

structure, certainly the sense-organs are subtler than the organs-of-action. Everyone of us can easily experience that our mind controls and orders our sense-organs, and, therefore, we know that the mind is subtler than the *Indriyas*.

No doubt, the mind has a vast kingdom to roam about in, but, even so, it has its own limitations and fixed frontiers. From knowledge to knowledge we extend the frontiers of our mind and all along this aggressive march of new conquests it is the intellect that first crosses the existing frontiers of the mind, and wins for it the neighbouring kingdoms of "fresh knowledge." In this sense, the intellect has a greater pervasiveness than the mind, and, therefore, it is conceived of as being subtler than the mind. That which lies beyond the intellect is called the Supreme, the *Atman*.

The Consciousness in man which lights up the very intellectual ideas in him must necessarily be subtler than the intellect itself. In the *Upanishads* it has been finally declared that there is nothing subtler than the Self, the *Atman*. The technique of meditation lies in the conscious withdrawal of all our identifications with our body, mind and intellect. All efforts end when we have thus gathered our entire awareness from its delusory pre-occupations and made it live in Itself as Itself --- as Objectless Awareness.