

श्रीशङ्कराचार्यविरचितलघुवाक्यवृत्तिः

EXPLANATION OF AHAM BRAHMAASMI

of

SHREE SHANKARAACHAARYA

Translation and Explanation

by

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लघुवाक्यवृत्तिः

Some words you should get acquainted with:

Vaakya here means the MahaaVaakyas of Upanishads like Aham Brahmaasmi, Tattvamasi etc.

Vritti is the analysis of the correct meaning of these MahaaVaakyas.

An ordinary Vaakya is a sentence made of words with meaning, which is the complete utterance of a thought or idea.

Vritti means the force of the word by which it expresses indicates or suggests a meaning (अभिधा लक्षणा व्यंचना).

Abhidhaa means the literal sense of the word which it denotes directly.

Lakshanaa means indirect application or the secondary meaning of the word.

Vyanchanaa means suggested meaning

Brahman is not a God-entity.

Brahman is the reality-state where it shines as the truth.

Perceived world along with the Jeeva entity is a mentally conceived state of experience alone, rising as the Vasanaa-fulfilment processes, which is a product of Avidyaa; absence of true knowledge.

It vanishes with the rise of the correct Knowledge.

Incorrect knowledge is Jagat.

Correct Knowledge is Brahman.

Brahman is 'I'

'I' is Brahman.

How?

Shankara explains.

AHAM BRAHMAASMI
[I AM BRAHMAN]

WHAT IS AN EMBODIED JEEVA MADE UP OF?

स्थूलो मांसमयो देहो सूक्ष्मः स्याद्वासनामयः ज्ञानकर्मेन्द्रियैः सार्धं धीप्राणौ तच्छरीरगौ

॥१॥

The physical body is made of flesh.

*The subtle body (which is not visible) is made of Vaasanaas only;
along with Jnaanendriyas, Karmendriyas, the intellect and Praana.*

Vaasanaas are unfulfilled dormant wants.

It is not that a Jeeva has some Vaasanaas; and has a name and form as a fixed entity stuck in space and time by the command of some Supreme godhead.

It is just that some random Vaasanaas as a bundled up package, or like the overlapping layers of banana around some nothingness, rises up a Jeeva, the experiencer of some Vaasanaa fields (with no particular identity).

This 'nothingness bundle of Vaasanaas' starts with the dominant Vasanaa of a form; and so perceives the body as its constant perceived phenomenon. This body is an image in an imagined outside existing as a part of the eye-function.

This body can be seen, smelt, touched, heard, and also tasted.

It exists as the outcome of some collective knowledge brought by the senses.

This collective knowledge is known as the mind.

Mind is the function which collects the knowledge produced by the senses; and refers to the objects with some specified sound-forms to differentiate the shapes.

World is what the mind explains as.

Body is named as the 'I' by the mind for convenience sake, to differentiate itself from other 'I's which move about with their own Vaasanaa-fields.

The combined structure of all theses Vaasanaa 'I's is known as the Jagat.

Like a dream-network of many dreamers joined as one, this world exists as the solid structure made of solid objects, though it is nothing but the continuous onflow of sense experiences only. (Samsaara is a slithering process).

The flesh body moves with its Karmendriyas; the organs of action (Vaak, PaaNi, Paada, Paayu, and Upastha /speech, hands, feet, excretory organs, and organs of reproduction).

Subtle body is endowed with the Jnaanendriyas of sight, smell etc.

Physical eyes and ears etc are the outer tools channelized for the subtle senses.

Whatever the mind says as stories with the collected sense information, there is some other function which co-relates the information and makes a decision of what action is to be performed. This function is known as 'Dhee', the thinking thing, the understanding thing. To keep the flesh body and the subtle body connected, there is another function which exists as the non-stop quiver of support. It empowers the body to do its functions properly. It is known as Praana. It keeps the body alive with air-flow in and out.

Actually there is only the Vaasanaa-field that is operating without anybody out there.

Somehow it gets divided as the world, and the Jeeva with some name and form.

This is what goes as the 'I' in the world, the Vaasanaa-body moving around with a physical body; acting with the senses, mind and intellect.

अज्ञानं कारणं साक्षी बोधस्तेषां विभासकः बोधाभासो बुद्धिगतः कर्ता स्यात्पुण्यपापयोः

॥२॥

Ignorance is the cause.

Why this Vaasanaa body is here?

It is just the ignorance state.

