

it? It is of the same kind as the realization of the Self. Of what kind is that? As is the Self. Of what nature is It? As has been described by the Bhagavān and the Upanisadic texts, and established through reason.

*Objection:* Is it not that knowledge takes the form of its object? But it is not admitted anywhere that the Self is an object, or even that It has form.

*Pseudo-Vedāntin:* Is it not heard of in such texts as, 'radiant like the sun' (Śv. 3.8), 'Of the nature of effulgence' (Ch. 3.14.2) and 'Self-effulgent' (Br. 4.3.9), that the Self has form?

*Objection:* No, because those sentences are meant for refuting the idea that the Self is of the nature of darkness. When the Self is denied of possessing forms of substance, quality, etc., the contingency arises of the Self's being of the nature of darkness. The sentences, 'radiant like the sun,' etc. are meant for rebutting this. And this follows from the specific denial of form by saying, 'Formless' (Ka. 1.3.15), and from such texts as, 'His form does not exist within the range of vision; nobody sees Him with the eye' (Ka. 2.3.9: Śv. 4.20), 'soundless, touchless' (Ka. 1.3.15), etc. which show that the Self is not an object of perception. Therefore it remains unproved that there can be any knowledge which takes the form of the Self. How, then, can there be the knowledge of the Self? For, all knowledge that there can be with regard to objects assumes their respective forms. And it has been said that the Self has no form. Moreover, if both knowledge and the Self be formless, then how can there be the consummation (239) of the (repeated) contemplation on that (knowledge of the Self)?

*Vedāntin:* No. Since it can be established that the Self is supremely taintless, pure and subtle, and it can also be established that the intellect can have taintlessness etc. like the Self, therefore it stands to reason that the intellect can take a form resembling the consciousness of the Self. The mind becomes impressed with the semblance of the intellect; the organs become impressed with the semblance of the mind; and the body becomes impressed with the