

Consciousness is one, ever free from the concept of PFT. The Self is free from all encrustations of BMI and OET.<sup>1</sup>

The conditionings around the Self, made up of the ego and the body-mind-intellect equipment, are only delusory projections of the mind, for the Supreme is ever immaculate.

This is further explained in the following verse.



ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः ।

ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥ ३८७ ॥

*brahmādistambaparyantā mṛṣāmātrā upādhayaḥ,  
tataḥ pūrṇaṁ svamātmānaṁ paśyedekātmanā sthitam. (387)*

387. Right from Brahmā to the most insignificant unicellular organism, all conditionings are quite unreal. Therefore, one should realise one's Self as the only existent principle.

**stamba-paryantā**<sup>2</sup> – From the Creator down to the most insignificant thing created, all are delusory appearances, they being limiting adjuncts (upādhis). They are all unreal and belong to the realm of matter. From the standpoint of the Infinite, the realm of matter exists not. For the waker, the dream has no real existence. The call of Ācārya Śaṅkara to sādḥaka in this verse is 'Come to experience (paśyet) your own Ātman, which ever remains as the one Self in all (ekātmanā sthitam).'

In the following verse we have a conclusive and quite a persuasive analogy to drive home the idea that apart from Brahman there is nothing real in the world of plurality.



<sup>1</sup> ibid. verse – 124. (footnote)

<sup>2</sup> *stambāḥ aṇīyān jantūḥ, sa paryantaḥ avadhīḥ yeṣāṁ te – stambaparyantāḥ*  
stamba means an insignificant unicellular organism; upto this lowest expression of life in the scale of evolution.