When true knowledge is blocked, this Vaasanaa-body rises up as a shadow rises when the sun is blocked. It has no independent existence.

The blockage of knowledge is the cause of this life-existence as a Jeeva bound to space and time.

*The awareness (Bodha) is the witness of all;
and reveals these things mentioned above.*

What is awareness?

Well, just pause and analyze.

At this very moment, you are aware of reading, the book, the Shankara, the Upanishads, your need to understand the MahaaVaakyas, your suffering as a Jeeva, and also all the things that you have studied, experienced etc.

You are also aware of the desires, unfulfilled wants, your struggles, the functions of intellect, mind, Praana, senses, sense objects, and the stories of your life.

All this at this moment are the 'you' who also are with the constant belief that you are a physical body with a name and form that will die some one fine day.

You are aware of all this.

You are aware of all this 'incorrect knowledge' (made up by the mind); but are unaware of your true self which is not aware of all these things.

Think! If all this is removed also, you will be awareness only.

What will you be aware of, if nothing was there?

Just stay as awareness supreme, where reigns the complete quiescent state, which has no subtle or physical body or the 'Vaasanaa field-network' going on by the name of Jagat.

This is known as Bodha.

You as the ignorant Jeeva (but Supreme Brahman) at this moment are manifest as the reading entity, fulfilling the Vaasanaa of reading the LaghuVaakyaVritti. Rest of the knowledge of your Jeevahood stays unmanifest as the concealed you who are aware of all this. Brahman is the Bodha state which stays as the unmanifest state of all the perceived.

It never has any wants. It needs no fulfilment.

It has no need to see with the senses, no need make a story with the mind, and no need to decide the action in the story-drama. Therefore it needs no physical body also.

It stays content and complete as Knowledge alone, without the feed of false information called the world. It is Bodha.

Why does the Jeeva appear then?

Bodha knows its own essence as Jagat. This Knowledge of its own essence is the Jagat.

It is like seeing oneself in a mirror. The mirror here is the power of thinking or understanding. (Aatman means that which understands or knows).

Bodha when reflected in the intellect rises up as the unfulfilled state of a Jeeva; like your image imprisoned within the boundary of the mirror-frame.

This Bodha becomes the doer of meritorious and sinful acts.

Bodha reflected in the mirror (intellect-state) is also Bodha only.

This reflected Bodha (Jeeva) is aware of its limited state.

It does not understand its unreal nature.

Awareness of limitations as oneself is Jeeva-entity; awareness of oneself as limitless expanse of Knowledge is Brahman.

The ignorant state of Brahman (Jeeva) which is also Brahman alone in essence, is dragged by wants to perform actions through its Indriyas (so-called because of they control the pictures of the perceived field).

The wants fulfilled and unfulfilled push him forcibly into harmful and good actions, selfish and unselfish actions.

He fears the death of the body identifying with the physical body as the 'I'.

He imagines after worlds of heaven and hell.

He classifies his actions as good and bad.

He imagines that the good actions will lead him to good worlds of reward after death.

He imagines that the bad worlds will lead him to bad worlds of punishments after death.

He is caught in the Karma-cycle conceived by himself.

As Brahman-state in essence, whatever he conceives becomes true for him, as his private dream. He gets lost in the unending cycles of Vaasanaa-fulfilments and continues as a hero of never ending dreams.

He does not know that he is a non-entity as an ego that is based only on the reality of the physical body (which is non-existent actually).

The bundle of Vaasanaas alone is a 'he' with a name and form acting in the world.

He is nameless, formless process of Vaasanaa-fulfilment only, a blocked state of Truth.

Ascertained of the reality of forms, he imagines a god who will lend him a helping hand in his difficult situations of life and fulfil all his desires if prayed for.

He imagines philosophies, adheres to religions, makes theories, and worships deities, with the basic belief in the reality of the Jagat, and himself as a body.

He is an emptiness entity with a grand huge world made of emptiness, as his reality.

स एव संसरेत्कर्मवशाल्लोकद्वये सदा बोधाभासाच्छुद्धबोधं विविच्यादतियत्नतः

॥३॥

*In this manner, he keeps slipping from one world to another
as bound to the results of his good and bad actions always
(as conceived and believed by him.)*

*Therefore, one should try hard, analyze and separate
the reflection of the Bodha and the pure state of Bodha.*

If the dreaming entity wakes up, dream character also vanishes.

This waking up is Prabodha; the reflection being aware of the pure state of itself and withdrawing from the intellect which makes up the world.

