



## 47. Nature of the Self – Discussion (213-225)

श्रीगुरुरुवाच

सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे ।  
अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ २१३ ॥

śrīgururuvāca

*satyamuktam tvayā vidvannipuṇo'si vicāraṇe,  
ahamādivikārāste tadabhāvo'yamapyanu.* (213)

सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।  
तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ २१४ ॥

*sarve yenānubhūyante yaḥ svayam nānubhūyate,  
tamātmānam veditāram viddhi buddhyā susūkṣmayā.* (214)

213 & 214 . The Guru answered, “Rightly have you spoken, O learned one! You are indeed clever in your ability to discriminate. Through an extremely subtle intellect realise the Ātman, the Knower, to be that by which all modifications like the ego, as well as their absence during deep sleep are perceived but which itself is not perceived.”

To those, who have been following the arguments so far and who have reflected sufficiently upon these ideas, one doubt can naturally come. When everything has been negated, then what is to be known? The Guru replies encouragingly, complimenting the śiṣya on his intelligent and reasonable doubt. He says that behind the ‘naught’ is the Knower knowing the ‘nothingness’.

When the mind and its various modifications, the ego and so on, have been totally negated, that which would then remain is