



Samyagdarshanam

सम्यग्दर्शनम्

*Paper presented by Sonali Ambasankar on the occasion of Shankara Jayanti
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ओं सदाशिव समारंभाम् शंकराचार्य मध्यमाम् ।

असमद् आचार्य पर्यन्ताम् वन्दे गुरु परंपराम् ॥

Namaste, I am Sonali Ambasankar, a shishya of Swamini Brahmaprajnananda Saraswatiji and Swami Brahmavidananda Saraswatiji, who are direct disciples of Pujya Swami Dayananda Saraswati ji of the Arsha Vidya Gurukulam. I am very thankful to Indic Academy and Advaita Academy for providing this platform for all us shishyas of Bhagavatpada Adi Shankaracharya and celebrating the glorious tradition of Advaita Vedanta.

I seek the blessings of Bhagavan Dakshinamurty, Bhagavatpada Adi Shankara and the entire Guru parampara along with the immediate Shankaras in my life, my gurus Swamini Brahmaprajnananda Saraswatiji and Swami Brahmavidananda Saraswatiji. I present my paper as an offering to Bhagavatpada Shankara and to the glorious guru shishya parampara, of which we are an integral part. As I present my paper, pls do forgive my flaws, as they would be there due a lack in my understanding and all credits to my gurus if there is anything I have understood well.

It all started when I was doing a parayanam of the Shankara bhasya of the Bhagavad Gita. It came to my notice, that Bhagavan Shankara was using a particular word repeatedly, deliberately and purposefully.

This presentation is my attempt to share with you all, my understanding of the word which Bhagavan Shankara has repeated in his Bhagavad Gita Bhasya in



many many verses. He uses this particular word in his bhasya for explaining 60 verses out of the total 700 verses of the Gita. Chapter 2, 3, 4, 5, 6, 8, 9, 10, 12, 13, 14, 15 and 18. In 13 chapters out of the total 18 chapters, Shankara has used this word.

Knowing the brilliance of Shankara and his bhasya, we all know that not a single word is unnecessary and out of context or out of place. Then why does he repeatedly use this particular word so many number of times?

Swamini Brahma Prajnanandaji has taught us that in order to fully understand any text, one needs to get in tune with the author of the text. Getting in tune is when you have your wavelength matched with the author's and when your understanding of the subject matter of the text matches exactly with what the author wants to convey. In short, when you are in tune with the author's mind, you have a **सम्यक्ज्ञानम्** crystal clear understanding of the subject matter of what the author wants to convey.

It has been a wonder as to how ones shrotriyam brahmanishtha guru is able to convey his/her vision, which is actually the vision of the shastra, to the shishya and make the shishya see exactly and clearly what he/she sees? Here, we bow down to the glorious guru parampara and especially Bhagavan Shankara, the shining link in the parampara, for passing down the vision of the shastra exactly as it is. **सम्यक्ज्ञानम्** crystal clear understanding and vision of the self me, as Atma, as Sat Chit Ananda Brahman.

And coincidentally, the word that Bhagavan Shankara keeps repeating in his bhasya on the Bhagavad Gita in 13 chapters out of 18 is **सम्यग्दर्शनम्**।



सम्यक् means सही युक्त उचित यथोचित शुद्ध यथार्थ पूर्णतासे स्पष्टरूपसे जैसाहै
वैसा, without any distortions, crystal clear.

दर्शनम् stands for seeing, the vision of the absolute truth. Our shastra gives a huge
importance to दर्शनम्। In fact throughout our culture, darshanam is very very
important. When we visit any temple we are all looking forward to getting a
complete and clear darshanam of the Lord. We also come out and say, Bhagavan
ke bahut acche darshan hue aaj. Having a complete and clear darshanam without
any obstacles and doubts is very important to us. This is possibly a trickle down of
having the clarity of the vision of the shastra.

In the Bhagavad Gita, Bhagavan Krsna also talks of
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति॥५.५॥

The one who sees that that which is accomplished by a sanyasi and that which is
accomplished by a karma yogi as the same, that person alone sees the clear समयक्
truth and

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥१३.२७ ॥

The one who is not being destroyed in the things that are perishing, he alone sees.

And in verse 15.10 he talks of

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुसः।

Those who have the eye of wisdom, see.

Hence seeing the truth i.e. understanding the truth and having the exact vision of
the shastra is very important for us.

Thus Bhagavan Shankara has also again and again talked of समयक्दर्शनम्।



In the bhasya, Bhagavan Shankara mentions **सम्यग्दर्शनम्** right from having a clear priority of the pursuit of moksha, up to having a crystal clear doubtless understanding of the shastric vision.

Bhagavan Shankara first mentions **सम्यक् प्रमाणजनितत्वात्** in verse 2.41 in the context of having clarity of pursuit, single pointed eka nischayatmika vayavasayatmika buddhih. Once the priorities are clear, then I am clear about what I have to get involved in and what I need to withdraw from. The withdrawal is not due to my aversion but due to vairagya objectivity towards different non priority objects and thoughts. Hence Bhagavan Shankara mentions about **सम्यक् उपसंहरते** in verse 2.58

यदा संहरते चायं कूर्मोगानीव सर्वशः।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता। and

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥२.५९ ॥

For a sthitaprajnah, upon having a clear vision of the truth, **सम्यग्दर्शनम्**, even longing behind the senses goes away.

