



Aparokshâubhuti (II)

[Self-realization]

text attributed to the great master **Shankarâchârya**

Text and comments by Swami Vimuktananda (Advaita Ashrama 1993)

11. Knowledge is not brought about by any other means than Vichâra, just as an object is nowhere perceived without the help of light.
12. Who am I? How is this (world) created [produced]? Who is its creator [principle]? Of what material is this (world) made? This the way of that Vichâra.
13. I am neither the body, a combination of the (five) elements, nor am I an aggregate of the senses; I am something different from these. This is the way of that Vichâra.
14. Everything is produced by ignorance, and dissolves in the wake of Knowledge. The various thoughts must be the creator [Principle]. Such is this Vichâra.
15. The material (cause) of these two (i.e. ignorance and thought) is the one (without a second), subtle (not apprehended by the senses) and unchanging Sat (Existence [Being]), just as the earth is the material (cause) of the pot and the like. This is the way of that Vichâra.
16. And I am also the One, the Subtle, the Knower, the Witness, the Ever-Existent, and the Unchanging, so there is no doubt that I am That (Brahma). Such is the Vichâra.
17. Âtmâ is verily one and without parts, whereas the body consists of many parts; and yet the people see these two as one! What else can be called ignorance but this?
18. Âtmâ is the ruler of the body and internal, the body is the ruled and external; and yet, etc.
19. Âtmâ is all consciousness and holy, the body is all flesh and impure; and yet, etc.
20. Âtmâ is the (supreme) Illuminator and purity itself; the body is said to be of the nature of darkness and yet, etc.