

Everywhere there is nothing but the Self. In fact, up and down, north and south, inside and outside, front and back and so on, are all possible only with reference to the body. In reality, they are not there. Even in the experience of deep sleep, they are not with us. Śāṅkara is compromising to a great extent and explaining here to the intellectual student, what exactly will be the condition of the Self in experience. The idea is not original, we hear in this verse the echo of *Muṇḍakopaniṣad*.¹



तरङ्गफेनभ्रमबुद्धुदादि
सर्वं स्वरूपेण जलं यथा तथा ।
चिदेव देहाद्यहमन्तमेतत्
सर्वं चिदेवैकरसं विशुद्धम् ॥ ३९१ ॥

*taraṅgaphenabhramabudbudādi
sarvam svarūpeṇa jalam yathā tathā,
cideva dehādyahamantametat
sarvam cidevaikarasam viśuddham.* (391)

391. Just as the wave, the surf, the whirlpool, the bubbles and so on, are all in essence nothing but water, so too, the Cit is everything from the body and so on, to the ego. Truly, everything is the homogenous, pure Cit only.

The waves, the foam, the whirlpools and the bubbles and so on, are all, in reality water. Similarly, the BMI, PFT and OET are all nothing but the essence of Consciousness (Cit-ekarasam). The essence of Consciousness is objectless Consciousness. The word ‘Consciousness’ can be used only with reference to objects. The essence of Consciousness is pure and uncontaminated by the BMI, PFT and OET. All these are only illumined by the light of Consciousness.²



¹ *brahmaivedam amṛtam̄ purastād brahma paścād brahma daksinataścottarena*
— *Muṇḍakopaniṣad*-2.2.11

² *tameva bhāntamanubhāti sarvam̄ tasya bhāsā sarvamidam̄ vibhāti.* — Verily everything shines after Him who shines. This whole world is illuminated by His light. — *Muṇḍakopaniṣad*-2.2.10