

man. The tricks of the mind consist in projecting a world-of-Creation, thought by thought, and in feeling oneself irredeemably conditioned by one's own imaginations. As long as one is drowned in the mind, the storms of the bosom must necessarily toss one about. On transcending the mind, we realise the Self and its Infinite Nature, and therefore, there is no Creation; nor shall we feel ourselves as having been born.

NOR ARE THEY DISTURBED AT THE TIME OF DISSOLUTION --- The sorrows of destruction are the pangs of death. While dreaming one can go through the sorrows of a dream-death, and yet, if at that time one wakes up, one will at that very moment, laugh at one's sorrows at the delusory death-pangs suffered in the dream. Having realised the Absolute Nature, thereafter in that State of Infinite Existence, one can no longer experience either the sorrows of death or the troubles of finitude.

But in order to conquer the mind, a seeker must know very clearly the tricks by which the mind generally hoodwinks him. A knowledge of the strategy of our enemies is an essential prerequisite to plan out our attacks successfully.

The stanza is, therefore, right when it declares that a thorough knowledge of the *gunas* will be helpful to everyone trying to master his own mind and reach the