

ज्ञाता मनोऽहङ्कृतिविक्रियाणां देहेन्द्रियप्राणकृतक्रियाणाम् ।
अयोऽग्निवत्ताननुवर्तमानो न चेष्टते नो विकरोति किञ्चन ॥ १३३ ॥

*jñātā mano'haṅkṛtīvīkriyāṇāṁ dehendriyaprāṇakṛtakriyāṇām,
ayo'gnivattānanuvartamāno na cheṣṭate no vikaroti kiñcana. (133)*

133. *The knower of the modifications of the mind and the ego, and the activities of the body, the sense organs and the prāṇas, which apparently take their forms like the fire in a ball of iron, is the Self, which neither acts nor changes in the least.*

The Ātman is the knower of the experiences within, of all joys and sorrows which are the conditions of the mind and the intellect. It is the Knowing Principle in the absence of which nothing can be known. The ego in the individual is the experiencer and doer entity in him. This ahaṅkāra is the experiencer of all that happens within and the doer of all activities without. Ahaṅkāra, having the sense of doership and enjoyership is the jīva. Brahman functioning through the BMI expresses as the jīva, in fact, it is not the doer or enjoyer of anything.

When ten pieces of iron of different shapes are put into the fire and removed only when they are red hot, they appear as the cubical fire, rectangular fire, elliptical fire and so on. The fire itself has no shape but it takes the shape of the iron pieces. Similarly, the light of Consciousness appears to function according to the modifications of the equipments. Sunlight itself has no shape. But it takes the shape of the waves, the ripples and the bubbles in the sea. Its shape depends upon the object it illumines at any given time.

When Consciousness illumines the experiences of the mind, It seems to gather to Itself the attitude of the enjoyer. When It illumines the activities of the world outside, It appears to take the attitude of the doer. In fact, It is not involved in anything. When It appears to be so, it is but an illusion.

