



15. Direct Experience – Liberation (62-66)

न गच्छति विना पानं व्याधिरौषधशब्दतः ।
विनाऽपरोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते ॥ ६२ ॥

*na gacchati vinā pānam vyādhirausadhaśabdataḥ,
vinā'parokṣānubhavaṁ brahmaśabdairna macyate. (62)*

62. A disease is not cured by merely repeating the name of the medicine and without taking it. Without direct Realisation, by a mere utterance of the word, 'Brahman', none can be liberated.

How and why mere chanting of a mantra is by itself, considered impotent is explained here. Any person suffering from ignorance cannot expect to be cured by merely repeating the word 'Brahman', the name of the absolute Reality. Repeated utterances of 'aham brahmāsmi' or a mechanical murmuring of endless 'śivoham' cannot by themselves produce any cure. However effective the medicine may be, no patient is known to have been cured only by repeatedly reading a prescription.

By merely repeating for hours the word 'aspirin', when one is suffering from headache, one can only increase it. The only cure is to take the medicine and assimilate it till it becomes one with the patient. By this alone can he get complete relief.

Similarly, a mere repetition of the sacred Truth of Vedānta is futile without the struggle to raise ourselves to the subtler joys of a higher culture and a divine way of living, by individually assimilating the Truth of the Upaniṣads and becoming one with it by intimate personal experience. Subjective Realisation, most intimate and immediate, total and permanent, is called 'aparokṣa anubhava'

of the Self. No doubt, this must be preceded by an intellectual understanding of the Truth called in Sanskrit ‘parokṣa jñānam’.

Intellectual appreciation is the way to reach Truth and a full subjective apprehension of the Self is the goal. Liberation from our delusions can come only when they have ended in pure Knowledge. Darkness can end only in the presence of light.



अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।
ब्रह्मशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ ६३ ॥

*akṛtvā dṛśyavilayamajñātvā tattvamātmanah,
brahmaśabdaiḥ kuto muktiruktimaṭraphalairnṛṇām.* (63)

63. *Without achieving the disappearance of the entire pluralistic world and without realising the real nature of the Self, how can one achieve full Liberation by a mere repetition of the word, ‘Brahman’? Surely, it will end only in a wasteful effort of speech.*

The conditions preceding the full state of Liberation are explained here. In the white heat of intense meditation, when the mental rays of the individual have been made single pointed and turned completely inwards to recognise the Self within, the world of perceptions gets eliminated in the experience; just as the world of the dream naturally rolls away from the waker’s comprehension. We perceive the pluralistic world from the levels of the body, the plains of the mind and the peaks of the intellect. With the body, we recognise the waking state world of names and forms; with the mind we perceive the world of feelings and emotions and with the intellect we recognise and experience our world of ideas which has no declared boundary.

On transcending our identifications with the body, mind and intellect, the world of plurality filtering into our consciousness