



Aparokshâñubhuti (III)

[Self-realization]

text attributed to the great master **Shankarâchârya**

Text and comments by Swami Vimuktananda (Advaita Ashrama 1993)

22. The luminosity of Atman consists in the manifestation of all objects. Its luminosity is not like that of fire or any such thing, for (in spite of the presence of such lights) darkness prevails at night (at some place or other).
23. How strange is it that a person ignorantly rests contented with the idea that he is the body, while he knows it as something belonging to him (and therefore apart from him) even as a person who sees a pot (knows it as apart from him)!
24. I am verily Brahman, being equanimous, quiescent and by nature absolute Existence, Knowledge and Bliss. I am not the body which is non-existence itself. This is called true Knowledge by the wise.
25. I am without any change, without any form, free from all blemish and decay. I am not, etc.
26. I am not subject to any disease, I am beyond all comprehension, free from all alternatives and all-pervading. I am not, etc.
27. I am without any attribute or activity, I am eternal, ever free and imperishable. I am not, etc.
28. I am free from all impurity, I am immovable, unlimited, holy, undecaying and immortal. I am not, etc.
29. O you ignorant one! Why do you assert the blissful, ever-existent Atman, which resides in your own body and is (evidently) different from it, which is known as Purusha and is established (by the Shruti as identical with Brahman), to be absolutely non-existent?
30. O you ignorant one! Try to know, with the help of Shruti and reasoning, your own Self, Purusha, which is different from the body, (not a void but) the very form of existence, and very difficult for persons like you to realize.
31. The Supreme (Purusha) known as "I" (ego) is but one, whereas the gross bodies are many. So how can this body be Purusha?

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32. “I” (ego) is well established as the subject of perception whereas the body is the object. This is learnt from the fact that when we speak of the body we say, “This is mine.” So how can this body be Purusha?
33. It is a fact of direct experience that the “I” (Atman) is without any change, whereas the body is always undergoing changes. So how can this body be Purusha?
34. Wise men have ascertained the (real) nature of Purusha from that Shruti text, “(There is nothing) higher than He (Purusha),” etc. So how can this body be Purusha?
35. Again the Shruti has declared in the Purusha Sukta that “All this is verily the Purusha.” So how can this body be Purusha?
36. So also it is said in the Brihadaranyaka that “The Purusha is completely unattached.” How can this body wherein inhere innumerable impurities be the Purusha?
37. There again it is clearly stated that “the Purusha is self-illuminated.” So how can the body which is inert (insentient) and illuminated by an external agent be the Purusha?
38. Moreover, the Karma-kanda also declares that the Atman is different from the body and permanent, as it endures even after the fall of the body and reaps the fruits of actions (done in this life).
39. Even the subtle body consists of many parts and is unstable. It is also an object of perception, is changeable, limited and nonexistent by nature. So how can this be the Purusha?
40. The immutable Atman, the substratum of the ego, is thus different from these two bodies, and is the Purusha, the Ishwara (the Lord of all), the Self of all; It is present in every form and yet transcends them all.