

To know an object which is in front of you, you need a healthy sense organ without defects, to know a form you need a healthy pair of eyes. The instrument of knowledge is all that is required. Beyond this nothing else is necessary. To make you understand a thing which is not within the range of your sense organs, I will have to draw upon all kinds of information and proofs. But with an object already in front of you, what other proof is required of its existence?



अयमात्मा नित्यसिद्धः प्रमाणे सति भासते ।
न देशं नापि वा कालं न शुद्धिं वाप्यपेक्षते ॥ ५३२ ॥

*ayamātmā nityasiddhaḥ pramāṇe sati bhāsate,
na deśam nāpi vā kālam na śuddhiṁ vāpyapekṣate. (532)*

532. This Ātman which is an eternal Truth manifests Itself in the presence of the right means of knowledge. It is dependent neither on place nor time nor (outward) purity.

Even while making a negative statement of the awareness of the Ātman, 'I do not know', the Ātman is present.

"How do you know that you do not know?"

"I just know".

This 'I' which knows and also knows that it does not know is the 'I' we are talking about. It is because of this 'I' that one is able to say, 'I do not know'. To know it, nothing more than a quiet mind is required.

If the means of knowledge are there, there is no difficulty at all. Place, time, direction, taking bath, posture, rules and so on, are not required at all, for, the ever-present Reality does not depend upon them in the least. These are only the externals advised to quieten the mind.

To know that I am what I am, no special time or pose or occasion is necessary. Even if in pitch darkness somebody calls out to you, “Are you there?” You do not say, “Wait. I cannot see. Let me bring a lamp.” Absurd.

So too, knowledge of your own Self is independent of external aid.



देवदत्तोऽहमित्येतद्विज्ञानं निरपेक्षकम् ।
तद्वद्ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥ ५३३ ॥

*devadatto'hamityetadvijñānam nirapekṣakam,
tadvadbrahmavidō'pyasya brahmāhamiti vedanam. (533)*

533. 'I am Devadatta', this knowledge is independent of conditions. Similarly, the knower of Brahman realises that he is Brahman.

If somebody says, “I am Mr. so-and-so”, will you ask him, “How do you know? What instrument did you employ this morning to know that you are really you?”

“Did you see yourself?”

“No”.

“Did you hear yourself?”

“No”.

“Did you feel yourself?”

“No”.

“Did you think of yourself?”

“No”.

“Then how do you know you are you?”

“My dear sir! To know myself I do not need any instrument. I am me. To know a thing other than me I need instruments.”