

vivekac'ya~maōi

How mukti is achieved?

Verse 71

Now desiring to tell the shiSya the answer to his questions, first the guru gives answer to the question: How is liberation attained?

But it may be objected: the shiSya asks seriatim: what is bondage? How did it arise? How did it stay? Without answering these questions put earlier, it is inappropriate to take the fourth question first.

It is not so. If a house is enveloped by a raging fire, to refrain from immediately putting it out by throwing water on it, but to ask; 'Where did the fire first begin? How did it begin' etc., and to waste time on these questions is improper. For, by the time these questions are answered, the house would be completely burnt down.

Similarly, all samsarins are intensely subject to the ills of samsara. For their destruction, efforts should be taken immediately. It is said: The shAstras are unending (numerous); what is to be learnt is enormous, the time at one's disposal is brief; the hindrances are many. Hence, what is most essential must be acquired within the shortest possible time even as a swan separates the milk from the mixture of water". With the idea that understanding quickly the means of moksa, adopting it, let the shiSya, released from bondage, experienced eternal bliss, the guru says in this shloka: mokSasya hetuh etc. It is in keeping with this that the guru took upon himself to answer the fourth question first. Moreover, without knowledge of the distinction between the Atman and anAtman, the nature of bondage which is to be explained cannot be understood. Intending to explain all that later, the guru first answers the question: How shall I be liberated?

mokSasya hetuh prathamo nigadyate
vairAgyamatyantamanityavastuSu|
tatashshamashcApi damastitikSA
nyAsah prasaktAkhilakarmaNAm bhrsham||

The means to mokSa is taught as total absence of desires from all impermanent things. Then come sama, dama and titIkSA and the giving up of all kinds of karmas.

Verse 72

tatashshrutistanmananam satattva
dhyAnam ciram nityanirantaram muneh|
tato'vikalpam nirvANasukham samrcchati||

Then comes (listening to) shruti: after that, daily un-interrupted long meditation on that truth by one given to such meditation. Then the wise one attaining the nirvikalpa state, experiences the bliss of liberation here itself.

Verse 73

Having told in brief what has to be conveyed in respect of obtaining liberation in this life itself, Sri Bhagavatpada said that the vidvAn, the wise one attains the bliss of liberation here itself. When it is said that the wealthy man is happy, the

vivekac`y~maõi

effect of wealth is reflected in happiness. In an expression what refers to be known is uddeshyam. That which refers to what is unknown in that context is vidheyam. In dhanI sukhI a wealthy man is happy, dhanI is uddeshyam and sukhI is vidheyam. It is well known that despite exceptions, in the case of uddeshya and vidheya, the effect of the uddeshya appears in the vidheya. So too, being wise which is the adjective (vishesana) of the wise man, is reflected in the joy of nirvANa or liberation. As realisation of the discrimination between the Atman and anAtman in born of vidyA, it is first made clear in this shloka.

Yadboddhavyam tavedAnIm AtmAnAtmA vivecanam|
taducyate mayA samyak shrutvAtmanyavadhAraya||

That which you must know in the matter of the discrimination between the Atman and the anAtman, that is now told to you. Listen to it, and get decisive knowledge about it in your mind.

By this shloka is given thje reply to the shiSya's question:" what is this anAtman? What is the ParamAtman?"

Yad bodhavyam: Before you attain the jnAna which will produce mokSa, you must learn to discriminate between the Atman and anAtman, which discrimination will lead to the aforesaid jnAna. Hence it is well explained in the sequel. Having heard it, decide about it firmly in your mind.

avadhAraya: nishcinuhi: decide.