

571. *When there is the presence or absence of veiling, bondage and Liberation can be spoken of. There can be no veiling for Brahman as It is obvious, there being no second thing besides It. If there is, it will contradict the non-duality of Brahman; the scriptures will never suffer duality.*

Bondage lies in the non-apprehension of Reality. When It is veiled (āvaraṇa), there is bondage. Having withdrawn from the equipments, śravaṇa, manana and nididhyāsana reduce the rajoguṇa and tamoguṇa in the mind. As the agitations become less, sattvaguṇa becomes predominant. The mind becomes calmer. Calmer the mind, greater the contemplativeness. With a contemplative intellect one apprehends the Reality and says, 'Till now I did not know Brahman. Now I know what Brahman is.'

In fact, never can there be any veiling on Brahman. How can Brahman be veiled? With what will It be veiled? In Brahman there is a total absence of any otherness (anya-bhāva). In the Self there is nothing but the Self. How can there be avidyā in vidyā? Brahman is never veiled, so It can never be revealed.

If you say there is veiling, it will be the destruction of the idea that Brahman is one without a second. The Infinite can only be one. If It is conditioned even by 0.00001, It becomes finite. The Infinite has no parts. Brahman is non-dual and the scriptures will brook no idea of duality.

From the standpoint of the Self there is no anātman. Śaṅkara talks from the highest standpoint when he is trying to talk to us of the nature of absolute Brahman.



बन्धञ्च मोक्षञ्च मृषैव मूढा  
बुद्धेर्गुणं वस्तुनि कल्पयन्ति ।  
दृगावृत्तिं मेघकृतां यथा रवौ  
यतोऽद्वयाऽसङ्गचिदेतदक्षरम् ॥ ५७२ ॥