

Matter become the tragic experiences of the Spirit, not because they are in the Spirit, but because the Spirit unnecessarily makes an unhealthy contact, through its own identification, with the realm of sorrow.

He not only experiences the joys and sorrows in life but also develops a blind attachment to them and this is "THE CAUSE FOR ITS BIRTH IN GOOD OR EVIL WOMBS." "As its desire, so is its will" is a scriptural declaration of an eternal truth. While living in the world, the "Knower-of-the-Field" experiences the pleasures and joys interpreted by the world-of-Matter and gets attached to them, and thereby develops residual impressions (*vasanas*), and takes to conductive fields where it can eke out its cherished satisfaction through vivid experiences.

When the Spirit, eternally joyous and infinitely all-full, orders a "Field" and identifies Itself with it, It becomes the "Knower-of-the-Field" (*Purusha*). The Spirit, as *Purusha*, suffers its own delusory *samsara*, because, having entered the field in its pre-occupation with the world-of-objects, and in its clinging attachment to the "Field," it looks, *as though* it has forgotten its own nature divine. Thus, 'ignorance'(*avidya*), and attachment to the "Field," are the two causes because of which the *Satchidananda* seems to have become the miserable, bemoaning, tearful, *samsarin*. The re-discovery of the Self and the awakening to our spiritual nature would, therefore, be through the path of (a) detachment from the "Field" and (b) experience of the