anything says so even while seeing . There is none other than and distinct from him which he could see."

The fact that one does not see the world in dreamless sleep is not to be understood in terms of the tarkika theory that the atman does not see anything then as it is non sentiment . For in dreamless sleep there is the self – effulgence of the atman which is ever of the nature of janana. But the truth is that the atman will see something only if there is an other to it ; but a second does not exist in that condition. Even if ajnaAna exists in dreamless sleep, yet, it does not exist as an entity distinct from the atman as there possessor. Hence the two words as anyat : other , and vibhaktam : Separate in the shruti. It is only the caitanyia which is affected by dreamless sleep. Ajnana is imagined on its substratum itself and there is no difference between the imagines super imposition and the substratum of that super imposition.

Though this feature of the negation of the world is common to the states of waking and dreamless sleep, yet, in the latter , all the factors making for effectuation get merged. Therefore the negation can be better understood in it and it is taught in relation to dreamless sleep to convey it better to the hearers.

If while in the waking state, a person examines the nature of the caitanya in dreamless sleep and separates the ajnAnas from the Atman , then his antahkaraNa-vritti characterized by jnAna is destructive of ajnAna . His mind becomes void of prapanaca and of the form of Brahman . That condition is the state of jnAna ; then the pure state of infinite Brahman is attained by the mind. That this is the conclusion is the purport of shruti.

Between the dreamless sleep and samAdhi states there is similarity in that the vikSepa shakti, the power of projecting the phenomenal world is absent in both. They differ in the point that there is AvaraNa or concealment of reality in dreamless sleep while it is absent in samAdhi. Hence it is said by Shri Appayya dIkSita (in his AtmArpaNa stotra), nidrA samAdhisthitih : My sleep is the state of samAdhi (as I am unconscious to the world. This is intended to show that if a waking person thinks long about the blissful mental condition in the state of dreamless sleep, that itself leads him to a state of samAdhi.

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So, when it is said in the shloka: ekAtmake pare tattve bhedavArtA katham bhavet : "When the Supreme truth is one only, how can there be any talk of difference?", it means there is no difference at all; how can then one speak of difference? For there is no form of change to justify the difference. The shruti says: yadAhyevaiSa etasminnadrshye anAtmye'nirkute' nilayane'bhayam pratiSThAm vindate atha so'bhayam gato bhavati (Taitt.) " when one attains the state of samAdhi making for fearlessness in this (Brahman) which is unperceivable, unembodied, unqualified and unsupported (by anything else), then he attains fearlessness: "yatra nAnyat pashyati nAnyat shrNoti nAnyat vijAnAti sa bhUmA (ChAnd.): "where one does not see another, does not hear another, does not know another, that is the infinite."

If difference is real it must be seen in dreamless sleep. If it is argued that the affirmation in respect to dreamless sleep 'I did not know anything' indicates the reality of ajnAna in that condition, we reply that it is completely burnt away in the state of samAdhi. Therefore there is no reality to ajnAna or its products as they are totally destroyed. Also by the reasoning: AdAvante'pi yannAsti vartamAne'pi tattathA: " That which is not the beginning and at the end, is also so in the intervening present," the phenomenal world of difference is not, was not and will not ever be, i.e., it is of the nature of mithyA. Thus being mithyA, which is the counterpart of negation in all three periods of time is established.

Verse 405

This is explained further

nahyasti vishvam paratattvabodhAt
sadAtmani brahmaNi nirvikalpe|
kAlatraye nApyahirIkSito guNe
nahyambubindur mrgatrSNikAyAm||

By the realization of the Truth about Reality, the world does not exist in the unchanging Brahman which is of the nature of the real. In any of the three periods of time the (wrongly) seen serpent does not exist in the rope, nor do water particles exist in the mirage.

It is the perfect and correct knowledge that is the cause of realization of an object. Earlier, the mind was afflicted by delusion. Upon proper inquiry, the true Atman shines like a lamp, ajnAna disappears like darkness, and the world is found not to exist at all in Brahman.

nahyasti: naiva asti : never exists.

