

divinity in ourselves. Naturally, he points out the hollowness of all other methods and the immaturity of all other techniques which are, according to him, putrefied logic, soured reason, distorted vision and false assertion compared with the perfect philosophy and detailed practicality of Vedānta.



तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।

स्वैरेव यत्नः कर्तव्यो रोगादाविव पण्डितैः ॥ ६६ ॥

*tasmātsarvaprayatnena bhavabandhavimuktaye,
svaireva yatnaḥ kartavyo rogādāviva paṇḍitaiḥ. (66)*

66. Therefore, an intelligent seeker should, as in the case of illness and so on, strive hard by all the means at his disposal to be free from the bondage of births and deaths.

The ideas in the preceding ten verses are now being concluded with this eleventh śloka. Naturally the term ‘therefore’ with which this verse opens, is a sequel to all the reasons shown and explained in the previous verses.

In verse 56, Śaṅkara started this discussion. All through, he has emphasised that self effort is essential and said that, compared to it, mere śāstras studies and the capacity to discourse upon them were not sufficient. Because of these reasons, it can be logically understood that each seeker must, for himself, strive with all sincerity and regularity in the right direction, so that he may come to realise in himself the eternal godhood of his spiritual nature.

The simile used here is very significant. Like a sick patient, we are to consider ourselves as infected with the microbes of ignorance. Health is the real nature of all living beings. Illness is the unnatural condition of the body, when it has, for reasons known or unknown, fallen away from its essential health. Therefore, health is not to be created, but all our efforts should

be to remove the causes that created the disease. A body rid of its disease germs comes to manifest full health and vigour. Similarly, ignorance creates in us all the maladjustments through which spiritual dynamism, divine glory and supreme perfection are veiled from us.

No two patients suffering from the same disease can be cured with the same dosage of the same medicine. The same medicine can be the cure for the disease but dosage and application will differ from person to person depending upon the degree of infection. Similarly, though Vedānta sādhanā is the same for all seekers, in its application, individually, each seeker must take his own right dose. Merely taking the medicine does not assure a cure. It depends upon a dozen other factors of which tapas is the most essential. The patient may be tempted to enjoy things denied to him by his doctor. But he must avoid them scrupulously, else the medicine, instead of curing him, might even kill him.

