

Every organism must go through these six modifications – birth, growth, change, decay, disease and death. Every modification is a source of pain. Brahman, the Ātman, is without any modifications. That which is subject to the above modifications is called changeable, variable or mutable.

In Brahman, the Reality, none of these changes takes place. Therefore, It is ‘avyaya’,¹ immutable. Mutation can take place only by these six processes.

The world that we see around us heaves under three movements – creation, maintenance and dissolution.² Brahman, the Reality, is the cause for all these three.³

That Brahman thou art. Contemplate upon this Truth as your own Self, urges Śaṅkara.



अस्तभेदमनपास्तलक्षणं
निस्तरङ्गजलराशिनिश्चलम् ।
नित्यमुक्तमविभक्तमूर्तिं यद्
ब्रह्म तत्त्वमसि भावयात्मानि ॥ २५९ ॥

*astabhedamanapāstalakṣaṇam
nistaraṅgajalarāśiniścalam,
nityamuktamavibhaktamūrti yad
brahma tattvamasi bhāvayātmāni. (259)*

259. That which is free from all distinctions, which is never of the nature of non-existence, which is calm like an ocean without waves, which is ever free and is of indivisible form – ‘That Brahman thou art’ – meditate on this in your mind.

¹ na vyetityavyayaṁ svato vā parato vā nāśarahitaṁ nityam

² Rise and Fall of Man – Kindle Life.

³ yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yatprayantyābhisamviśanti
– Taittirīya-upaniṣad – 3.1.1