

प्रज्ञानघन इत्यात्मलक्षणं सत्यसूचकम् ।  
अनूद्यौपाधिकस्यैव कथयन्ति विनाशनम् ॥ ५६२ ॥

*prajñānaghana ityātmalakṣaṇam satyasūcakam,  
anūdyaupādhikasyaiva kathayanti vināśanam.* (562)

562. ‘The embodiment of Consciousness’ – in these words the scripture indicates the nature of the Self, establish Its Reality, and voice the destruction of apparent conditionings only.

‘Prajñāna-ghana’ is the word used by Yājñavalkya in *Bṛhadāraṇyaka-upaniṣad*.<sup>1</sup> He indicates the nature of Reality by using this word.

‘Prajñāna-ghana’ means, a homogeneous mass of Consciousness, where there is nothing other than It. It points out the eternal Reality that survives all destructions. It is that which was, is and shall ever be (satyam). That Reality is the Self in the individual which is the Self in the whole universe.

Prajñāna-ghana also indicates that infinite, eternal Reality which is all-pervading within and without, which survives the destruction of all other things in the universe consisting of names and forms, emotions and thoughts. The state of existence transcending all the equipments is pointed out as prajñāna-ghana. The vision of the world that we have today ends with the experience of the Reality.



अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मनः ।  
प्रब्रवीत्यविनाशित्वं विनश्यत्सु विकारिषु ॥ ५६३ ॥

*avināśī vā are' yamātmeti śruti rātmanah,  
prabrvātīyavinaśitvam vinaśyatsu vikāriṣu.* (563)

563. ‘Immortal is this Ātman, my dear’ – this passage from the scriptures speaks of the immortal in the midst of things finite and subject to modification.

<sup>1</sup> *Bṛhadāraṇyaka-upaniṣad* – 4.5.13.