

while the heart is the releasing angle that helps one to free oneself from the thralldom of the mind. To achieve it, one has to bring the mind to a single pointed thought. This is not possible unless there is love. With love or devotion, when one moves towards the Ātman, the mind becomes single pointed with only one thought in it and He who illumines that thought is Brahman. This condition of meditative poise has been indicated in the verse when it says that the intellectual sheath is in the heart.

‘Kūṭasthaḥ’, means, that which remains immutable like an anvil. An anvil allows all changes to take place upon it, but itself does not undergo any change. ‘Immutable’, therefore, is the significance of the term ‘kūṭasthaḥ’. The Ātman, the Self, as kūṭasthaḥ is immutable and as conditioned by the BMI (upādhistaḥ), It apparently becomes the doer and the enjoyer.

This egocentric attitude of the ever-changing, sorrowful, miserable individuality and its experiencerhood comes to the Ātman because of the conditionings (upādhis), which are themselves only illusory projections due to man’s ignorance.



स्वयं परिच्छेदमुपेत्य बुद्धेः  
तादात्म्यदोषेण परं मृषात्मनः ।  
सर्वात्मकः सन्नपि वीक्षते स्वयं  
स्वतः पृथक्त्वेन मृदो घटानिव ॥ १९० ॥

*svayaṁ paricchedamupetya buddheḥ  
tādātmyadoṣeṇa paraṁ mṛṣātmanah,  
sarvātmakaḥ sannapi vīkṣate svayaṁ  
svataḥ prthaktvena mṛdo ghaṭāniva. (190)*

190. This Ātman although It is the Self in every existing thing, assumes the limitations of the intellect and wrongly identifying with this entirely false entity, It considers Itself as something different, like the mudpots from the mud of which they are made.

The nature of the infinite Consciousness everywhere is, one without a second. Even then, out of delusion, It comes to accept the conditionings as real and continues to identify with the matter vestures. Having identified with the conditionings, It suffers from its sense of limitations. Thus, if the body is slightly indisposed, the individual suffers and groans under that indisposition.

Having been conditioned by the intellect, a man becomes identified with it and behaves as though he is the experiencer of the joys and sorrows in life. All this is indeed false. But, because of this identification, he understands himself to be a separate entity and starts seeking Truth which is his very own nature. He believes that Truth is something other than himself. The fallacy in the notion of God being someone other than the devotee is being brought out here very forcefully.

If the idea that Truth is something other than me is accepted, I should negate my BMI, for they are only my conditionings projected by my imagination. All that I have to negate is the ghost which is not there, so that I may ultimately understand the post.

Just as when the pots made of mud develop individual identities of names and forms, we recognise them as separate from each other but in truth, they all are in essence, mud only.



उपाधिसम्बन्धवशात्परात्मा  
ह्युपाधिधर्माननुभाति तद्गुणः ।  
अयोविकारानविकारिवह्निवत्  
सदैकरूपोऽपि परः स्वभावात् ॥ १९१ ॥

*upādhisambandhavaśātparātmā  
hyupādhidharmānanubhāti tadguṇaḥ,  
ayovikārānavikārivahnivat  
sadaikarūpo'pi paraḥ svabhāvāt. (191)*