

– the first hand experience that ‘the Ātman, the Self, in me is the one Self everywhere.’ This samyak-jñāna alone can remove mithyā-jñāna.



तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।
ततो विवेकः कर्तव्यः प्रत्यगात्मासदात्मनोः ॥ २०३ ॥

*tadātmanātmanoḥ samyagvivekenaiiva sidhyati,
tato vivekaḥ kartavyaḥ pratyagātmāsadātmanoḥ. (203)*

203. This realisation comes only through right discrimination made between the Self and the not-Self. That is why one must strive to discriminate between the individual Self within and the eternal Self everywhere.

Right knowledge (samyak-jñāna), can be gained by diligent discrimination between the Self and the not-Self and this must be continuously done. Because of the past vāsanās, we strongly identify, again and again, with the matter vestures. As a result of this discrimination, we come to understand the identity of the individual Self within and the eternal Self present everywhere.

Samyak-jñāna is the antidote for mithyā-jñāna. Right knowledge is the specific remedy for false knowledge and right knowledge can be gained through discrimination. Every seeker should, therefore, discriminate continuously between Ātman and anātman, until direct Self-realisation dawns in his heart.



जलं पङ्कवदत्यन्तं पङ्कापाये जलं स्फुटम् ।
यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥ २०४ ॥

*jalam paṅkavadatyantaṁ paṅkāpāye jalam sphuṭam,
yathā bhāti tathātmāpi doṣābhāve sphuṭaprabhaḥ. (204)*

204. *Water which is extremely muddy appears as transparent water when the mud has been removed. So too, the Ātman manifests its clear lustre when the impurities have been removed.*

Water is clear in its essential nature. When it holds mud in suspension, it is said to be muddy. From a sample of muddied water if all the mud is removed, what remains is the water, pure and clear, as it was before it got muddy.

Likewise, the Ātman is ever immaculate. When there are impurities such as objects, emotions and thoughts in the Ātman, they create agitations in the mind and the Ātman is not cognised in Its essential purity and infinite brilliance. When these agitations and sorrows are removed from one's direct and intimate recognition, the Ātman shines forth.

These impurities – our false knowledge (mithyā-jñāna) – can be removed by right knowledge (samyak-jñāna), which can be generated only through diligent and constant discrimination. Hence, 'discriminate constantly', is the unsaid suggestion of the Ācārya to the seekers.



असन्नवृत्तौ तु सदात्मना स्फुटं
प्रतीतिरेतस्य भवेत्प्रतीचः ।
ततो निरासः करणीय एव -
सदात्मनः साध्वहमादिवस्तुनः ॥ २०५ ॥

*asannivṛttau tu sadātmanā sphuṭam
pratitiretasya bhavetpraticāḥ,
tato nirāsaḥ karaṇīya eva -
sadātmanāḥ sādhvahamādivastunaḥ. (205)*

205. *This very individual Self is clearly realised as the eternal Self when the unreal ceases to exist. So, one must strive to completely remove the ego from the eternal Self.*