

पद्यबन्धः द्वितीयो भागः

Part II (Metrical)

सम्यङ्मतिप्रकरणम् ॥१७७॥

Chapter XVII: Right knowledge

शास्त्रस्यानतिशङ्क्यत्वादब्रह्मैव स्यामहं सदा ।  
ब्रह्मणो मे न हेयं स्याद् ग्राह्यं वेति च संस्मरेत् ॥६८॥

68. As the truth of the scriptures may never be doubted one should always remember that one identified with *Brahman* has nothing to accept or reject.

तत्त्वमसिप्रकरणम् ॥१८८॥

Chapter XVIII: Thou art That

अध्यक्षस्यापि सिद्धिः स्यात्प्रमाणेन विनैव वा ।  
विना स्वस्य प्रसिद्धिस्तु ज्ञानं प्रत्युपयुज्यते ॥१३४॥

134. Is the Self also substantiated by means of an evidence or not? Though the Self Itself is independent of evidence, evidence is necessary in order to know It.

स्वयंवेद्यत्वपर्यायः स्वप्रमाणक इष्यताम् ।  
निवृत्तावहमः सिद्धः स्वात्मनोऽनुभवश्च नः ॥२०३॥

203. Therefore accept the Self as self-evident which means the same thing as self-knowable. The knowledge of the Innermost Self according to us thus becomes possible when the ego vanishes.

सकामः सक्रियोऽसिद्ध इति मेऽनुभवः कथम् ।  
अतो मे विपरीतस्य तद्भवान्वक्तुमर्हति ॥२१५॥  
इहैव घटते प्रश्नो न मुक्तत्वानुभूतये ।  
प्रमाणेन विरोधी यः सोऽत्रार्थः प्रश्नमर्हति ॥२१६॥

215. You should say why I, though of an opposite nature, should feel that I have desires and activities and am not *Brahman*.

216. A question on this subject is reasonable, but it is not reasonable to ask why one is free. It is only a thing contrary to evidences that should be questioned.

तस्माद्वाक्यार्थविज्ञानान्नोर्ध्वं कर्मविधिर्भवेत् ।  
नहि ब्रह्मास्मि कर्तोति विरुद्धे भवतो धियौ ॥२२५॥

225. No actions can, therefore, be enjoined on one when one has known the meaning of the sentence ('Thou art That'). For the two contradictory ideas, 'I am *Brahman*' and 'I am an agent' cannot exist together.