

vivekac'yaṁ maōi

Verse 473

bhavAnapIdam paratattvamAtmanah svarUpamAnandaghanam nicAyya|
vidhUya moham svamanahprakalpitam muktah krtArtho bhavatu prabuddhah||

You too realising this supreme truth of the nature of the Atman which is compacted of bliss, discarding the delusion which is the product of your mind's imagination, wake up, become free and fulfil the purpose of your life.

bhavAnapi: you too.

Atmanah: bhavatah svarUpam: your real nature as Brahman, the supreme Reality compacted of bliss.

nicAyya: sAkSATkrtya: realising.

svamanh prakalpitam: imagined by your own mind.

moham: the delusion of imagining the anAtman as your Atman.

vidhUya: destroying from the root.

prabuddhah: awakened from the sleep of avidya.

muktah: freed from the bondage in the form of the super-imposition.

krtArtho bhavatu: attain your life's purpose. This is the benedictory instruction of the teacher.

Verse 474

samAdhinA sAdhu sunishcalAtmanA pashyAtmatattvam sphuTabodhacakSuSA|
nissamshayam samyagavekSitashcet shrutah padArtho na punarvikalpate||

Through smAdhi in which the mind has been perfectly stilled, perceive the truth of the Atman by the clear eye of understanding. If it is seen well, beyond any doubt, the meaning of the words of the shruti do not cause any doubt again.

sunishcalAtmanA samAdhinA: by samAdhi in which the Atman is perfectly still, rendering it nirvikalpaka.

sphuTabodhacakSuSA: by clear perception of the truth that is the Atman, free from any doubt or distortion as you see the external objects with your physical eyes.

bodharUpam cakSuh: the eye of understanding.

pashya: sAkSATkuru: realise directly.

shrutah: heard from an Apta, one who is beneficent.

nissamshayam: free from every doubt, so that it is not the object of doubt.

aveSitashcet: if it has been made to attain the state of direct experience.

punar na vikalpate: does not become different again.

Verse 475

svasyAvidhyAbandha-sambandha-mokSAt satyajnAnAnandarUpAtmalabdhou|
shAstram yuktir deshikoktih pramANam cAntassiddhA svAnubhUtih pramANam||

In the matter of the attainment of the Atman which is of the form of satya, jnAna and Ananda by getting from the bondage of one's avidya, the proofs are scripture, reasoning and the words of the guru. In addition, is one's own experience got by internal realization.

vivekac'āyāmaōi

svasya: of oneself.

AvidhyA-bandha-sambandha-mokSAt: by freedom from the bonds wrought by avidyA from ahamkAra to the body.

sambandhah: identity to be traced to super-imposition; mokSah: freedom from such sense of identity by knowledge of one's true nature.

pramANam: authority; proof.

In this matter of the attainment of one's nature as satya, jnAna and Ananda, the following are proofs:

a)shAstra: texts like asya mahimAnAm iti vitashokah: (MuNDa.): Bereft of sorrow, he attains excellence; brahma vidApnoti param: the knower of Brahman attains the highest:

(b). reasoning: the example of ornament around the neck.

c). the utterances of the guru: the understanding of the identity of Brahman with the Atman as conveyed in tattvamasi (ChAnD.): "thou art that"; and brahmaNiAtmatva-dArDhyAya svAdhyAsApanayam kuru: "for the firm conviction of the identity of the Atman with Brahman, bring about the extinction of your super-imposition". The ground is experience in oneself in accord with shAstra, reasoning and words of the teacher.

Verse 476

In the idea declared, for illustration, other things in experience are stated.

bandho mokSashca trptishca cintArogyakSudhAdayah |
svenaiva vedyA yajjnAnam pareshAmAnumAnikam | |

Bondage, liberation, satisfaction, anxiety, health, hunger etc., are to be known by oneself only. The knowledge of these by others is inferential.

bandhah: avidyA.

mokSah: the extinction of avidyA.

trptih: alambuddhih: contentment.

Argyam: health.

kSut: hunger.

Adayah: includes. pipAsA: thirst, disease etc.

svenaiva vedyAh: have to be known only by one's experience.

yat: yasmAt: knowledge by others.

AnumAnikam: parokSam: indirect. seen from external factors; so liable to delusion.

Verse 477

taTasthitA bodhayanti guravashshrutayo yathA |
prajnayaiva tared vidvAn IshvarAnugrhitayA | |

The gurus like the scriptures teach, themselves remaining on the shore. The learned one must cross (samsAra) by his own intellect backed by the grace of God.

The man standing on the shore teaches one in the boat who is not an adept in rowing: " Thus and thus must you row with your oar". So too, the gurus and the Upanishads standing on the shore can only produce parokSa-jnAna (indirect knowledge) and thus merely show the way. The learned should cross the ocean of samsAra only by their own intellect reinforced by the grace of god. Such intellect being a cinmAtavratti is indicated by the expression: brahmAtmanoshshodhitayoh (shloka

vivekac`y`maõĩ

428): by the analysis of Brahman and the Atman.

Verse 478

svAnubhutyA svayam jnAtvA svamAtmAnamakhanDitam |
samsiddhah susukham tiSThennirvikalpAtmanAtmani | |

Realising oneself as the unlimited Atman by one's own experience, let one be established blissfully in the Atman by the nirvikalpa-state.

The prose order is: svAtmAnam akaNDitam svayam svAnubhUtyA jnAtvA, samsiddhah Atmani nirvikalpAmanA susukham tiSThet. The meaning is clear.

Verse 479

vedAnta-siddhAnta niruktireSA brahmaiva jlva sakalam jagacca |
akhaNDarUpasthitireva mokSah brahmAdvitlyam shrutayah pramANam | |

The conclusive assertion of vedAnta-siddhAnta is that the jlva and the whole universe are Brahman only. Liberation is abiding in the form of the infinite. The shrutis declare that Brahman is one without a second.

vedAnta-siddhAnta niruktih: the conclusion established by VedAnta is VedAntasiddhAnta.

niruktih: nirNayah: conclusive assertion, the brief sound which produces it in the mind.

The conclusion is this: The jlva is Brahman only; the entire world too is Brahman only. MokSa is abiding in infinitude; that is, being as Brahman. Brahman is without a second. For all this shrutis are the ground. It is said 'pramANam' in the singular because though the shrutis are many, the knowledge generated by them all is identical.

VedAnta-siddhAnta niruktireSA may be understood in two ways. It means either the compact statement of the conclusion established by VedAnta, or the exposition of the conclusive meaning in the midst of the different interpretations by many people. The shrutis under reference are those like tattvamasi, sarvam khalvidam brahma, brahmaivedam sarvam, ekAmevAdvitlyam, etc.: "That thou art: verily all this is Brahman; all this is Brahman only; one only without a second" etc.