

Even to those who hold that knowledge is formless and not cognized by direct perception, cognition of an object is dependent on knowledge. Hence it has to be admitted that knowledge is as immediate as pleasure etc. And this follows also from the impossibility of a desire to know (knowledge). Had knowledge been not self-evident, it could have been sought for like any object of knowledge. And in that case, as (243) a knower seeks to perceive through knowledge such objects of knowledge as pot etc., similarly the knower would have sought to perceive knowledge through another knowledge! But this is not the case. Therefore knowledge is quite self-revealing, and for the very same reason the knower also is self-revealed. Hence, effort is not needed for knowledge, but only for the removal of the notion of what is not-Self. (244) Consequently, steadfastness in Knowledge is easy of accomplishment.

It is being stated how this supreme consummation of Knowledge is to be attained:

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥

51. Being endowed with a pure intellect, and controlling oneself with fortitude, rejecting the objects—beginning from sound (245), and eliminating attachment and hatred;

Yuktah, being endowed; *buddhyā*, with an intellect—which is identical with the faculty of determination; *viśuddhayā*, pure, free from *māyā* (delusion); and *niyamya*, controlling, subduing; *ātmānam*, oneself, the aggregate of body and organs; *dhṛtyā*, with fortitude, with steadiness; *tyaktvā*, rejecting; *viśayān*, the objects; *śabdādīn*, beginning from sound—from the context it follows that ‘rejecting the objects’ means rejecting all things which are meant for pleasure and are in excess of those meant only for the mere maintenance of the body; and *vyudasya*, eliminating; *rāga-dvesau*, attachment and hatred with regard to things which come to hand for the maintenance of the body—.

Therefore,