



## 43. Self-Knowledge gives Liberation (194-206)

श्रीगुरुवाच

सम्यक्पृष्टं त्वया विद्वन्सावधानेन तच्छृणु ।  
प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥ १९४ ॥

*śrīgururuvāca*

*samyakpṛṣṭaṁ tvayā vidvansāvadhānena tacchr̥ṇu,  
prāmāṇikī na bhavati bhrāntyā mohitakalpānā. (194)*

194. The Guru replied, “O learned boy! You have put a proper question. Listen then carefully. Things conjured up by imagination, which is itself a product of delusion can never be accepted as ‘facts’.”

Having heard the question asked by the student, the Guru replies. While replying, he appreciated the śiṣya’s close observation of the logic and compliments him on the very way the question has been put. He says, “Well put, indeed, is your question, O intelligent boy! Now carefully and attentively listen to my reply.”

The imagination created by delusory thinking cannot be accepted as real. The very thought, to begin with, that there are the equipments, is a delusory misconception. Identification with them is a subsequent delusion. These are all imagined due to one’s inner confusions. Whatever has been seen in a dream cannot condition the waker. A sumptuous dinner enjoyed in the dream will not remove any hunger in the waking state. Hence, the imagination conjured up by delusion can never be a fact. ‘If what you say is a fact, then of course, mokṣa is impossible, because of the logic given by you,’ admits the Guru and adds, ‘But the mind itself is a delusion. Through a delusion you have created an imagination.’

This avidyā ends only when true wisdom comes. Therefore, my dear boy, the idea that there cannot be any mokṣa is not true. Thus, though avidyā is beginningless (anādi), it can end (antavati), when Truth is realised.



भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।  
न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥ १९५ ॥

*bhrāntiṁ vinā tvasaṅgasya niṣkriyasya nirākṛteḥ,  
na ghaṭetārthasambandho nabhaso nīlatādivat. (195)*

195. For the Self which is unattached, without activity and formless, there can be no connection with the world of objects other than delusion, just like the blueness seen in the sky.

Continuing his reply, the Guru adds – The supreme Reality is unattached, has no actions and no forms; It is one without a second. There is nothing other than It for It to get attached to. The Self has no activity, for It has no limbs to act with. There are no motivations in It egging It on to act. It has no fields to act in, no objectives to gain, no motivation to act. Being all-pervading, It has no form. The concept of any connection between the Self and the objects is a delusory misconception. Without delusory misconceptions and imaginations conjured up by delusion (avidyā) there cannot be a world of objects. Only when there is a world of objects can we have any relationship and identification with it. Only then can we try to make one thing out of another, that is, perform action.

The idea that the sky is blue, murky, dirty or golden is a delusion. The sky can never be contaminated by colour or dirt. Yet, we see the blue colour of the sky and due to lack of correct thinking, conclude that the sky is blue. But if we contemplate we will find that the sky has no colour at all.