

Following this analogy, the Self that is already existing in us, now ducking, as it were, behind conditions not favourable for its cognition, gets unveiled when these unfavourable conditions are removed. This negative atmosphere in our bosom that screens the Self is indicated here by the term "THE DARKNESS BORN OF IGNORANCE." Even in the darkness of ignorance, remember, the Self is abiding; only it is not available for our intimate subjective experience. When the seekers who have established themselves in the above-mentioned "constant awareness of the Supreme," master the *Buddhi yoga*, they become fit for the final experience of their real identity with the Self.

Earlier, we mentioned that *Buddhi yoga* amounts to the *Samadhi*-experience, even though there is yet a thin film of ego-centric experience-of-Bliss. In this stanza, we have a description of how, from the *Savikalpa*, the seeker is transported, unaware, as though by the intervention of some Divine Grace, into the consummate *Nirvikalpa* experience of the Infinite. In fact, upto the *Savikalpa* alone is the realm of conscious self-effort, and even the *Buddhi yoga* comes "from above" --- meaning, it comes not as a result of any deliberate action, but is a spontaneous "partial revelation" when the density of the mist between the ego and the Self is thinned. The final phase experienced when the mist of ignorance is completely lifted is Self-revelation which comes in Its own Light.