

hesitation in its understanding, or experiencing, of the Self in us. This expression *Maya* is termed by the Masters as the "Veiling-Power" (*Avarana-Shakti*).

Due to this mist of ignorance, that envelops the intellect, when it is unconscious of the Spiritual Reality behind it, the mind starts projecting forth the world of the not-Self and superimposes upon it two firm ideas that: (a) "it is true" (*Satyattva*), and (b) that "I am nothing other than the projected world" (*Atmabuddhi*). This is Maya's expression as "Projecting-Power" (*Vikshepa-Shakti*).

In this stanza it is said that, once the intellect in us is purified through the art of steady-work, called 'Devotion through Work,' it becomes possible for it to peep over the veil of ignorance that separates it from the splendour of the Spiritual Entity. When the intellect sloughs off its delusions, it goes beyond its attachment for the charms of the sensuous world. But before this happens, the intellect, ignorant of its spiritual destiny, pants to fulfil itself and surges forward seeking satisfaction amongst the finite sense-objects of the world.

But, when the intellect discovers in itself a capacity to pierce through the dreary veil of ignorance, it comes to live its own Real Nature of Bliss Infinite. Each fleeting joy in the sense-world only sharpens its appetite for the Infinite Bliss which is Its Real Nature. To the extent the clouds have moved and the sun has emerged, to that extent he who is warming himself at the fireside moves