

against any measure of happiness. The causes for these sorrows are the BMI, PFT and OET. When these are transcended, all agitations end. Where there is agitation, there is sorrow. Therefore, in terms of our present experiences of the mind and the intellect, the Ātman is described as ‘ānanda-ghana’.



इत्थं विपश्चित्सदसद्विभज्य  
निश्चित्य तत्त्वं निजबोधवृष्ट्या ।  
ज्ञात्वा स्वमात्मानमरण्डबोधं  
तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥ ३५३ ॥

*ittham vipaścitsadasadvibhajya  
niścitya tattvam nijabodhadṛṣṭyā,  
jñātvā svamātmaṇamakhaṇḍabodham  
tebhyo vimuktah svayameva śāmyati. (353)*

353. *Thus the wise man, discriminating between the Real and the unreal, establishing the Truth by the insight of his knowledge and realising his own Self to be unbroken Knowledge, becomes free and himself attains peace.*

Śaṅkara first explained that which constitutes things unreal.<sup>1</sup> Then he explained that which constitutes the Real.<sup>2</sup> A wise man should discriminate between the Real and the unreal in the manner already explained. By rational thinking and close observation, he determines the Truth by a process of discrimination. Through the vision of the Higher, he ultimately comes to experience the Consciousness in all Its purity.

When one realises one's own Self to be pure Knowledge, one gets liberated from the ignorance of spirituality, the veiling (āvaraṇa) gets lifted and the identification with the non-spiritual and its consequent agitations (vikṣepa) end. When

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<sup>1</sup> ibid. verse – 350 & 351

<sup>2</sup> ibid. verse – 352

these obstacles, ‘veiling’ and ‘projection’, are removed the individual comes to experience quietude Divine.

All obstacles are completely eliminated when an individual apprehends his spiritual nature – (1) through intelligent discrimination between the Self and the not-Self, (2) through detachment from the not-Self, and (3) by complete identification with the Self.