The ground for it is stated: paratattva bodhAt: by the realisation of truth about the Supreme Brahman, i.e., its niSprapancatva: its being devoid of any connection with the world which is taught by Shruti. For, there can be no doubt or wrong idea about a thing understood by the cannons of knowledge. Therefore, (as a matter of fact), the world does not at all exist.

Example for it: For, the serpent is not seen in the rope in all the three periods of time. Likewise the drops of water are never seen in the mirage. So too, the object appearing previously due to ajnAna are not real. This is supported by the Gita text: nAbhAvo vidyate satah: Negation can not pertain to what is real. That is also the experience of the wise. It is the shell that appears like silver; the single moon appears like two. These are matters of ordinary experience in the world. So there can be no difference of opinion about the mithyA character of what is super-imposed. Hence the shruti also: yatra hi daivatamaiva bhavati taditara itaram pashyati (Brh.); mrtyossa mrtyum Apnoti ya iha nAneva pashyati (katha.): " Where one sees duality as it were, then one sees another; he who sees here as if many, he goes from death to death." In the shruti, by thje

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addition of the word iva (as it were, or as if) the mithyA character of dvaita is indicated.

Verse 406

To clarify the same, the shruti is quoted.

mAyAmAtram idam dvaitam advaitam paramArthatah|
iti brUte shrutissAkSAAt suSuptAvanubhUyate||

The shruti itself says: this duality is only an appearance wrought by mAyA; the ultimate truth is non-duality (advaitam). This is realised in dreamless sleep.

mAyAmAtram: mAyayA mIyate pratIyate, anubhUyate: it appears by mAyA and is experienced on account of it.

idam: whatever is perceived by senses.

dvaitam: difference, duality

paramArthatah: in reality – i.e., the truth.

advaitam: difference less Brahman.

This is said in so many words by shruti.

It is experienced by everybody in dreamless sleep; therefore, there is no scope for discussion here; for experience is in accord with shruti which is free from any blemish; for it is not man-made; it is apauruSeya.

Verse 407

ananyatvam adhiSThAnAd Aropyasya nirIkSitam|
paNDitai rajjusarpAdau vikalpo bhrAntijIvanah||

The non-otherness of the super-imposed from the substratum is seen by the learned. The sense of difference between the rope and the serpent etc., is on account of delusion.

It may be argued on the basis of the kaivalyopaniSad suSupti kAle sakale vilIne tamo`bhibhUtah sukhArUpameti: " when every thing has merged in a state of dreamless sleep, enveloped by tamas, one attains bliss; the expression tamo`bhibhUtah speaks of factual existence of tamas (darkness). It is replied that it does not actually exist there; it is imagined. Further, it is absent in samAdhi; hence it is said to be not real. Of what is super-imposed, its non-existence as a separate entity apart from the substratum as in the case of the rope-serpent, is clearly seen by the learned.

vikalpah: the sense of difference.

bhrAntijIvanah: It subsists by delusion; i.e., it is to be traced to bhrAnti: when there is no delusion, no difference is seen due to the absence of any apprehension making for difference.

Verse 408

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cittamUlo vikalpo'yam cittAbhAve na kashcana|
atas cittam samAdhehi pratyagrUpe parAtmani||

The mind is the source of this sense of difference; when the mind does not exist (function), there is none. Therefore concentrate the mind on the innermost supreme Atman.

cittam: the extrovert mind, the mind going outward.

cittamUlam: has the extrovert mind as its source.

cittAbhAve: When there is no (functioning of the) mind as in dreamless sleep, even the nominal avidhyA is not capable of translating itself to action. That avidhyA transforms itself in the form of the mind in the waking and dream states and originates the world. Therefore, firmly establish your mind in the ParamAtman which is your real nature. By that, all differences vanish along with the avidhyA also.