

- (17) **Unmanifest (avyaktam)** – That which cannot be sensed by the sense organs, felt by the mind or comprehended by the intellect is ‘unmanifest’.
- (18) **Nameless (anākhyam)** – Since there is no form there can be no name to indicate It. Only that which has form and qualities can have a name to distinguish it from similar things.
- (19) **Immutable, Irreducible (avyayam)** – That which is eternal and changeless is immutable too.
- (20) **Self lumionous or Self effulgent (jyoti-svayam)** – To know That no other medium, no other light is necessary. It is the light of Consciousness by which the whole world is illumined.

All these twenty terms are indicative of the Ātman, the Self, which is ever-present in each one of us. These may be considered as twenty exercises in deep meditation for a developed sādḥaka. None of them, in fact, defines Reality but each one of them suggests and all of them in their totality, directly point out the essential Self behind the mind and its agitations.



ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।  
केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥ २३९ ॥

*jñātrjñeyajñānaśūnyamanantaṁ nirvikalpakaṁ,  
kevalākhaṇḍacinmātraṁ paraṁ tattvaṁ vidurbudhāḥ. (239)*

239. Sages realise the supreme Truth in which there are no distinctions such as the knower, the knowledge and the known; which is infinite, transcendental and which is of the essence of Knowledge Absolute.

Truth is beyond the triple factors of the knower, the knowledge and the known. When the individuality has ended there is no instrument of experience separate from the object of experience. As