

a close proximity with the Spirit. Puruṣa by itself cannot achieve or execute but when matter comes in contact with it, it is charged with dynamism. The spring in the watch is inert, then what makes the watch work? The tension which is in the spring. That is not an activity, it is dynamism. So the Puruṣa has no activity, all activities of life take place when Puruṣa dons the robe of matter.

Prakṛti herself is inert; Puruṣa by himself has no activity. But when they are wedded to each other, both seem to gather divinity, might and power, as a result of each blessing the other. In this philosophical concept, the logic of thinking took the Sāṅkhya to a natural conclusion that Puruṣa revelling within one sample of matter is different from the Puruṣa in all others. Liberation from the entanglements of prakṛti is gained by Puruṣa when there is discrimination on all occasions and in all conditions, recognising the eternal Spirit as separate from finite matter. One step ahead of Sāṅkhya is Vedānta. It explains that when one gains the true knowledge of the Puruṣa, the Ātman, the yogī experiences that prakṛti is only a superimposition upon the Puruṣa, that there is, in fact, no such distinction. The Supreme alone is, one without a second, revelling everywhere, the subtlest of the subtle, the pure Consciousness Principle.

The term ‘karma’ is here used to include and incorporate the mimāṃsakas who believe that ritualistic activity, divine and sacred, yields for them merits, to enjoy which they will be shifted to other realms of intense pleasure. When these merits are exhausted through enjoyment, they will return to physical forms for another period to earn more merits to enjoy another round of utmost pleasure. This for them is mokṣa. This is their ultimate concept of life. This, they consider amṛtatvam!

The term ‘vidyā’ may be taken both in its Vaidika connotation and in its literal dictionary meaning. In its Vaidika application, ‘vidyā’ means ‘upāsana’ – concentrated and devoted meditation wherein the intellect tries to get away from its circumscribing vanities through a deliberate identification with a vaster concept as

‘I am Prāṇa, the all-pervading’, or ‘I am the Sun, the Almighty’, or ‘I am Fire, the effulgent’, or ‘I am Indra, the omnipotent’ and so on. Vidyā, in its other sense, means mere learning or book knowledge.

All these are in themselves only techniques of self-development but are not the goal. The Calcutta route is not Calcutta, the Bombay route is not Bombay, of course, they both, if consistently pursued, will certainly take us to Calcutta or to Bombay. Having reached, in neither of the cities will we find the stretches of the roads we travelled in order to reach them. Yoga, vidyā and so on, are all means; they do not represent the end.

The goal is in realising that the Self in us is the same Self in every thing and being. This realisation of the divine nature of man, individually experienced, each for himself, is the only method by which we can be liberated from the bondages of intellectual restlessness, mental agitations and physical cravings.

To avoid any trace of doubt that might still linger in the mind of the student that there are, perhaps, some methods other than yoga, Sāṅkhya and so on, which has not been described by the Teacher. Śaṅkara says pointblank, “And by no other means”. Realisation of the Self is the only method; there are no other means by which our present experiences of finitude and limitations can be destroyed, root and branch.



वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।

प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ ५७ ॥

*vīṇāyā rūpasaundaryam tantrīvādanasausthavam,  
prajārañjanamātram tanna sāmrajyāya kalpate. (57)*

57. The beauty of the vīṇā and the proficiency of one playing on its chords serve but to please an audience; they do not, by themselves, ever prove sufficient to confer full sovereignty.