Awareness aware of ignorance stays without ignorance.

That is the Brahman-state to be realized.

When the truth is known, the mirror itself vanishes along with the reflection.
 When the reflection understands that it is not different from the mirror, that it is the mirror only, where can the reflection be there at all?
 Mirror alone is left back as mirror alone. It always was the mirror only.

जागरस्वप्नयोरेव बोधाभासविडम्बना सुप्तौ तु तल्लये बोधः शुद्धो जाड्यं प्रकाशयेत्

॥४॥

This reflected appearance of the pure Bodha as the unreal-entity happens only in the Jaagrata and Svapna states.

In the deep sleep state, this appearance stays dissolved and Pure state of Bodha reveals the inert state of nothingness only.

So we have to try hard to analyze the truth and the first thing to do is separate the appearance from the real one.

Imagine, if only some reflecting mirror-ness alone is there, which is the potential for all reflections. This potential state is the Jeeva-state which exists as the variety of experience-fields. Perceived World is nothing but some knowledge-state, similar to the conception in the mind of a sculptor, which is real but not real also.

How to separate the reflection from the mirror-ness?

Any action of the mind, body or senses is again a reflection only, which is not real.

You cannot reach the truth through unreal means.

You cannot reach the moon with an imagined ladder.

Any action of asceticism, worship, penance, charity etc is based on the belief in the reality of the world; and so is useless in the finding of the truth, which is the realization of the unreal nature of the perceived.

So, instead of dividing the world as 'I' the Jeeva and the world which contains me; let us analyze further and understand what the world experience is for each one of us.

Our life is made up of just three states of the mind.

We are now awake; we will sleep; and dream; and wake up; and sleep; and dream; and wake up.....so on and on. Some one day we will sleep and never get up; that is death.

Actually sleep is also death only. It is a mini death state; or rather death is a giant sleep-state from where the Vasanaa-bundle opens up a new dream with a new dream character.

We die every night; we are born newly every morning.

Memories lead on as a continuous illusion of prolonged life.

Coming back to the search of Shuddha Bodha, where is it?

In the waking state it is corrupted. The waking state is an overflow of appearances only.

In the dream state also, which is the form of another waking state, at that time of dreaming only, the same problem is there; it is also a mind-made world and overflows with appearances.

Both the dream state and the waking state overflow with false knowledge, because both are based on the belief in the reality of the body and the world.

The third one is the deep sleep state.

Nothing seems to be there; not the world, not the body, not the thoughts; nothing; like the mirror-ness covered by a dark cloth.

Mirror-ness does not vanish; it reflects that nothingness also; and carries it as a memory; and so you wake up in the morning and say 'Ah! I had a dreamless good sleep' or, 'Ah! Just now I lay on the bed; and it is morning already; I knew nothing; it was so refreshing.' As the pure awareness, you were aware of nothing; and it was so nice and restful, because that alone was there. Mind was asleep like a sleeping sorcerer. It was non-functional. Even with a sleeping mind, the experience is so nice and blissful. If the mind was completely dead, and the Vaasanaas were completely gone, if nothing was needed, if the body was not there at all, and if pure awareness of mirror-ness with no reflections alone was there, with no black cloth even; well that is the state of Kevalatva. That is the state of Shuddha Bodha; the awareness existing as itself without any Vikalpa (disturbance) of the world.

जागरेऽपि धियस्तूर्णीभावः शुद्धेन भास्यते धीव्यापाराश्च चिद्भास्याश्चिदाभासेन संयुताः

॥५॥

*In the waking state, the silent state of the intellect
is empowered by the pure Bodha only.*

*The actions of the intellect are revealed by the 'Pure awareness' (Chit) alone;
and are endowed with the shine of Chit.*

How to find this pure awareness of sleep in the waking state?

How to be awake and asleep at the same time?

Analyze the waking state.

It is made up of intellect-functions which manifest as the mind, senses, etc.

All these actions are based on the awareness factor only; that you must agree upon.

In the sleep state, the pure state of awareness reflected nothing.

In the waking state, the pure state of awareness reflects everything.

The sleeping sorcerer is awake; that is all.

The magic show is on.

But the stage is the same.

It was empty in the sleep; and is on the full go in the waking state.

Awareness alone is the support of the nothingness of the sleep state; and the somethingness of the waking state.

Whether nothing is there or something is there; both need the light of awareness.

If you were not aware of them, they will cease to exist.

