

vivekac'ṛy~maōi

VII. KATHAM VIMOKSAH (the fourth question)
How is Mukti obtained?

Verse 149

The guru teaches here the unbreakability of this bondage except by the realisation of one's true nature born of strong discrimination obtained by the grace of God.

nAstrir na shAstrair anilena vahninA
chettum na sAkhyo na ca karmakotibhih|
vivekavijnAnamahAsinA vinA
dhAtuh prasAdena shittena manjunA||

Not by missiles, not by weapons, not by wind, nor by fire, nor even by crores of prescribed karmas can this bondage be destroyed, except by the great,; sharp arid attractive sword of discrimination obtained by the grace of Paramesvara.

dhatuh prasadena sitena manjuna: by the grace of Paramesvara and by the strong, sharp sword, Vide the shruti: yamevaise vrnute tena labhyah (Katha.)

manjuna: by the handsome (sword).

vivekavijnanamahasina: by the great sword of the vijñana of Brahmasksatkara born of the discrimination between the atman and the anatman.

(tena) vina: without it.

na chettum sakyah: cannot be cut off.

na astraih: not by missiles like the agneyastra.

(na) sastraih: not by the iron-pointed arrows etc.

(na) anilena: not by wind.

(na) vahnina: not by fire can it be burnt off.

na ca karmakotibhih: it cannot be destroyed by even crores of karmas though prescribed in the sastras. For, its source is ajnana and it can be destroyed by jnana only.

Thus, the reply for the question: katham vimoksaḥ: "how is release obtained?" is given by saying that the release from this bondage is only by the realisation of the non-dual Brahman obtained by the grace of Paramesvara.

Verse 150

When it is said in the previous verse na ca karmakotibhih, it may be thought that karmas prescribed in the Vedas are absolutely unnecessary for breaking the bondage. To remove this doubt, saying that they are necessary to purify the buddhi, the guru proceeds to affirm that they are needed for the knowledge that will lead to destruction of the bondage.

shrutipramANaikamateh svadharmā
niSThA tayaivAtmavishuddhirasya|
vishuddhabuddheh paramAtmavedanam
tenaiva samsArasamUlanAshah||

The realisation of the Paramatman is possible only for him whose buddhi has been purified by steadfastly observing the dharmas with a firm faith that the srutis are the sole source for determining them.

srutipramanaikamatessvadharmānistha: sruti alone is the criterion for karma. Vide the Gita:

tasmacchastram pranānam te karyavkaryavasthitau | jñatva isastravidhanoktam karma kartum iharhasi
|| "Therefore, sastra is the criterion for you to determine what may be done and what may not be done. Learning what sastra says, you must begin to act."

srutipramanaikamatih: He whose buddhi is governed by the statement of sruti only and by nothing else, i.e. one who relies entirely on the sruti for whatever should be done for his benefit hereafter.

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svadharmanishta: svadharmah: the group of karmas pertaining to one's varna and asrama; being always steadfast; observing them unswervingly without attachment to anything else.

atmavisuddhirasya: the special purification of the antahkarana of this jiva, i.e., the liquidation of one's papa. Vide: jjananamutpadyate pumsam ksayat papasya karmanah | kasayapaktih karmani jnanam tu paramaa gatih || kasaaye karnabhih pakve tato jnanam pravartate || (Manu): "jnana arises for men by the liquidation of papa, and karmas remove papas; jnana makes for the supreme goal., of moksa. When the pupas are removed by karmas, then jnana arises."

visuddha: that form which vices like desire, hatred, etc., have vanished. Such a buddhi is a visuddhabuddhih.

paramatmavedanam: the realisation of the non-dual Paramatman. By that vedana only can the samsara be destroyed from its roots, i.e., the complete destruction of everything from ajnana to dukkha.