

You will be rid of these sorrows only when you realise the Truth. When the Truth is realised, you become the immovable substratum that stays behind all moveable, changeable and variable substances. You become 'the embodiment of auspiciousness' (śivākāra). Then alone are you liberated from all sufferings. This is the unanimous declaration of the Upaniṣads.<sup>1</sup>

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<sup>1</sup> *tāratiśokam ātmavit* – One who has come to know the Ātman crosses over all sorrow.

*ānandaṁ brahmaṇovidvān na vibheti kutaścana* – One who has experienced the Brahman as Bliss Itself, knows no fear.





## 66. No Diversity in Reality (398-406)

स्वात्मन्यारोपिताशेषाभासवस्तुनिरासतः ।  
स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥ ३९८ ॥

*svātmanyāropitāśeṣābhāsavastunirāsataḥ,  
svayameva param brahma pūrṇamadvayamakriyam. (398)*

398. When the apparent existences superimposed on the Self are removed, then what remains is the supreme Brahman, the infinite, non-dual, that which is beyond all activities, alone, all by Itself.

When all the delusory projections – the BMI, PFT and OET – have been negated, what remains is the Self. When these have been transcended, the realisation is, ‘I am the supreme Brahman.’ This realisation is the awakening to the higher plane of Consciousness, the Ātman.

When the ghost and the details of the ghost have been negated, what remains is the post in all its original splendour. Brahman is realised as one’s own Self. It is non-dual, with no otherness in It. There is no activity ever possible in It because It is all-pervading.

These ideas are very often repeated by Śaṅkara so that the student may catch them and their total effect, which ends in the comprehension of the transcendental Reality, the light of Life.



समाहितायां सति चित्तवृत्तौ  
परात्मनि ब्रह्मणि निर्विकल्पे ।  
न दृश्यते कश्चिदयं विकल्पः  
प्रजल्पमात्रः परिशिष्यते ततः ॥ ३९९ ॥