

Equally so, if a man contemplates upon the Ātman, he will find that It is his Self, non-dual, without any activity or attachment. But then this Ātman, through delusion (māyā) starts recognising the various personality layers (kośas), the world of objects, the organs of perception and action, the prāṇas, the mind and intellect. Thus, the Self (Ātman) appears to be conditioned by the body, the mind and the intellect and this apparent conditioned Self is called ‘jīva’. This ignorance can be ended only by the direct knowledge of the Self.



स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य  
प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।  
आन्त्या प्राप्तो जीवभावो न सत्यो  
मोहापाये नास्त्यवस्तुस्वभावात् ॥ १९६ ॥

*svasya draṣṭurnirguṇasyākriyasya  
pratyagbodhānandarūpasya buddheḥ,  
bhrāntyā prāpto jīvabhāvo na satyo  
mohāpāye nāstyavastusvabhāvāt.* (196)

196. *The jīvahood of the Ātman which is the witness, which is beyond all qualities and activities, and which is subjectively experienced as Bliss and Knowledge Absolute, is unreal and is but a delusion caused by the intellect. Since by nature it (jīvahood) is unreal, it ceases to exist once the delusion had been lifted.*

By nature, the Self is without action, without qualities and is constant Knowledge-Bliss-Absolute. It is of the nature of Bliss because it is a state transcending the mind and the intellect which constitute the springs of all sorrows. By delusion, this Ātman gets identified with the intellect and acquires jīvahood.

In my dream, when I am jailed, I myself enter the jail and live in it. In fact, I have not really gone to any jail but due to the misconception in my mind, temporarily, I have the experience