

देहोऽहमित्येव जडस्य बुद्धिः  
 देहे च जीवे विदुषस्त्वहंघीः ।  
 विवेकविज्ञानवतो महात्मनो  
 ब्रह्माहमित्येव मतिः सदात्मनि ॥ १६० ॥

*deho'hamityeva jaḍasya buddhiḥ  
 dehe ca jīve viduṣastvahandhiḥ,  
 vivekavijñānavato mahātmano  
 brahmāhamityeva matiḥ sadātmani.* (160)

160. ‘I am the body’, thus thinks a foolish man. A man of mere book knowledge considers himself to be a combination of the body and the *jīva*. But the Realised sage, because of his discrimination, knows that ‘I am Brahman’, and looks upon the eternal Ātman as his Self.

Fools, who have no discriminative power, consider themselves to be the body. They think ‘I am the body’. Erudite scholars, who read many books, conclude that in addition to the body they have a psychological and intellectual entity in them. But those great souls who have the discriminative power between the Self and the not-Self, they, in their direct experience of Truth, realise themselves to be Brahman. Just as a spoon is needed only for eating and need not afterwards be carried about everywhere, the wise knows that the body is necessary only to spoon out their experiences and subsequently, serves no purpose whatsoever.

This verse explains the three schools of philosophy prevailing in India. The three great Masters – Madhva, Rāmānuja and Śaṅkara – studied the same Upaniṣads, experienced and explained the same Truth but while expounding It, they propounded three different schools of philosophy. They are dualism (*dvaita*), qualified non-dualism (*viśiṣṭa-advaita*), and non-dualism (*advaita*).

These three schools do not differ from each other, except in explaining the relationship of man with God, in everything else they are the same. They all consider that the life of the flesh is not the goal of life. All of them assert that there is a great