

Sādhana-pañcakam
Pujya Swamiji's transcribed talk

This is the twenty third part of the serial article, continuation from Dec 2022 newsletter.

VERSE 5

एकान्ते सुखमास्यतां परतरे चेतः समाधीयताम्
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्वाधितं दृश्यताम् ।
प्राङ्म प्रविलाप्यतां चित्बलान्नाप्युत्तरैः श्लिष्यताम्
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५ ॥
ekānte sukhamāsyatām paratare cetah samādhīyatām
pūrṇātmā susamīkṣyatām jagadidam tadbādhitam dṛśyatām ।
prākkarma pravilāpyatām citibalānnāpyuttaraiḥ śliṣyatām
prārabdham tviha bhujyatāmatha parabrahmātmanā sthīyatām ॥ 5॥

एकान्ते *ekānte* - alone, focused, withdrawn from other things; सुखम् *sukham* - comfortably; आस्यताम् *āsyatām* - may you be seated; परतरे *paratare* - in the highest (i.e. Brahman); चेतः *cetah* - the mind; समाधीयताम् *samādhīyatām* - may it be brought to; पूर्णात्मा *pūrṇātmā* - oneself as fullness, the indivisible knower-known-knowledge; सुसमीक्ष्यताम् *susamīkṣyatām* - may it be seen as unfolded by the *śāstra*; जगदिदम् *jagadidam* - this world; तद्वाधितम् *tadbādhitam* - sublated (by correct understanding of the nature of Brahman and *ātmā*); दृश्यताम् *dṛśyatām* - may it be seen; प्राक्कर्म *prākkarma* - previously accumulated (*sañcita*) karma; प्रविलाप्यताम् *pravilāpyatām* - may it be dissolved; चित्बलात् *citibalāt* - by the strength of knowledge; अपि *api* - also; उत्तरैः *uttaraiḥ* - new karma performed in the remainder of this life; न श्लिष्यताम् *na śliṣyatām* - may one not get affected (lit. 'burned'); प्रारब्धम् *prārabdham* - *prārabdhakarma* (the karma that caused this birth and life experiences); तु *tu* - but; इह *iha* - here, now; भुज्यताम् *bhujyatām* - may it be experienced; अथ *atha* - thereafter; परब्रह्मात्मना *parabrahmātmanā* - in the form of *parabrahma-ātmā* (as *Īśvara*); स्थीयताम् *sthīyatām* - may you abide ;

'May you sit in a posture that is comfortable, withdraw your mind from everything else and bring it to focus on *param-brahma*. May you see the truth of the self as *pūrṇa-ātmā*, the undivided knower-known-knowledge, as unfolded by the *śās-*

tra. May you sublimate this world through correct understanding of Brahman and *ātmā*. May your previously accumulated *karma* thereby be dissolved (through knowledge). May you remain unaffected by any new *karma* performed in the remainder of this life. May you enjoy the *prārabdha-karma* in this body, in this world. After the fall of the body, may you abide as Brahman, the limitless, as *Īśvara* for the world.'

ASSIMILATING THIS KNOWLEDGE

In this last verse, the author speaks about *nididhyāsanam*, contemplation. As we have seen, contemplation is meant for knocking off the *viparītabhāvanā* caused by the *saṁskāraḥ*, the notion of body identification.¹²⁰ You may have done *śravaṇam* and *mananam*, and therefore understand that *ātmā* is identical with *paraṁ-brahma*. There is no *pramāṇa-saṅkhā*, no doubt about what the *pramāṇa* says. And there is no doubt about the *tātparyā*, vision of Vedānta. The *tātparyā* is that *ātmā* is *paraṁ-brahma*. There is no doubt about the fact that Brahman, *jagat-kāraṇam yad brahma*, which is the cause of the entire *jagat*, is the *ātmā*, you.

This is what the *śruti* points out. Still, you have no doubts about what the *śruti* says, but you have your own doubts. Those doubts are taken care of by *mananam*. So there is the *prameya-saṅkhā*, the doubt about whether *ātmā* is Brahman, even though *śruti* points out this fact. Then there is the problem of what we call *viparītabhāvanā*. This is purely born out of *saṁskāra*. Therefore, that also becomes a *prati-bandha*, obstruction for your *dṛṣṭi*, vision. In order to eliminate the obstruction, it is advised that you should do *nididhyāsanam*. *Nididhyāsanam* is also a mental action. At the same time, it is a little different from *dhyānam*. *Dhyānam*, meditation is generally *saguṇa-brahma-upāsanam*, meditation upon Brahman with attributes.¹²¹ That is what we call *dhyānam*. When you say *īśāya namaḥ*, it is *saguṇa-brahma-upāsanam*, mental chanting.

¹²⁰ देह एव आत्मा इति संस्कारः

¹²¹ सगुण-ब्रह्म-विषय-मानसव्यापारः इति ध्यानम्

That becomes *dhyānam*. *Nididhyāsanam* is not *sagunaḥbrahma-upāsanam*, however. It is contemplation. The difference is that in contemplation, you have *śabda-anuviddha-savikalpa*, contemplation connected with *śabda*, a word or words. *Vikalpa* means there is a contemplator and an object of contemplation. Here, the object of contemplation and the contemplator happen to be the same. Therefore, this connection takes place with the *śabda*. One example of a *śabda*, which we saw before, is *pūrṇo'ham*, 'I am fullness.' The implied meaning of the word fullness, as in *pūrṇa-ātmā*, is *jñātr-jñāna-jñeyam*, knower-knowledge-known. All three of them are non-separate from *caitanya*, consciousness, that is *pūrṇa-ātmā*. If you see that knower, knowledge, and the known are all non separate from the *ātmacaitanyam*, then there is no separation at all. The *sadātmā*¹²² alone is the *cidātmā*.¹²³ In fact, *jñātr-jñānajñeyam* is always nothing but *pūrṇa-ātmā*. There is only one *ātmā* and that is *pūrṇa-ātmā*. This is *nididhyāsanam* with reference to *pūrṇa-ātmā*, *śuddhātmā*, *muk-tātātmā*, *sadātmā*, *cidātmā*, the self that is fullness, pure, free, existence, consciousness. In this way, you have words for which you appreciate the *lakṣya*, the implied meaning. The *lakṣya* becomes yourself. But you start with the word. The appreciation is *lakṣya*, so it is the appreciation of these words alone that removes the obstruction, which is, 'I am the body' notion. This will go away. It has to go, because it is an orientation.

¹²² The self manifest as existence.

¹²³ The self manifest as consciousness.

To Be continued...

“Only assimilated values are my personal values. Assimilated values reflect what is valuable to me. An assimilated personal value requires no choice on my part. When I want certain unassimilated values to become part of my value structure, I must exercise deliberation in following them until I am convinced of their value to me – then their observation will become spontaneous for me. For the expression of a value to become spontaneous for me, I must see its value in my personal life.” - Swami Dayananda Saraswati