A person who is **आत्मन्येव च संतुष्टः** or **आत्मन्येवात्मनातुष्टः** is purnah, completely full and so has **सर्वतः संप्लुतोदकस्थानीये** I.e. a small reservoir is of not much use for him when there is flood everywhere, he has **सम्यग्दर्शनम्**। But he continues to perform action as mentioned in 3.20 eg.like Janaka, for **लोकसंग्रहम्** for the benefit of people, but he has given up the fruits of karma



through knowledge. The ज्ञानाग्नि has burnt up all his karma. That is, he has understood that he was never the karta or the bhokta and has understood कर्मण्य कर्म यः पश्येद् अकर्मणि च कर्म यः।

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४.२४ ॥

Bhagavan Shankara has used सम्यग्दर्शनम् 7 times in his bhasya to explain this verse. The one who has this vision through the ज्ञानयज्ञः sees each and everything as Brahman. No exceptions. He has the vision of Oneness. Due to this vision, he is released from samsara as mentioned in verse 4.32

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

In verse 4.34, Bhagavan Shankara highlights the importance of having a सम्यग्दर्शी गुरु। Only the knowledge imparted by a तत्त्वदर्शिनः सम्यग्दर्शिनः who himself has the vision of the Shastra, is effective and makes a student see the vision himself not that imparted by anyone else. Hence the importance of a guru being a ब्रह्मनिष्ठ श्रोत्रियम्।

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ 4.३७ ॥

सम्यग्दर्शनम् takes away the power to generate all effects of karma. Just like a roasted seed can no longer germinate.



In the sangati bhasya between verse 4.39 and 4.40, Shankara tells what follows from the gain of knowledge. सम्यदर्शनात् क्षिप्रमेव मोक्षः भवति। This has been established firmly by the Shastra. The word important here is क्षिप्रम् immediate. No gaps, no delays. All texts of our Shastra talk of moksha being here and now, not there and then.

तस्मादज्ञानसम्भूतं हृत्स्थं जानासिनात्मनः ।

छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४.४२ ॥

Bhagavan Krsna says that slaying all doubts about the self, with the sword of clear vision of the Shastra, सम्यग्दर्शनम्, knowledge of the self, practise karma yoga.

What happens when a yogi uses karma yoga as a means to attain self-knowledge?

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५.७ ॥

He who is a yogi, a yogayuktah, he is a vijitatma and a jitendriyah, one who has mastery over his mind. He through self knowledge is able to see himself as all.

सर्वभूतात्मभूतात्मा means सर्वेषां ब्रह्मादीनां स्तम्बपर्यन्तानां भूतानाम् आत्मभूतः

आत्मा प्रत्यक्चेतनः यस्य सः सर्वभूतात्मभूतात्मा सम्यग्दर्शी इत्यर्थः i.e. who

knows oneself to be the self in all beings ranging from Brahmaji to स्तम्बः blades

of grass. He is समदर्शिनः who sees the same truth in the Brahmana, the cow, the elephant, the dog and the dog eater.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५.१८ ॥



In verse 5.8 and 5.9, Bhagavan Shankara says that the तत्त्वविदः are the सर्वकार्यकरणचेष्टासु कर्मसु अकर्म एव, पश्यतः सम्यग्दर्शिनः i.e. the knowers of truth who see only non work in all works I.e. कर्मण्यकर्म यः पश्येद् have the right vision.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ ५.२५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५.२६ ॥

विदितात्मनां विदितः ज्ञातः आत्मा येषां ते विदितात्मानः तेषां विदितात्मनां

सम्यग्दर्शिनामित्यर्थः। The ones who have known the self clearly are the ones with the clear vision.

सम्यग्दर्शनम् is the phalam of ब्रह्मैकत्वदर्शनं and आत्मैकत्वदर्शनं। What is this clear vision?

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६.२९ ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६.३० ॥

One who has the vision of sameness, oneness everywhere, and sees the self abiding in all beings and all beings in the self has सम्यग्दर्शनं।

The सम्यग्दर्शी recognises the oneness in all beings and abides in Isvara irrespective of any actions he does.



आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६.३२ ॥

When the सम्यग्दर्शी sees the Oneness in all clearly, he sees that just as I like pleasure and I am averse to pain, so do all others. He sees himself in all and so does not act against anyone, does not injure anyone nor is jealous of anyone nor rejects nor despises or hurts anyone. Thus he abides in the value of ahimsa towards himself and all others as he cannot hurt, reject or despise Himself. And surely, while abiding in and understanding ahimsa clearly, he definitely abides in dharma (universal values and doing what needs to be done in accordance with desha kala) towards himself and all others.

Who attains सम्यग्दर्शनम्?

