



34. The Self – Its Nature (124-135)

अथ ते सम्प्रवक्ष्यामि स्वरूपं परमात्मनः ।
यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥ १२४ ॥

*atha te sampravakṣyāmi svarūpaṁ paramātmanaḥ,
yadvijñāya naro bandhānmuktaḥ kaivalyamāśnute. (124)*

124. Now I will tell you of the real nature of the supreme Self, realising which, man is freed from all his personality encumbrances (bondages) and attains Liberation.

To mark the conclusion of the previous idea and to inaugurate a new theme of discussion, Śaṅkara says, 'I shall now very clearly explain to you the nature of the supreme Self (having explained the not-Self).' Once this Self is fully apprehended subjectively, man's personality will be released from all persecutions of matter with its low demands. He will be released from the bondages created by his own unintelligent and pain giving identifications. Not only will he be liberated from his unnecessary sorrows but he will also come to experience the pure oneness of his own Self.

Kaivalya is the state of Liberation from the BMI, PFT & OET.¹ When one is released from all the equipments and their objects, pure Knowledge is experienced. According to the ṛṣis, this is Kaivalya.

Sitting on a rock you can see the movement of a river but if you are on the river itself you will see no movement. The observer

¹ Body-Mind-Intellect (BMI), Perceiver-Feeler-Thinker (PFT) and other Objects-Emotions-Thoughts (OET). Hereafter we shall often be using the abbreviations BMI, PFT, OET in our discussions. Please note them carefully.