

## vivekac`y~maōi

The self-existent, the eternal, the reference of 'I'....

### Verse 126

Having thus completely spoken about the anAtman, Sri BhagavatpAda proceeds to give the answer to the shiSyas question: "what is the supreme Atma?"

atha te sampravakSyAmi svarUpam paramAtmanah|  
YadvijnAya naro bandhAnmuktah kaivalyamashnute||

I shall now tell you clearly the nature of the ParamAtman by knowing which man attains kaivalya ( liberation) freed from bonds (of samsAra).

atha: then: indicates consecution to the explanation of the anAtman.

Yat paramAtmanah svarUpam vijiNaya naro bandhAt muktah kaivalyam ashnute: knowing (realising) which ParamAyman's svarupa, narah i.e., the person who is qualified for Brahmavidya becomes freed from the bonds beginning from ahamkAra and ending with the body, i.e., becomes one who has renounced the false identification of the anAtman with the Atman, is freed from association with all upAdhis and attains to the state of being the lone seer (without the object - kevaladrUpa), the differenceless nature of the sat, cit and Ananda, I shall teach you clearly and fully the nature of that ParamAtman.

### Verse 127

The guru proceeds to speak about the AtmA:

Asti kashcit svayam nityam ahampratyayalambanah|  
AvasthAtrayasAKSi san pancakoshavilakSaNah||

There is something, which exists by itself as the substratum of the consciousness of 'I'. Being the witness of the three states, it is different from the five sheaths (That is the AtmA).

svaym: in (by) itself: not dependent on anything else for manifestation of its existence.

ahampratyayalambanah: the substratum of the awareness of the ego, which has attained identity with the mind which manifests itself as I or aham, i.e., which is the medium of the reflection of the original which is the I or aham. It also means: which is the object of ahamvrtti, the modification of aham as the object.

avasthAtrayasAKSi san: being the seer or witness in the three states of waking, dream and dreamless sleep.

PancakoshavilakSaNah: which is different from the annamaya (bodily), prANamaya (of vital air), manomaya (mental), vijnAna-maya (intellectual), and Anandamaya (blissful) koshas or sheaths.

nityam: always.

san kashcid asti: that something exists. That is the AtmA. Here the character of existence in all the three periods of time without the possibility of sublation is expressed.

### Verse 128

The AtmA being the witness of the three mental states is explained in the succeeding slokas.

Yo vijAnAti sakalam jAgratsvapnasuSuptiSu|  
Buddhi-tadvrtti-sabdhAvam abhAvamahamityayam||

That which as I knows everything in the waking, dream and dreamless sleep states, the presence

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of the buddhi and its actions, and their absence—that is the Atman.

Buddhi and its activities are evidenced in their operation in waking and dream states in the forms: 'I see this: and this: I infer this; I understand it from scriptural testimony; I remember' etc. In dreamless sleep, the buddhi and its activities are absent since after waking from sleep, a person says: 'I did not know anything (during the sleep state)'. That which is conscious in the form: 'I know; I knew and I shall know', which is aware of waking state experiences and of dream objects and of ajnAna in dreamless sleep, that is the AtmA.

## Verse 129

The AtmA is of the nature of intelligent being unknowable by everything. This is explained.

Yah pashyati svayam sarvam yam na pashyati kincana|  
Yashcetayati buddhyAdi na tad yam cetayatyayam||

That which perceives everything, but which nothing can perceive; that which illumines the buddhi etc., but cannot itself be illumined - that is the Atman.

That which itself sees all. Vide the shruti: nanyo'to'sti drastA (Brh.) There is no other seer. That which none else sees. Vide the shruti : na tatra cakSurgacchati na vAggacchati no manah (Kena.): "There the eye does not go; speech does not go; nor does the mind" na cakSuSA grhyate nApi vAcA nAnyair devaih (Mund.): "it is not grasped by the eyes, not even by speech or other organs". Naiva vAcA na manasA prAptum shakyo na cakSuSA: "it cannot at all be attained by speech mind or by sight (katha)." That which makes the inanimate etc., as if shining with intelligence that which buddhi etc., do not make intelligent, as it is intelligence itself, that is the Atman. For what is inanimate depends on something else to inform it with intelligence; but cetanA (pure intelligence) itself is not extra-dependent that way.

## Verse 130

Yena vishvamidam vyAptam yam na vyApnoti kincana|  
AbhArUpamidam sarvam yam bhAntamanubhAtyayam||

That by which this universe is enveloped; that which no object envelope that effulgent one on which all this (universe) of the form of non-effulgence depends for its shining - that is the Atman.

Yena...kincana: that by which as the material of all, as internal to everything, this universe is enveloped; that by which no whatsoever can envelop; for it is outside everything else.

Vide: viSTabhyAhamidam krtsnam ekAmshena sthito jagat: ( B.G. ) " Myself enveloping all this, by a part of Me is the universe constitutd."

VikArAvarti ca tathAhi sthitimAha: " And not abiding in effected things because ( the Upanishad) has stated ( B.S.)

PAdo'sya vishvA bhUtAni "A quarter of it are all the creatures; three quarters of it is the divine part in the sky."

jyAyAn prthivyah jyAyAnantarikSAT jyAyAnebhyo lokebhyah: "Greater than the earth, greater than the sky; greater than all these worlds."

