

ननु ज्ञानस्य मोक्षफलकत्वे श्रुतिषु सहकार्यन्तरं प्रतीयते इति चेत्, न, ज्ञानमात्रस्य श्रवणात् –
‘भिद्यते हृदयग्रन्थिः’ [मुण्ड २.२.९] इति; ‘नान्यः पन्था विद्यतेऽयनाय’ [श्वे ३.८] इति
सहकार्यन्तरप्रतिषेधाच्च ।

*nanu jñānasya mokṣaphalakatve śrutiṣu sahakāryantarāṁ pratīyate iti cet na
jñānamātrasya śravaṇāt bhidyate hṛdayagrān্থiḥ iti nānyaḥ panthā vidyate ’yanāya iti
sahakāryantarapraṭiṣedhācca ।*

Doubt: I f [it is said that] for knowledge to bring about liberation, another secondary cause (*sahakāri*) is found in the *śrutis*, [to this we say,] no, because knowledge alone [for liberation] is said by the *śruti* : ‘the knot of the heart is resolved;’ [Muṇḍ 2.2.9] and because of the negation of another secondary cause: ‘there is no other path to the ultimate end [liberation].’ [Śve 3.6]

ननु श्रुतिरेव मरणसहकारिणो ज्ञानान्मोक्षं दर्शयति ‘तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ संपत्स्ये’ [छान्द ६.१४.२] इति; न, पूर्वोत्पन्नस्य ज्ञानस्य चिरप्रवृत्तत्वात् मरणकाले तस्य संनिधापयितुमशक्तेः ।

*nanu śrutireva maraṇasahakāriṇo jñānānmokṣaṁ darśayati tasya tāvadeva cirāṁ
yāvanna vimokṣye atha sampatsye iti na pūrvotpannasya jñānasya cirapravṛttatvāt
maraṇakāle tasya sannidhāpayitumaśakteḥ ।*

Doubt: The *śruti* clearly teaches that liberation is from knowledge with death as its secondary cause (*sahakāri*): “for him [for the one who has a teacher and whose ignorance has been negated] the wait is only until the fall of the body, then, he is free.” [Chānd 6.14.2] [To this we say:] No, because the knowledge which was gained before continues to exist [it doesn’t go away], so it is not possible to make that knowledge rise afresh at the time of death [since it is already there.]

तत्कालमेवोत्पन्नात् ज्ञानान्तरान्मुक्तिरिति चेत्, न, ‘यदेव भगवान्वेद तदेव मे ब्रूहि’ इति ‘आचार्यवान्पुरुषो वेद’ [?] इत्यादिश्रुतिपर्यालोचनया प्रथमज्ञानादेव मुक्तेः श्रूयमाणत्वात् । एतेन वचनान्तरमनुगृहीतं भवति -- जीवन्नेव हि विद्वान् हर्षामर्षाभ्यां विमुच्यते इति [?] ।

*tatkālamevotpannāt jñānāntarānmuktiriti cet na yadeva bhagavānveda tadeva me brūhi
iti ācāryavānpuruṣo veda ityādiśrutiparyālocanayā prathamajñānādeva mukteḥ
śrūyamānatvāt | etena vacanāntaramanugrhitam bhavati jīvanneva hi vidvān
harṣāmarṣābhyām vimucyate iti |*

If you say that liberation is from another knowledge that takes place at the time of death [different from the previous knowledge], to that we say no, because by analyzing such *śruti* statements as ‘That [liberating knowledge] which you know, Revered Sir, that alone, please teach me.’ [?] and ‘The person who has a teacher knows.’ [?] etc., we understand that liberation is only from the knowledge that was initially gained. By this, another statement is validated — ‘While living, alone, the one who has knowledge is liberated from [the opposites such as] elation and dejection.’ [?]

