



53. Give up Vāsanās – the Method (267-276)

ज्ञाते वस्तुन्यपि बलवती वासनाऽनादिरेषा
कर्ता भोक्ताप्यहमिति दृढा याऽस्य संसारहेतुः ।
प्रत्यग्दृष्ट्याऽत्मनि निवसता सापनेया प्रयत्नान्मुक्तिं
प्राहुस्तदिह मुनयो वासनातानवं यत् ॥ २६७ ॥

*jñāte vastunyapi balavatī vāsanā' nādireṣā
kartā bhoktāpyahamiti dṛḍhā yā'sya saṁsārahetuḥ
pratyagdṛṣṭyā''tmani nivasatā sāpaneyā prayatnānmuktiṁ
prāhustadiha munayo vāsanātānavam yat.* (267)

267. Even after the realisation of Truth, there remains a powerful beginningless, deep impression that one is the doer and the enjoyer, which is the cause for rebirth. By living in a subjective state of steady identification with the Self, it has to be conscientiously removed. That which is the annihilation of the vāsanās, here and now, is called Liberation by the sages.

Śaṅkara is trying to define what Liberation (mukti), is. The sudden change of metre in the poetry is to arrest the attention of the student. The Teacher enters the realms of ecstasy and dances to the heavenly rhythm set in his own depths.

Even if, as student, through the study of the śāstras, one has known that there is a Reality, one will not be able to live the dictates of the scriptures because of the pressure of the vāsanās. Lust, anger, likes, dislikes and so on, will not easily leave one just because one has book knowledge of the Reality.

By studying the śāstras and learning to argue, you may have a very good opinion of yourself, but the people around