

non-apprehension of Reality (*ajnana*), or due to the mis-apprehension (*mithya jnana*) arising out of the non-apprehension. The non-apprehension of the one *Parameshwara* everywhere, makes an individual act in the world in a way which renders him incapable of appreciating the glory of the Self in all other living beings. Thus, he becomes a source of sorrow to the community of living beings around him. The non-apprehension (*ajnana*) creates a veil because of which, not only do we not recognise the one Eternal Divine everywhere, but we also identify ourselves with the body and the mind, and behave as though they alone are real; in consequence, sensuality, materialistic pursuits, and selfish satisfactions become the only worthwhile objects or pursuits in our life, which we destroy for ourselves and others. The state an individual gains when both these, non-apprehension (*ajnana*) and mis-apprehension (*mithya-jnana*) are ended, is that Absolute experience, the experience of the Highest Goal, and therefore, "HE GOES TO THE HIGHEST."

INDIVIDUALS ACT DIFFERENTLY, AND THEREFORE, THE *PARAMESHWARA*, PLAYING BEHIND EACH INDIVIDUAL MUST BE A SEPARATE SELF. TO CONTRADICT THIS CONCEPT OF PLURALITY IN THE SELF, IT IS SAID:

30. *He sees, who sees that all actions are performed by PRAKRITI alone, and that the Self is actionless.*