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६.४५ ॥

A yogi who makes an effort by his will and is cleansed of all impurities of all gross and subtle raaga dvesas gathered across many births, he gains लब्धसम्यग्दर्शनः सन् याति परां गतिम्। Hence he who makes the effort to take care of his raaga dvesas by working on himself, he gains parangatim.

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९.१ ॥

In the 9th chapter Bhagavan Krsna reveals this सम्यग्ज्ञानं knowing which one is released from all that is inauspicious. In verses 9.4 and 9.5 Bhagavan reveals the truth of मत्स्थानि सर्वभूतानि All beings having their being in Me.



एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०.७ ॥

Knowing the connection between the glories of Isvara i.e. the jagat which includes my mind body sense complex, and the Me the atma, is understanding satyam and mithya clearly. He who has this understanding, gains an unshaken vision

सम्यग्दर्शनस्थैर्यलक्षण. He has understood the clear vision that Atma darshanam is

Isvara darshanam. There is no doubt about this. The सम्यग्दर्शनम् is as told by Bhagawan in verse 10.8 that

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०.८ ॥

All has manifested from Me and because of Me everything is sustained and all resolves into Me.

In verse 10.10 Bhagawan Krsna says that those who are always committed to me and seek me with bhakti love, I grant them that vision, सम्यग्दर्शनं मत्तत्त्वविषयं to reach Me. How does he grant this vision?

Bhagawan says: नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०.११ ॥ I destroy the ignorance by the shining lamp of knowledge.

It helps a jignasu to note that nowhere Bhagawan Shankara mentions that Samyak Darshanam is possible through rituals, mantras, tantra or meditation. All these are important as sadhanas and have their place especially in antahkarana shuddhi, preparation of the mind, but these are not the immediate cause of Darshanam. Rather, samyagdarshanam is only possible with the destruction of ignorance through self knowledge.

Although ch11 talks of Vishvaroopadarshanam, Bhagawan Shankara doesnot



mention **सम्यग्दर्शनम्** at all in the entire ch11 thus indicating that the vision of Vishwa roopa obtained through a special divya chakshu gifted by Bhagavan is not the **सम्यग्दर्शनम्** that is the final goal of a jignasu. The **सम्यग्दर्शी** is a vishwa roopa darshi but the vishwa roopa darshi is not a **सम्यग्दर्शी**।

In verse 13.2, Bhagavan Shankara equates the knowledge of the kshetra and kshetrajna, in other words drk and drishya, as being **सम्यक् ज्ञानं**। Understanding this verse and the bhasyam on this verse, one is clear on his understanding of **सम्यक् ज्ञानं** ।

In verse 13.18, Bhagavan Shankara explains about who is the adhikari for **सम्यग्दर्शनम्**। अस्मिन् सम्यग्दर्शने कः अधिक्रियते इति उच्यते – मद्भक्तः मयि ईश्वरे सर्वज्ञे परमगुरौ वासुदेवे समर्पितसर्वात्मभावः, यत् पश्यति शृणोति स्पृशति वा 'सर्वमेव भगवान् वासुदेवः' इत्येवंग्रहाविष्टबुद्धिः मद्भक्तः स एतत् यथोक्तं **सम्यग्दर्शनं विज्ञाय, मद्भावाय मम भावः मद्भावः परमात्मभावः तस्मै मद्भावाय उपपद्यते मोक्षं गच्छति ॥ १३.१८ ॥** My devotee, madbhaktah, who has surrendered his self totally to Me, Vasudeva. He is the one who has given his entire mind, senses, everything to the pursuit of the knowledge of Bhagavan is the adhikari for **सम्यग्दर्शनं**।

Bhagavan Shankara has used **सम्यग्दर्शनं** to explain each verse from verse 13.26 to 13.30. verse 13.26, explains the connection between kshetra and kshetrajna which is actually not a connection in the sense of 2 things coming together but in the sense of one being dependent on the other, one being a superimposition adhyaropa



on the other. When this is understood, then one can see (यः पश्यति स पश्यति) the vision of Oneness in all.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३.२७ ॥

Since he sees the Oneness, himself in the variety of names and forms in the jagat, he sees himself as the sat which is never destroyed hence gains param gatim.

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥

And so the one who sees आत्मैव इदम् सर्वम् alone is a सम्यग्दर्शिनः।

Bhagavan Shankara finally uses सम्यग्दर्शनं to explain verse 18.66 and explains that only through the right perception by understanding the vision of the shastra, that is, through the recognition of the atma as the svarupa of Isvara and the jiva, one is released from samsara.

Thus सम्यग्दर्शनम् starts from having a clear priority of the pursuit of moksha, right up to having a crystal clear doubtless understanding of the shastric vision. All the way is सम्यग्दर्शनं।

Bhagavan Shankaracharya has repeated this word more than 75 times in the entire Gita Bhasya. Thus सम्यग्दर्शनम् sums up the entire tatparya of the Bhagavad Gita thus laying an emphasis on having a clear understanding of the Shastra and thus having a clear vision of the jiva, Isvara and the Jagat as Brahman myself.



जय जय शंकर जगद्गुरु हर हर शंकर आदि गुरु ।

ओं तत् सत् ।