

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।
तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥ १५२ ॥

*ātmānātmaivivekaḥ kartavyo bandhamuktaye viduṣā,
tenaivānandī bhavati svaṁ vijñāya saccidānandam. (152)*

152. The wise man should discriminate between the Self and the not-Self, in order to remove the bondage. Only then does he know his own Self to be absolute Existence-Knowledge-Bliss. Only then, does he become happy.

Those who walk this path of jñāna, have always to distinguish between the Ātman and the anātman. An intelligent person, who is learned in the scriptures, should, in order to liberate himself from bondage, constantly discriminate between the Real and the unreal, the Self and the not-Self.

One part of his personality should continuously analyse every experience to find out which part of his personality layer it springs from. Having ascertained clearly that such and such experience belongs to the body (or the mind or the intellect), he should direct his attention upon the Self and feel that the experience belongs to the equipment, not to the Self which is his real nature.

By this process of discrimination and assertion alone can he release himself from the sorrows of bondage and keep his rendezvous with this Self and dock himself in everlasting happiness. Thereafter, there is no strife, no stress and no strain for him. By realising that the Self – Existence-Knowledge-Bliss Absolute – is his real nature, he transcends his body-mind-intellect equipment.



मुञ्जादिषीकामिव दृश्यवर्गात्
प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।
विविच्य तत्र प्रविलाप्य सर्वं
तदात्मना तिष्ठति यः स मुक्तः ॥ १५३ ॥

*muñjādiṣīkāmiṣa dṛśyavargāt
pratyañcamātmanamasan̄gamakriyam,
vivicya tatra pravilāpya sarvaṁ
tadātmanā tiṣṭhati yaḥ sa muktaḥ. (153)*

153. *He who separates all sense objects, perceived, felt and thought of from the subjective, unattached, actionless Self – like the enveloping sheaths separated from the core of the muñjā grass – he is free, for having merged everything with It, he remains ever identified with It.*

Muñjā is a type of grass which is nothing more than a stock of leaves held together, like the common plantain tree. These sheaths can be removed one by one until the central core is reached. Similarly, the Ātman which is actionless and unattached can be ‘taken out’ of the enveloping sheaths, but one must be very careful because the inner core is very tender and delicate. All that can be classified as ‘seen’ – which is perceived, felt and thought of – is other than the subject, covering the Ātman, which is like the core in the muñjā grass. The BMI and OET are the objects perceived which veil the Self. Just as the soft, tender core of the muñjā grass can be reached and revealed by removing sheath after sheath, so too, all the covering of the Self can be removed and the Ātman, which is unattached and actionless can be reached. This Ātman, which is always inside, revelling as the subject in every bosom (pratyak), is not available for our cognition now because we remain ever looking through the coverings of the BMI. When this Consciousness, the actionless, the state of objectless awareness is realised, the entire perceptible, phenomenal world merges into It, just as on waking up, the dreamer and his dreamworld merge into the waker. He who thus reaches the Self and merges with It, is a ‘Liberated one’. He has no more coming and going into this world of perceptions, feelings and thoughts as a doer-enjoyer ego.

This verse provides us with the definition of a Liberated man, a man of God-realisation.