



45. Ātman – Other than the Five Kośas (211)

योऽयमात्मा स्वयञ्ज्योतिः पञ्चकोशविलक्षणः ।
अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।
सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥ २११ ॥

*yo'yaṁātmā svayañjyotiḥ pañcakośavilakṣaṇaḥ,
avasthātrayasākṣī sannirvikāro nirañjanāḥ,
sadānandaḥ sa vijñeyāḥ svātmatvena vipaścita. (211)*

211. This Ātman is self effulgent and distinct from the five sheaths. It is the witness of the three states, is real, is without modifications, is unsullied and Bliss everlasting. The wise man should realise it as his own Self.

When we negate all the five sheaths through close observation, intellection and meditation, what remains is the self effulgent Ātman. It is known by Itself. The self effulgent is something other than the five sheaths. It is that illuminating factor which remains a witness of the three states of Consciousness – the waking, the dream and the deep sleep. It is the changeless substratum for all the changes in the BMI. They are all illumined by the Ātman which does not Itself undergo any change. The Ātman is immaculate, meaning, It is untainted by the qualities of sattva, rajas and tamas.

This changeless ultimate Truth is to be known. It is to be known not as an object outside but as one's very own nature (svātmatvena). The wise student should not only negate the pañcakośas but must come to realise That which is behind them all, not as an object yonder but as his own Self.

