

But if a fool has forgotten himself, and has identified himself with his own reflection, he will suffer when he directly perceives himself to be squeezed out of shape in the restless waters by some cruel breeze, created by an unmerciful and blind God.



घटं जलं तद्गतमर्कबिम्बं
विहाय सर्वं विनिरीक्ष्यतेऽर्कः ।
तदस्थ एतत्त्रितयावभासकः
स्वयंप्रकाशो विदुषा यथा तथा ॥ २१९ ॥

*ghaṭam jalam tadgatamarkabimbam
vihāya sarvaṁ vinirīkṣyate'rkaḥ,
taṭastha etattritayāvabhāśakaḥ
svayamprakāśo viduṣā yathā tathā. (219)*

219. The intelligent man leaves aside the jar, the water and the reflection of the sun in it and sees the self-luminous sun. So too, the wise realise the self-luminous Reality which illumines 'these three' and recognise it as independent of them all¹.

When we perceive the reflected sun in a jar of water, there are three things – the jar, the water in the jar and the reflection of the sun in it. As long as our attention is on the reflection, the real sun is not perceivable. In order to see the sun, we will have to lift our eyes high up from the jar, the water and the reflection. In the sun there is no jar, no water and no reflection. These three are symbolical examples to help us understand the play of the Self. This is called 'taṭastha lakṣaṇa'. You know the sun to be without the jar, the water and the reflection. If you are told, 'The house on which the crow is sitting is Śrī Gopal's residence,' then every time you pass by, you don't look for the crow, do you? Once you know the house, the crow becomes dispensable. In this case, the crow is only a convenient, temporary, extraneous factor which helped in

¹ Swami Tapovana Mahārāja used to say that these two verses, (218 & 219), helped him a lot in his sādhanā.

the first instance to distinguish Gopal's house from the array of all other houses. This method is called 'tatastha lakṣaṇa' – the crow is no part of the house, but it helps us to distinguish a particular house, the crow is 'tatastha'.

Once you know the sun, you will understand that it is the illuminator of the jar, the water and the reflection. Nobody need illumine the sun, it is self effulgent. It is its own light. In the light of the sun, all other things are illumined.

Similarly, the wise man realises the Self. Apply the analogy subjectively to your own life and contemplate. Jar, the body; water, the thoughts; the reflected sun, the ego; the sun in the heavens, the supreme Reality, which illumines all these.

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देहं धियं चित्प्रतिबिम्बमेवं
विसृज्य बुद्धौ निहितं गुहायाम् ।
द्रष्टारमात्मानमखण्डबोधं
सर्वप्रकाशं सदसद्विलक्षणम् ॥ २२० ॥

*dehaṁ dhiyaṁ citpratibimbamevaṁ
visrjya buddhau nihitaṁ guhāyām,
draṣṭāramātmānamakhaṇḍabodhaṁ
sarvaprakāśaṁ sadasadvilakṣaṇam. (220)*

नित्यं विभुं सर्वगतं सुसूक्ष्मं
अन्तर्बहिःशून्यमनन्यमात्मनः ।
विज्ञाय सम्यङ्निजरूपमेतत्
पुमान् विपाप्मा विरजो विमृत्युः ॥ २२१ ॥

*nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ
antarbahiḥśūnyamananyamātmanaḥ,
vijñāya samyaṅnijarūpametāt
pumān vipāpmā virajo vimṛtyuḥ. (221)*