To be not aware of them, even when the show is on, is JeevanMukti.

वह्नितप्तजलं तापयुक्तं देहस्य तापकं चिद्भास्या धीस्तदाभासयुक्तान्यं भासयेत्तथा

॥६॥

*The water heated by the fire becomes endowed with heat;
and it heats up the body.*

*Chit empowers (reveals) the 'Dhee' (understanding faculty);
and that endowed with the revealing capacity reveals other things.*

When you are feeling cold, what do you do?

You heat the water in the fire. Water becomes hot. You pour it over the body. Body becomes warm; and does the functions needed.

The heat of the fire alone is the indirect cause of the functions of the body.

Similarly, pure awareness (the mirror-ness) reveals the intellectual function of understanding objects; that in turn is tainted with the same mirror-ness and reveals the functions of the mind and senses; which in turn reveal the Jagat.

रूपादौ गुणदोषादि विकल्पा बुद्धिगाः क्रियाः, ताः क्रिया विषयैः सार्धं भासयन्ती चितिर्मता

॥७॥

The image etc with added up qualities of objects, likes dislikes etc, are the actions based on the intellect alone.

Those actions along with the sensed objects get revealed by the mere presence of the pure awareness.

Actually nothing happens as the process of revelation one after another, like in a machine. Just the awareness is there as always, without any change or will or purpose or want. It is bereft of intellect, mind and senses.

It just is with its revealing nature.

This revealing nature reveals the understanding nature; this again reveals the thinking nature; this again reveals the sensing nature; this again reveals the qualities; and these qualities are the objects; to which the mind reacts in various ways of liking, disliking etc based on its Vaasanaa-content.

All this exists because of that awareness which does nothing but is just aware.

If all this is gone also; it will stay as it is; as just awareness.

Light reveals the presence of objects or absence of objects.

It is independent of objects.

Its nature is to reveal.

Of course, pure awareness is not any light or darkness; but that which is aware of the light and darkness, absence and presence.

It just is; that is all.

रूपाच्च गुणदोषाभ्यां विविक्ता केवला चितिः सैवानुवर्तते रूपरसादीनां विकल्पने

॥८॥

The Chit-state of this pure potential state of understanding is separate from the images etc as revealed by the senses, and the qualities added to the objects by the mind; and stays unaffected as itself by itself.

That alone is at the back of all the conceptions of image taste etc attributed to the objects.

What is the object? It is a continuous onflow of sense knowledge of image, touch etc.

It is the knowledge of image, touch etc. It is the awareness of image, touch etc.

Unless you are aware, where is the object as such?

क्षणे क्षणेऽन्यथाभूता धीविक्लपाश्चित्तिर्नतु मुक्तासु सूत्रवद्बुद्धिविकल्पेषु चितिस्तथा
॥९॥

*Each and every moment the objects
conceived by the understanding nature (Dhee)
keep on changing; but not the Chit-state.*

Every moment everything is changing.
Change alone is the constant factor of this world.
Even the present is a past only.
Every moment that comes is gone the moment it arrives.
Past is already gone, future is never reached, present is never there.
This slithering thing alone is known as Samsaara.
Coming means going, birth means death, creation means destruction.
It is a nothingness which one holds on to as real.
Yet one thing is unchanging.
That is this awareness factor.
We are aware of the changing patterns of objects, mind, intellect etc.
This awareness which is aware of change is Chit.

*This Chit-state stays supporting all these changing factors
like the thread stringed through the pearls.*

मुक्ताभिरावृतं सूत्रं मुक्तयोर्मध्य ईक्षते तथावृता विकल्पैश्चित्स्पष्टा मध्ये विकल्पयोः
॥१०॥

*The thread which is covered by the pearls
can be observed to be there in-between the pearls.
Similarly this Chit which is covered by these changing phenomena
can be seen clearly in-between those changes.*

How to catch this pure state of awareness?
Even while you are amidst the perceived objects, even when your mind is jumping from one sense revelation to another, just observe the minute point of awareness, which is in-between cognitions. Observe the process of cognition itself.
From the cognition of an ant on the ground next to your feet, instantly the mind becomes the cognition of the moon that is far away, in an instant.
Between these instants (pearls), there exists the tiny gap of the Chit-thread.
Chit thread is in the cognition of the ant and moon also, and in-between also.
Before the particularities of the moon and the sky at a distance, get revealed, there is a blank state of awareness as the first stage of cognition. That is the state of Chit.
Ant is there, the feet is there, face changes direction and looks up; and just awareness is there; and then the lustre in the sky appears; mind says it is the moon; and rest of the emotions pour forth.

