

*satyaṃ jñānamanantaṃ brahma viśuddhaṃ paraṃ svataḥsiddhaṃ,  
nityānandaikarasam pratyagabhinnam nirantaram jayati. (225)*

225. *Brahman is Existence-Knowledge Absolute, extremely pure, transcendental, self-existing, eternal, indivisible bliss, not essentially different from the individual jīva and with no differences within or without. It is ever victorious!*

Terms indicating Consciousness are given in this verse. They are repeated many times in the textbook. A correct knowledge of these terms helps one in meditation.

1. **Truth or Existence (satyaṃ)** – That which remains the same in the three periods of time – past, present and future – is called Truth.
2. **Knowledge (jñānam)** – That Consciousness because of which all other knowledge is possible. This is ‘Knowledge’ itself, not knowledge of a thing.
3. **Endless (anantaṃ)** – Endless, because It is eternal and because It is the Truth. Also, endless because It is without any beginning, so It is absolute.
4. **Satyaṃ-jñānam-anantaṃ Brahma** – This is the Upaniṣad definition of Truth – Truth-Knowledge-Absolute. That which is permanent and endless and functions in the intellect as the knowing principle is the supreme Reality. It serves only as one blazing Consciousness at all times.
5. **Extremely pure (viśuddham)** – Transcending all matter vestures. A thing is said to be ‘pure’ or ‘dirt free’ only when there is no other thing in it other than itself. In its subjective application the term comes to mean a person without vāsanās.
6. **Transcendental (paraṃ)** – It transcends the BMI. When the BMI is transcended, there is naturally no PFT, and hence no OET also. What remains is pure, infinite Consciousness alone, the one without a second.

7. **Self-existing (svataḥ siddham)** – No instrument is necessary to know It. It is known by Itself. It is self effulgent being the Knowledge in the light of which all other knowledge is possible. To know this Knowledge, no other knowledge is necessary.
8. **Essence of Bliss Absolute (nityānandaikarasam)** – If asked about the nature of Brahman, all that one can say is, It is of the essence of bliss, not 'bliss'. The Essence of bliss transcends even bliss. The bliss (joy) arising out of sense contacts cannot be 'bliss' unless the enjoyer is conscious of it. This 'bliss' that we ordinarily experience in the midst of objects is not of one homogenous nature (ekarasa). It is of varying intensities. The bliss of Brahman is 'of one essence'. It is one continuous experience of unbroken, eternal Bliss.
9. **Not different from the individual soul (pratyakabhinnaṁ)** – Brahman is not anything other than the Self. It is the very Ātman, the Self, ever-present in every one of us.
10. **Ever victorious (jayati)** – It gloriously lives in the bosoms of all. It wins victories over all other layers of matter which must in their finitude, decay and perish.

