

Thus this Ātman is eternal and even when this body falls off, the Self does not perish – just like the space in the pot, when the pot is broken, the pot-space is not broken. When the walls are pulled down, the room-space becomes the space all around. Similarly, when the body (gross, subtle and casual) is destroyed, the Ātman is not destroyed. That which was the Consciousness in the bosom of the individual, merges back, as it were, into the Consciousness ever-present, everywhere, at all times.



प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ १३५ ॥

*prakṛtivikṛtibhinnah śuddhabodhasvabhāvah
sadasadidamaśeṣam bhāsayannirviśeṣah,
vilasati paramātmā jāgradādiṣvavasthā-
svahamahamiti sākṣātsākṣirūpeṇa buddheḥ. (135)*

135. *Different from prakṛti and its modifications is the supreme Self, of the nature of pure Knowledge. It is Absolute and directly manifests the entire gross and subtle universe as the very essence behind the steady sense of egoism. It manifests Itself as the witness of the intellect, the determining faculty in man.*

The Self has been indicated here again as that which is other than prakṛti and its modifications, these are constituted of the BMI, PFT, OET. This supreme Self is of the nature of pure Knowledge.

Consciousness is the illuminator of all that can be said to be ‘this, this, this’, all things cognised can be classified as gross and subtle. Gross things are those which can be seen outside – this chair, this room, this money, this sun, this moon and so on.

Subtle things are those which are experienced within, subjectively perceived – this perception, this emotion, this thought and so on. Consciousness illuminates them all without any exception but It, Itself, is without any change (*nirviśeṣah*), immutable.

Again, from the standpoint of the ego, it can be said that this Consciousness revels in the three states of waking, dream and deep sleep. Meaning, there is no time when, or no place where, Consciousness is not. In the waking and dream states, It illuminates the waking and the dream objects, and in the deep sleep state, It illuminates the absence of the entire range of objects known to us in the waking and the dream states.

This Ātman, then revels in all the three states of Consciousness, as the ego, the 'I, I, I'. In the waking state 'I' am conscious of my waking world, in the dream state, 'I' am conscious of my dream-world and in the deep sleep state, 'I' am conscious of the absence of everything. So this Consciousness in us, the Paramātman, expresses at all times in the form of 'I, I, I' but never gets involved in the happenings around. It is the Knowing Principle – the witness – observing all thoughts and experiences of the mind and the intellect.

