

the nature of constant Bliss. It is a unique transcendental experience because in It, there are no mental agitations.

When a tiny little girl asks about marriage, all that can be said to her in terms of her understanding is that, when a little girl gets married, her husband will get her all the dolls in the market so that she could play with them all day long. Only when she grows up will she understand that it is not dolls' play, that it is life consisting of more serious stuff. Similarly, in terms of the experiences of the students, to enable him to understand, it is said here that the Ātman is of the nature of constant Bliss. It is because he is, at that time, so entirely wrapped up in the BMI and all their pains and tragedies.

This Ātman is also said to be the innermost Self. 'Inner' in Vedānta means 'subtle'. Therefore, when we say 'innermost' we mean 'subtlest', that is, all-pervading. This all-pervading Ātman is one without a second and is of the nature of pure Existence. It is not the existence of a thing. It is Existence itself. It is always of one nature (*sadā eka rūpaḥ*), that of pure Existence only. That which is always of one nature never changes. Hence all the pluralistic phenomena are only delusory misconceptions which we have projected upon It. Due to our misconceptions, when we see a ghost on a post, what really exists is the post. The post alone is the only real thing at all times. Similarly, pure Existence alone is the only nature of the Self.

Again it is the Consciousness which constantly knows the things. Hence knowledge of a thing minus the thing is pure Knowledge, the Self. Thus Consciousness is subtly indicated as 'objectless Awareness', prompted by this Consciousness everything functions. This has been explained in an earlier verse (verse – 129). It is that factor, which was even before creation and is still serving as the very substratum for the entire universe of things and beings and their happenings.



अत्रैव सत्त्वात्मनि धीगुहायामव्याकृताकाश उशत्प्रकाशः ।  
आकाश उच्चै रविवत्प्रकाशते स्वतेजसा विश्वमिदं प्रकाशयन् ॥ १३२ ॥

*atraiva sattvātmani dhīguhāyāmavyākṛtākāśa uśatprakāśaḥ,  
ākāśa uccai ravivatprakāśate svatejasā viśvamidaṁ prakāśayan. (132)*

132. In this very body, in a mind full of sattva, in the secret cave of the intellect, in the atmosphere of the unmanifest, the Ātman, of captivating glory, shines like the sun, high in the sky, illumining this universe by Its very effulgence.

Here itself, in this very body, not in Kāśī or Rameshwaram, not in Jerusalem or Mecca, but in one's own mind which is full of sattva, meaning in a pure and quiet mind<sup>1</sup>, in the cave of the intellect<sup>2</sup>, in the space of the unmanifest, this Self shines forth.

This Consciousness can be apprehended in the unfathomed depths of one's personality as a splendid Light Divine only when one's mind has been quietened. Since everything is illumined by It, It is conceived of as light – 'a light without properties'.

The sun illumines the entire world of plurality from its place high up in the sky. Similarly, the Ātman in the inner space of the heart illumines all the experiences within. When our attention is on the sunlight no objects can be perceived, and if the attention is on the objects the sunlight is not perceived. Similarly, if our attention is on the Ātman, the world of OET is not cognised but if it is on the OET, Om, the Reality, is not experienced. When the object is removed, light is not perceived as such, it is only intuitively experienced.



<sup>1</sup> a mind in which the rajas and tamas impulses have been reduced and sattva has been increased.

<sup>2</sup> in the core of one's personality.