



Aparokshâñubhuti (V)

[Self-realization]

text attributed to the great master **Shankarâchârya**

Text and comments by Swami Vimuktananda (Advaita Ashrama 1993)

55. The Sruti in the form of the Brihadaranyaka has declared that this Atman, which is the Self of all, is verily Brahman.
56. This world, though an object of our daily experience and serving all practical purposes, is, like the dream world, of the nature of non-existence, inasmuch as it is contradicted the next moment.
57. The dream (experience) is unreal in waking, whereas the waking (experience) is absent in dream. Both, however, are non-existent in deep sleep which, again, is not experienced in either.
58. Thus all the three states are unreal inasmuch as they are the creation of the three Gunas; but their witness² (the reality behind them) is, beyond all Gunas, eternal, one, and is Consciousness itself.
59. Just as (after the illusion has gone) one is no more deluded to see a jar in earth or silver in the nacre, so does one no more see Jiva in Brahman when the latter is realized (as one's own Self).
60. Just as earth is described as a jar, gold as an ear-ring and a nacre as silver, so is Brahman described as Jiva.
61. Just as blueness in the sky, water in the mirage and a human figure in a post (are but illusory) so is the universe in Atman.
62. Just as the appearance of a ghost in an empty place, of a castle in the air, and of a second moon in the sky (is illusory), so is the appearance of the universe in Brahman.
63. Just as it is water that appears as ripples and waves, or again it is copper that appears in the form of a vessel, so it is Atman that appears as the whole universe.
64. Just as it is earth that appears under the name of a jar, or it is threads that appear under the name of a cloth, so it is Atman that appears under the name of the universe. This Atman is to be known by negating the names.

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65. People perform all their actions in and through Brahman, (but on account of ignorance they are not aware of that), just as through ignorance persons do not know that jars and other earthenwares are nothing but earth.
66. Just as there ever exists the relation of cause and effect between earth and a jar, so does the same relation exist between Brahman and the phenomenal world; this has been established here on the strength of scriptural texts and reasoning.
67. Just as (the consciousness of) earth forces itself upon our mind while thinking of a jar, so also does (the idea of) ever-shining Brahman flash on us while contemplating on the phenomenal world.
68. Atman, though ever pure (to a wise man), always appears to be impure (to an ignorant one), Just as a rope always appears in two different ways to a knowing person and an ignorant one.
69. Just as a jar is all earth, so also is the body all consciousness. The division, therefore, into the Self and non-Self is made by the ignorant to no purpose.
70. Just as a rope is imagined to be a snake and a nacre to be a piece of silver, so is the Atman determined to be the body by an ignorant person.
71. Just as earth is thought of as a jar (made of it) and threads as a cloth, so is Atman, etc.
72. Just as gold is thought of as an ear-ring and water as waves, so is the Atman, etc.
73. Just as the stump of a tree is mistaken for a human figure and a mirage for water, so is the Atman, etc.
74. Just as a mass of wood work is thought of as a house and iron as a sword, so is the Atman, etc.
75. Just as one sees the illusion of a tree on account of water, so does a person on account of ignorance see Atman as the body.