

With such a purified intellect we will be able to recognise that divine factor which remains when the five kośas have been transcended.



तत्साक्षिकं भवेत्तद्यद्येनानुभूयते ।
कस्याप्यननुभूतार्थं साक्षित्वं नोपयुज्यते ॥ २१५ ॥

*tatsākṣikam bhavettattadyadyadyenānubhūyate,
kasyāpyananubhūtarthe sākṣitvam nopayujyate. (215)*

215. *That which is witnessed by something else has the latter as its witness. When there is no entity to witness a thing, we cannot say that it has been witnessed at all.*

The student might now think, ‘All right then, I am the witness, that is, the Consciousness is the witness of everything that is happening.’

So the Guru now clarifies the idea already expressed by him for fear that the subtle suggestions hinted at by him could be misconstrued by the not yet disciplined intellect of the student.

We can say a thing is a witness only when it is experiencing something. But when there is no experience at all, the Ātman cannot even be called a ‘sākṣī’. A ‘witness’ is with reference to some definite sets of experiences. In the realm of world consciousness, when it is having the experience within and without, It can be called as a witness. Then it can be a witness of things happening. But when all the happenings are removed, there cannot be any witnesshood. The ‘witness’ Itself becomes the Reality.

That which was a ‘witness’ while things were happening is Itself recognised as the pure nature of Truth Absolute.

