

This is the great Truth which illumines everything. The instruments of experiences and the experiences themselves are illumined by It at all times.

That it does not see in that state is because, though seeing them, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see.¹



What is this great Truth?

एषोऽन्तरात्मा पुरुषः पुराणो निरन्तराखण्डसुखानुभूतिः ।
सदैकरूपः प्रतिबोधमात्रो येनेषिता वागसवश्वरन्ति ॥ १३१ ॥

*eṣo'ntarātmā puruṣaḥ purāṇo nirantaraṅkhaṇḍasukhānubhūtiḥ,
sadaikarūpaḥ pratibodhamātropreṣitā vāgasavaścaranti. (131)*

131. This (great Truth) is the innermost Self, the ancient Puruṣa, whose essential nature is the constant experience of infinite Bliss, which is ever the same. Yet, It constantly gets reflected through different mental modifications and, commanded by It, the sense organs and the prāṇas perform their functions.

All that we can say about this great Ātman, the Puruṣa, who dwells in the subtle body, is, that It is an experience of constant unbroken joy. This is because the sources of sorrows – the body, the mind and the intellect – are not there. Lesser the mental agitations, more is the joy. When the body is transcended, no sorrow is experienced. Thus, in terms of the mind, we can only say that this Ātman is of

¹ the verse is hinting at the pregnant suggestions found in the mantra below –
*yadvai tanna paśyati paśyanvai tanna paśyati
nahi draṣṭurdaśṭerviparilopo vidyate'vināśitvāt,
na tu taddvitiyamasti tato'nyadvibhakta yatpaśyet.*

– Brhadāraṇyaka-upaniṣad-4.3.23