

is ‘false knowledge’ (mithyā-jñāna). When the intellect leaves its misconceptions and turns towards the eternal Self, then even though the avidyā is beginningless it ends with the dawn of the knowledge of the Self (jñāna).



विनिवृत्तिर्भवेत्स्य सम्यग्ज्ञानेन नान्यथा ।  
ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ २०२ ॥

*vinivṛttirbhavettasya samyagjñānena nānyathā,  
brahmātmaikatvavijñānam samyagjñānam śruterimatam.* (202)

202. *The superimpositions will cease to function at the dawn of right knowledge and in no other way. According to the scriptures, realisation of the identity of the Ātman and Brahman is right knowledge.*

When Reality is apprehended, the non-apprehension of It called ‘avidyā’, ends. There is no other method by which the confusions of life created by the false ego can end.

At present, the intellect is riddled with illusory misconceptions such as, ‘I am the body’ and so on. This ‘false knowledge’ is discussed in the previous verse. Now in this verse, ‘right knowledge’ (samyak-jñāna), is being explained.

False knowledge (mithyā-jñāna) gives the feelings, ‘I am a limited mortal, a finite creature’ and so on. When this intellect now drowned in wrong notions, emerges out in right knowledge (samyak-jñāna), this misconception created stupid idea ‘I am a limited creature’ will also end.

Right knowledge is the first hand knowledge of the identity of Ātman and Brahman.<sup>1</sup> ‘Jñāna’ means ‘book-knowledge’ vijñānam is the ‘special knowledge’ meaning, a first hand, direct knowledge

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<sup>1</sup> *Brahmātma-ekatva-vijñānam*, the knowledge from the direct experience to the identity of Ātman and Brahman is right knowledge, samyak-jñāna.