न च ‘न ह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति’ इति [?] श्रुत्यन्तरविरोधो वाच्यः,
श्रुत्यन्तरस्य सामान्यविषयत्वात्, अत्र ‘विद्वान्’ इति विशेषनिर्देशात्। ‘तस्य तावदेव चिरम्
[?] इति श्रुतिस्त्यक्ता स्यादिति चेत्, न, व्यवस्थया उपपत्तेः। तथा हि -- मुक्तिः खलु
स्वाभाविकी सर्वेषाम्, न सा ज्ञानेन जन्यते।

*na ca na ha vai saśarīrasya sataḥ priyāpriyayorapahatirasti iti śrutyantaravirodho vācyaḥ
śrutyantarasya sāmānyaviṣayatvāt atra vidvān iti viśeṣanirdeśāt | tasya tāvadeva cīram
iti śrutistyaktā syāditi cet na vyavasthaya upapatteḥ | tathā hi muktiḥ khalu svābhāvīkī
sarveṣām na sā jñānena janyate |*

And it cannot be said that there is a contradiction with the other [previously mentioned] *śruti*, ‘As long as one is embodied, there is no negation of pleasure and pain.’ [?] because that *śruti* is meant for a general audience [addressing the common experience of people], whereas here, ‘the one who has knowledge (the *vidvān*)’ [?] is specifically mentioned. If you object that the *śruti* ‘For as long as one lives...’ [?] would have to be ignored, we say: No, because it is tenable if taken in the proper context. To explain – liberation is the natural state of being for everyone, and that is not created by knowledge.

किं तर्हि ? अविद्यातिमिरतिरोहिताया मुक्तेः तिमिरमात्रं निराक्रियते । तच्च प्रथमज्ञानेनैव निराकृतम् । तथापि अविद्याकार्यस्य देहस्य अविनाशात् पुनः पुनः महान्धकारवदुत्सारितमपि तिरस्करोति । तस्य तिरस्कारप्रतिभासस्य देहविच्छेदाद्विच्छेदो भवति । एवं च सति प्राचीनमेव महान्धकरोत्सारणं ज्ञानमात्रनिबन्धनमवतिष्ठते -- यथा सूर्योदयेन महातिमिरोत्सारणे कृतेऽपि छात्रादिकृतस्य तिमिराभासस्य छात्रादिविगमे विगमः । ततश्च प्राचीनमेव महातिमिरोत्सारणं सूर्योदयमात्रनिबन्धनमवतिष्ठत इति । तस्मात् न ज्ञानान्तरान्मुक्तिः । अपि तु पूर्वोत्पन्नज्ञानादेव मुक्तिरिति सिद्धम् ।

kim tarhi? avidyātimiratirohitāyā mukteḥ timiramātraṁ nirākriyate | tacca prathamajñānenaiva nirākṛtam | tathāpi avidyākāryasya dehasya avināśāt punaḥ punaḥ mahāndhakāravadutsāritamapi tiraskaroti | tasya tiraskārapratibhāsasya dehavicchedādvicchedo bhavati | evaṁ ca sati prācīnameva mahāndhakarotsāraṇaṁ jñānamātranibandhanamavatiṣṭhate yathā sūryodayena mahātimirotsāraṇe kṛte'pi chatrādikṛtasya timirābhāsasya chatrādivigame vigamaḥ | tataśca prācīnameva mahātimirotsāraṇaṁ sūryodayamātranibandhanamavatiṣṭhata iti | tasmāt na jñānāntarānmuktiḥ | api tu pūrvotpannajñānādeva muktiriti siddham |

What then? Hidden by the darkness of ignorance, liberation only needs the darkness to be removed. And that [darkness] is removed by the initial knowledge, itself. Still, because there is no destruction of the body, which is an effect of ignorance, it [the body] repeatedly covers, even though, like the dense darkness, it [its reality] was negated. The cessation of the incidental covering of that [darkness] requires the cessation of the body. And this being so, elimination of the initial dense darkness caused by knowledge alone, remains in place -- just as, even when the dense darkness is eliminated by the rising sun, the incidental darkness created by an umbrella, etc, disappears on the disappearance of the umbrella, etc . And, therefore, the initial elimination of the dense darkness caused by the rising sun alone, remains as is. So, liberation is not from another knowledge [that takes place later, after the the initial knowledge]. But, rather, it has been established that liberation is from the knowledge that took place initially.