Thus declare the shrutis, the smrtis and sutras.

abhArUpam: not of the nature of effulgence, i.e., inanimate.

That which everything shines after i.e., that by whose power all this shines. Vide the shruti; tameva bhAntam anubhAti sarvam (Katha). Everything shines after that alone which shines (by itself). That is the Atman.

It is to be understood that by this declaration of shruti the infinity of Brahman spoken as satyam, jnAnam, anantam is conveyed by the affirmation of the absence of limitations of space.

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## Verse 131

The expression in Sl.129, yashcetaiyati buddhyAdi is explained:

Yasya sannidhimAtreNa dehendriyamanodhiyah|  
ViSayeSu svakIyeSu vartante preritA iva||

By whose very presence, the body, the indriyas, the mind and intellect are (act) in their spheres as if impelled thereto - that is the Atman.

In the Kena Upanishad it is said: keneSitam pratati preSitam manah kena prANah prathamah praiti yuktah keneSitam vAcamimAm vadanti cakSushshrotram ka u devo yanakti || "Induced by whom does the mind function; induced by whom does the breath first function; induced by whom do people utter this speech; which deva induces the eye and ear?"

To which query it is replied: shtotrasya shrotram, manaso mano yadvAco ha vAcam, sa u prANasya prAnah cakSuSashcakSuh: "That which is the ea of the ear, the mind of the mind, the speech of the speech, the breath of breathing and the eye of the eye," which means by the sense of identification arising by the mere presence of the Atman.

Dehendriyamanodhiyah: the word deha stands for the organs of action i.e., speech, feet, hands etc. The word indriya stands for the organs of apprehension like (the ear etc.) manas is the antahkarana, dhih here is agent of action, not the buddhi or the intellect.

PreritA iva: In relation to their respective functions, the body, sense organs etc., act, speak, take, etc., go, hear, see, touch, etc., determine doubt, etc., in respect of all spiritual and secular activities as if impelled; for these jada ( inanimate) physical organs cannot act by themselves. vartante sa Atma should be added at the end of the shloka.

## Verse 132

AhamkArAdidehAntA viSayAshca sukhAdayah|  
Vedyante ghaTavad yena nityabodhasvarUpiNA||

That by which, being of the nature of eternal knowledge, everything from ahamkAra to the physical body including sense objects, pleasure etc., is known like a pot—that is the Atman.

As what is seen does not have the quality of the seer, all things from ahamkAra to the body come under the category of the seen. These are the five sheaths.

ViSayah: the objects of senses: sound etc.

sukhAdayah: pleasure etc.. include their results.

nityabodhasvarupina: by that whose self-subsisting nature is jnAna.

ghaThavat: Like a pot

Vedyante: are known.

sa atma: 'that is the atma' is to be understood at the end.

As sukha etc., belong to the group of the seen, they cannot have the nature of the seer. By this the unconnectedness of the Atman ( with anything) is declared.

**By** saying that ahamkAra etc., upto the body which are the five sheaths are things known, it is affirmed again what was told earlier in aphoristic form that the Atman is different from these sheaths. This is made clear in the shloka 156 infra.

## Verse 133

eSo'ntarAtmA puruSah purANo nirantarAkhanDasukhAnubhUtih|

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sadaikarUpah pratibodhamAtro yeneSitA vAgasavashcaranti||

This is the innermost Atman, the primordial Purusa ever abiding in the body, the ancient eternal, of the nature of integral experience of bliss, ever the same, accompanying every mental modification and by whom speech, the prANas, etc, perform their respective functions.

Yena Isitah: Isitah: impelled by mere proximate presence.

vAk asavasca: speech and the vital airs (i.e., pranas). These include the entire assemblage of causes and effects.

The function of vAk is making sounds. Those of prANa are inhaling and exhaling of breath.

By common consent, by the authority of shruti and by reason of understanding the nature of Brahman, this Atman accompanies the several sheaths beginning with the annamaya and ending with the Ananda- maya koSa which are all imagined in it as the basis of the imagination, even as the rope shines as the basis of the cleft in the ground, the serpent, the stick and the streak of water which are superimposed on it.

PuruSah: purApi navah: though ancient, yet new, i.e., eternal.

nirantarAkhandasukhAnubhUtih: nirantara: unending. akhanda: not broken up by division; the experience of a bliss which is eternal and undivided. Vide the shruti: yadsAKSAd-aparokSAd brahma ( Brh.): That which is the object of immediate supersensuous experience," i.e., it is always the same and unchanging.

PratibodhamAtrah continuously accompanying every activity of the buddhi like fire being always embedded in wood; vide the shruti: pratibodhaviditam matam (Kena.): i.e., bodham bodham viditam: this Atman is known upon the occasion of each cognition.

It is stated that the nature of jnAna is continuous, integral experience of bliss.

pratibodha may be understood in two ways: either as in every act of cognition or cognition generated by every upadesha by the guru: vide the famous saying: gurunA pratobodhitah, pratibodhah: it is well known that awakening has reference to one who is asleep. Here pratibodha has reference to the destruction of avidya. Bodha of the form of the cognition of the nature of akandAkAra-vrtti produced by the mahavakyas. Or, it may mean the object of that cognition ( for the reason that Brahman and Brahma-jnAna are non-different as Brahman is defined as satyam jnaanam anantam Brahma).