Before the senses and mind produce the cognition picture, there is the state of silence where no perceptions exist; where the mind is not functioning; where the senses have not moved out; it is like sleep; but awake in sleep.

This is Chit-state. This is the real you.

नष्टे पूर्वविकल्पे तु यावदन्यस्य नोदयः निर्विकल्पचैतन्यं स्पष्टं तावद्विभासते

॥११॥

*When the previous perception state is gone,
and the next state of perception is not yet begun,
the pure state of awareness without
any disturbing factor of the mind and its object,
shines forth clearly.*

एकद्वित्रिक्षणेष्वेवं विकल्पस्य निरोधनं क्रमेणाभ्यस्यतां यत्नाद्ब्रह्मानुभवकाङ्क्षिभिः

॥१२॥

*Those who want to experience the state of Reality as Chit,
must practice this observation process,
for a second may be in the beginning,
then for two seconds, then for three seconds,
and try to pause the process of cognition, gradually.*

Try again and again and observe the cognition process.

Intellectually grasp it first; then observe and stay without the mind-function for a second at least. Look at the moon or the tree or rock. Catch that point of change between cognitions.

You need not sit in a lotus posture and close the eyes to catch the Brahman-you.

Even as you walk, even as you are engaged in the regular duties of the world, even as the mind is jumping from object to object, catch that awareness which is hiding behind all these cognitions. Tear off the mask of cognitions and stay as the real you; the undisturbed covered by the disturbances.

This is the Nirvaana state; the state removed off all false coverings.

This is JeevanMukti, liberation while alive in a body.

Even the body is cognition only.

After you learn to stay as awareness as your natural state, cognitions will never disturb you in whatever disguise they try to cover the Chit.

The unreal never is and the real never ceases to be.

How can real be affected by the unreal?

सविकल्पजीवोऽयं ब्रह्म स्यान्निर्विकल्पकं, अहं ब्रह्मेति वाक्येन सोऽयमर्थोऽभिधीयते

॥१३॥

*This Jeeva is the awareness state with disturbances (perceptions)
and exists as the disturbance-less Brahman-state alone.*

*This is the meaning conveyed
by the Mahaa Vaakya 'Aham Brahmaa' (I am Brahman).*

You do not attain the state of this pure silence state, by repeating 'I am Brahman'.
Understand the word meanings first.

Aham Brahmaasmi is not a magic Mantra, by reciting which you suddenly turn into
Brahman.

Brahman is not elsewhere in a silent nothingness world.

Brahman is here now as the state of perceived and perceiver.

The entire world is Brahman alone.

It is the thread hiding behind the pearls of perception processes.

Catch it like catching a thief, who is hiding behind disguises.

When you look at a tree, the cognition of the tree hides the real you.

You become part of the tree-cognition; and turn into a false entity of a perceiver.

So it is with all cognitions.

Objects are the disturbances created by the disturbance called the mind.

Brahman is calmly sitting behind all these shields of disturbances, undisturbed and quiet,
like Shiva amidst ghosts and spirits, watching all, yet not affected.

Brahman is asleep and awake in the dream of perceptions.

That is the real you.

Jump into that which is between cognitions and be the real you.

Stay as the thread; not as the pearl.

This is JeevanMukti; a state of pearl garland; to stay as the thread alone, as a support of all
perception-pearls of your life.

Jeeva is a continuous process of perceptions only.

He is a false entity.

Know this truth; and realize the true you.

You need not even proclaim, 'I am Brahman'; you will stay just as the quiescence.

Where is the 'I' or the Brahman?

Just words with meanings! Another mask of Brahman; tear it apart!

सविकल्पकचिद्योऽहं ब्रह्मैकं निर्विकल्पकं स्वतःसिद्धा विकल्पास्ते निरोद्धव्याः प्रयत्नतः

॥१४॥

*'This awareness state of Chit
which is along with the disturbance state of the perceived
which I know as the 'I' (Jeeva),'
is the single undivided state of awareness bereft of all these disturbances.
These disturbances called objects rise by themselves
(like the mirage in the desert as a part of the desert).
They must be stopped with effort
(by understanding their non-existence through reasoning process.)*

शक्यः सर्वं निरोधश्चेत्समाधिर्जानिनां प्रियः, तदशक्तौ क्षणं रुद्ध्वा श्रद्धेया ब्रह्मतात्मनः

॥१५॥

*If the complete cessation of the perceived (non-real) is possible,
then, one stays in the lovable state of Samaadhi at all times
as his natural state.*

Samaadhi state (sitting with closed eyes as believed by many) is not the goal of a Mumukshu, which is some state of (induced) trance, or staying like a rock in some Yogic posture. *Samaadhi of Upanishads is the natural state of Knowledge, which never is disturbed even amidst the actions of the world.*

Rama was a Jnaani; so was Krishna; so was Vasishtha; so as Vaalmiki; and so many others.

