

The subjective knowledge that I am so-and-so is independent of any intermediation. Just as intimately then, the knower of Brahman knows himself to be Brahman. Nobody need tell him this, nor does he need any instrument to interpret this knowledge.<sup>1</sup>



भानुनेव जगत्सर्वं भासते यस्य तेजसा ।  
अनात्मकमसत्तुच्छं किं नु तस्यावभासकम् ॥ ५३४ ॥

*bhānuneva jagatsarvaṁ bhāsate yasya tejasā,  
anātmakamasattucchaṁ kiṁ nu tasyāvabhāsakam. (534)*

534. What indeed can manifest That whose effulgence, like the sun, cause the entire fallacious, unreal and unimportant universe to appear at all?

The objects of the world borrow the light of the sun and reflect it. The universe of the OET and the equipments of the BMI all exist and shine forth borrowing their existence from the brilliance of Consciousness; for, if Consciousness does not function through the equipment, that equipment is considered dead.

To know the sun no illuminator is necessary. To know whether the sun has risen or not, there is no need to light a match. To know Consciousness, you do not need an instrument. It is an immediate knowledge.<sup>2</sup>



वेदशास्त्रपुराणानि भूतानि सकलान्यपि ।  
येनार्थवन्ति तं किं नु विज्ञातारं प्रकाशयेत् ॥ ५३५ ॥

*vedaśāstrapurāṇāni bhūtāni sakalānyapi,  
yenārthavanti taṁ kiṁ nu vijñātāraṁ prakāśayet. (535)*

<sup>1</sup> na dipasyānyadīpecchā yathā svātmaprakāśane. – Ātmabodha-29

<sup>2</sup> tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidaṁ vibhāti.  
– Śvetāśvatara-upaniṣad-6.14