

semblance of the organs. Hence it is that the idea of the body itself being the Self is held by ordinary people. The Lokāyatikas (materialists), who hold that the body is identical with consciousness, say that a person is a body endowed with consciousness; so also there are others who say that the organs are identical with consciousness; there are others who say that the mind is identical with consciousness, and still others who say that the intellect is identical with consciousness. Some accept as the Self the Unmanifest (240), called the Undifferentiated, which is more internal than that (intellect) and is within the domain of (primordial) ignorance. Indeed, in every case, beginning from the intellect to the body, the cause of mis-conceived Selfhood is the semblance of the Consciousness that is the Self. Hence, knowledge about the Self is not a subject for injunction.

What then? Only the eradication of the superimposition of name, form, etc., which are not the Self, is what has to be undertaken, but not the knowledge of the Self that is Consciousness. For it is the Self which is experienced as possessed of the forms of all the various objects that are superimposed (on It) through ignorance. It is evidently because of this that the Buddhists who uphold the view of (momentary) consciousness have concluded that there is no substance at all apart from (momentary) consciousness, and that it is not in need of any other valid proof since they hold that it is self-cognized. Therefore, what is to be undertaken is only the elimination of the superimposition on Brahman through ignorance, but no effort is needed for *knowing* Brahman (Consciousness), for It is quite self-evident! It is because the intellect is distracted by particular appearances of name and form imagined through ignorance that Brahman, even though self-evident, easily realizable, nearer than all else and identical with oneself, appears to be concealed, difficult to realize, very far and different. But to those whose intellect has become free from external appearances and who have obtained the grace of a teacher and serenity of mind, there is nothing more blissful, manifest, well known, easily realized and nearer to oneself