

With the body, mind and intellect, we get experiences of things other than ourselves, within the web of subject-object relationships. Where the subject and the object have merged to become a homogenous one, a knowledge wherein there is no object for knowing other than the Self, there we have to admit that this Knowledge (jñāna), knows Itself. Here the subject and the object have become one and the same. What is called the ‘experience of Brahman’ is ‘becoming’ Brahman. When a dreamer wakes up, he ‘becomes’ the waker. Similarly, the limited individuality, at that moment, ‘becomes’ Brahman and so there is not even the role of a Self-witness (sva-sākṣī).



जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृमभते
प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा ।
नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखान्
नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥ २१७ ॥

*jāgratsvapnasaṇuṣuptiṣu sphuṭataram yo'sau samujjṛmbhate
pratyagrūpatayā sadāhamahamityantah sphurannaikadhā,
nānākāravikārabhāgina imān paśyannahandhīmukhān
nityānandacidātmanā sphurati tam viddhi svametam hṛdi. (217)*

217. That which clearly manifests itself in the waking, dream and deep sleep states, That which is perceived inwardly in various forms by the mind as a series of unknown impressions of the ego, That which witnesses the ego, the intellect and so on, which are of different forms and modifications, That which is felt as Existence-Knowledge-Bliss Absolute, know this Ātman within your heart, as your own Self.

‘That’ is to be realised in one’s own heart. The nature of ‘That’ is being explained in this verse.

The Ātman is clearly manifest in the waking, dream and deep sleep states. That one, in whose presence all experiences, at all times