They were in constant Samaadhi state even while engaged in the duties of the world.

Not even Shankara, the author of these works sat off in a rock-like posture.

He worked hard for the establishment of Advaitic truths day and night.

Sitting in a trance state is for the fools, who stay asleep like rocks in their so called Samaadhi states. Samaadhi of the Jnaani is to stay as the Chit state bereft of mind; yet be active with the appearance of a mind.

Brahman is both unmanifest and manifest.

A Mukta also is Brahman alone, unmanifest yet manifest.

He is always in the Samaadhi state even while engaged in the actions of the world.

*Those who are not able to gain the level of such complete cessation
(and still are struggling with the belief in the reality of the world),
should practice
this observation of the momentary glimpse of pure awareness;
and try to realize the Brahman state as their essence.
(and slowly increase the awareness state.)*

श्रद्दालुर्ब्रह्मतां स्वस्य चितयेद्बुद्धिवृत्तिभिः वाक्यवृत्त्या यथाशक्तिः ज्ञात्वाद्वाभ्यस्यतां सदा

॥१६॥

*The student who has faith in the words of the scriptures (Upanishads),
should grasp this truth first with intellectual analysis.
He should understand the true meaning of the MahaaVaakyas;
grasp the abstract truths as much as possible;
and practice realizing it as the experience.*

Such a state is not any god-state, or vision of any light, or trance, or vision of the three times, or acquirement of magical powers, or miracle making ability, or sitting in trance for years in a yogic posture, or floating in air, or becoming a god or any supernatural state, and also not a state where the world vanishes off.

It is the state where you understand the truth of it all and stand above the unrealities, like a man of reason amidst ghosts.

To escape from a haunted house, you must know that the ghosts are non-existent; that is all; ghosts will never trouble you.

To know is Mukti; not to know is bondage.

Do not run away from intellectual hard work.

Unless you understand the MahaaVaakyas with your purified intellect, you cannot attain the state of your true essence termed as Brahman; the swollen up state of Reality.

तच्चिंतनं तत्कथनमन्योन्यं तत्प्रबोधनं एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः

॥१७॥

*Always analyzing the truths studied in scriptures
(with the tool of the intellect);
discussing the same with like minded people who are devoted to reason;
enlightening and helping each other;
and always trying to catch and get absorbed
in that momentary state of Brahman-glimpse;
is known as Brahmaabhyaasa by the Knowers.*

देहात्मधीवद्ब्रह्मात्मधीदाड्ये कृतकृत्यता यदा तदायं म्रियतां मुक्तोऽसौ नात्र संशयः

॥१८॥

*As much as you are identified with the body as the 'you'
and act naturally as the body at all times without even a thought about it,
you must realize the Brahman-state of Reality as the 'you'
and act naturally as the Brahman-state at all times
without even a thought about it,
then that is known as the fulfilled state (of a Mukta).
This Mukta can die for the others whenever and wherever.
He is liberated for sure; there is no doubt about it.*

When the body itself is realized as an object of perception, its death also is an object of perception only. Mukta just is the awareness pure which can never be destroyed.

Mukta is like a pot immersed in the ocean. He is ocean water inside and outside. He is undivided by the pot shape; is the ocean itself.

What matters if the pot breaks?

Ocean never knows even the existence or breakage of the pot.

Other pots, which are outside of the ocean, see the pot which broke; and not the ocean.

Pots live in the world of pots, where pots are real for each other.

They get made by Vaasanaas and break to become another pot.

Mukta has drowned in the ocean. He is not the pot.

He is Brahman. He has no body-disturbance at all.

Perceived is non-existent for him.

Body is also non-existent for him.

How can a non-existent thing die ever? It was never there!

॥इति लघुवाक्यवृत्तिः समाप्ता॥

॥ THE EXPLANATION OF THE MAHAAVAAKYA IS COMPLETE ॥