

other than Its instruments – the mind and the intellect. Again, the wear and tear caused by their use affect the instruments only and not the carpenter. Similarly, all the activities of perceiving, feeling and thinking belong to the subtle body and not to the Ātman, the Self. The Self has neither enjoyments nor activities.



अन्धत्वमन्दत्वपटुत्वधर्माः सौगुण्यवैगुण्यवशाद्वि चक्षुषः ।
बाधिर्यमूकत्वमुखास्तथैव श्रोत्रादिधर्मा न तु वेचुरात्मनः ॥ १०१ ॥

*andhatvamandatvapatautvadharmaḥ
sauguṇyavaigunya yavaśāddhi cakṣuṣaḥ,
bādhiryamūkatvamukhāstathai
śrotrādīdharmā na tu vetturātmanah.* (101)

101. *Blindness, weakness or keenness of the eye are conditions merely due to its defect or fitness. So too, deafness, dumbness and such defects belong to the ear and such others organs. These attributes can never belong to the Ātman, the all-knowing principle, the Consciousness.*

The gross imperfections of the organs belong to the respective parts of the gross body. The Ātman, the Self is not involved in the imperfections, because It is immaculate and absolute in Itself.

If an instrument is defective, one cannot use it efficiently. But the defect belongs to the instrument and not to the man. If the eye is defective, he cannot see clearly. If it is keen, he can see even minute things. Similarly, if the ear is deaf, one cannot hear anything. If a man be dumb, he cannot talk. These are conditions of the respective organs of the gross body in which the Ātman, the Self, who is the knower of all these imperfections, dwells. The Ātman is perfect everywhere and is the knower of everything. The Ātman is behind the eye, ear, tongue and so on, as the Awareness that illumines all the conditions of these instruments. It is present at all times, without being affected by any of the things It illumines.

So far, the construction of the gross and subtle bodies and their dharmas has been discussed. Now the Ācārya says that the conditions and arrangements of your different sense organs belong to the gross and subtle bodies only. You are unaffected by them. 'Thou art the Self.'

The development of thought leads us to analyse and discriminate between the Self and the not-Self and to know their respective dharmas. This discriminative analysis (viveka), is in fact, the theme of this work of Śaṅkara's, so aptly entitled 'Vivekacūḍāmaṇi'.

