

*yo vijānāti sakalaṁ jāgratsvapnasuṣuptiṣu,  
buddhitadvṛttisadbhāvamabhāvamahamityayam. (126)*

126. *That which knows everything what happens in the waking, dream and deep sleep states, That which is aware of the presence or absence of the mind and its functions, That which is the essence behind the ego, That is 'This'.*

This verse expresses the import of some of the famous Śruti passages such as – ‘That which cannot be seen by the eye, but by which the eyes are able to see, know That alone as Brahman and not this, which people worship here.’<sup>1</sup> and ‘You cannot see That which is the witness of vision, you cannot hear That which is the hearer of the hearing, you cannot think That which is the thinker of thought, you cannot know That which is the knower of knowledge. This is your Self that is within all, everything else but this is perishable.’<sup>2</sup> That faculty in me because of which I am able to know constantly all my experiences of waking, dream and deep sleep is called the Ātman or Self. By this faculty, I am not only aware of the world of objects around me, but I am also equally aware of the equipments of knowledge within me and their main functions.

I know my intellect, the instrument with which I know other things. All my inner equipments (antaḥkaraṇa), are also objects of my experience from the standpoint of the Self. In my mind and intellect, where all activities are disturbances (vṛttis), I am equally aware of the absence of all (vṛttis), as in deep sleep. The agitations and also the absence of agitations are known. I am aware of not only my intellect and the thoughts in it but also of the absence of thoughts. This knower, I, is ‘This’ the great Consciousness to be realised as the subjective essence.

In each one of us, it is this Consciousness alone which knows constantly the world of objects around us, as well as the

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<sup>1</sup> Kenopaniṣad – 1.6

<sup>2</sup> *na draṣṭerdr̥ṣṭāraṁ paśyerna śruteḥ śrotāraṁ śṛṇuyā na matermantāraṁ,  
manvīthā na vijñātervijñātaraṁ vijānīyāḥ, eṣa ta ātmā sanvāntaro’ to’ nyadārtam.*  
– Brhadāranyaka-upaniṣad – 3.4.2