

through the sense organs gets absorbed, as it were, into what unfolds itself as the pure Self, the Truth. On waking from a dream it cannot be said that the dream has rolled away into some other point of time and place. We will have to accept that the dreamer in us arose only because of our complete forgetfulness of real Self as the waker. On waking, the dream is considered to have vanished. Similarly, on awakening to the full spiritual Consciousness of godhood, the world of change and finitude is experienced as having totally vanished.

Without coming to this state of total Self-realisation, even though for only a fleeting moment, there is no Liberation possible from the instinctive weaknesses that one suffers because of one's false identifications. This is the way shown by our scriptures. This is the path by which an endless caravan of perfect men travelled to gain their goal in life. And in our own times also, many a noble soul has enjoyed the fulfilment of their mission in life, walking the very same path and attaining the very same goal.

Lip Vedānta has never helped anyone to gain perfection. Mere discussion, idle repetition, boisterous argument – these have never brought to anyone any substantial blessing except the exhaustion of overtalking. Śaṅkara urges the seeker to talk less and practise more.



अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम् ।
राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ ६४ ॥

*akṛtvā śatrusaṁhāramagatvākhilabhūśriyam,
rājāhamiti śabdānno rājā bhavitumarhati. (64)*

64. *Without eliminating his enemies and without bringing the entire land of his kingdom under his sway, by merely repeating, 'I am the emperor', one cannot become an emperor.*

It is necessary to fulfil all the required conditions in one's inner life before one can experience the Infinite, the Divine. Self-mastery is a reward one comes to gain when one has conquered all the inner enemies and has come to rule over all the different matter-provinces in one's personality.

In this verse, the Ācārya is throwing a flood of light on the previous declaration. By an apt example, he is trying to make us understand that by mere verbal repetition nothing will be accomplished. A fool who, without annihilating his enemies and without bringing with his own might and power, all the provinces under his sway, just repeats that he is the emperor, can never become one for all his loud claims. Certain necessary conditions must be fulfilled before he can hope to gain the scepter and the crown and be recognised as the emperor. An emperor has no enemies within his own empire and everyone living in his empire is directly under his will and command. If these conditions are accomplished, he need not even announce or declare that he is the emperor, the world will do it for him. Similarly, if a seeker has successfully destroyed all his inner enemies of desires and thoughts, physical demands, mental appetites and intellectual wanderings and if he has established mastery over the vast province of the waking, dream and deep sleep states of consciousness, he need not thereafter repeat 'I am Brahman'. For every cell in him, every thought and every idea that rises in him will sing in chorus his sovereignty over all, at all times and in all conditions.

The idea that man's self effort in the right direction alone can make him rediscover for himself the spiritual essence in him to be divine and all-powerful, is vividly brought out by the following exquisite verse, pregnant with suggestion, rich in melody, perfect in flow and rhythm.

