

Will such an individual ever tumble again into the enchantments of the world<sup>1</sup> within and without? One who has that advaita-bhāva, he, who is the experiencer of the one Reality has no transmigration at all; no more samsāra.<sup>2</sup>

To him, who has fully realised the advaita-bhāva, there is no cause for repeatedly falling into the state of misconceptions. Should you once realise that you are the supreme Self, then you will not fall any more into the misconception that you are the body, mind and intellect; even though all the time you may continue to function through your body, mind and intellect.

The king, dressed as a beggar, sitting down and begging in the bazaar, does so only as a recreation for himself – a sport. He will never misunderstand that he has been born as a beggar. He knows that he is the royal lord of the entire kingdom. Under the beggar's garments are the gold embroidered silken robes from his royal wardrobe. He knows fully well that he is the king. So too, a Man of Perfection, having gained the experience of the infinitude in himself, may move about in his physical body and experience the vicissitudes and sorrows of life, as a sport, yet, the tragedies of the body can no longer affect him in his newly gained higher perception. He never gets involved in them.



आवरणस्य निवृत्तिर्भवति हि सम्यकपदार्थदर्शनतः ।  
मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥ ३४८ ॥

*āvaraṇasya nivṛttirbhavati hi samyakpadārtha darśanataḥ,  
mithyājñānavināśastadvikṣepajanitaduhkhani vṛttiḥ.* (348)

348. *The veil that hides Truth gets lifted, indeed, when Reality is fully experienced. Soon follows the destruction of false understanding and*

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<sup>1</sup> The B.M.I., P.F.T., and O.E.T.

<sup>2</sup> samsāra is '*dehādevātma bhramah*' – the delusion that I am the body.

*the cessation of misery brought about by agitations, created by the false knowledge.*

All misconceptions about an object end only when it is clearly seen. A post may be misunderstood as a ghost, a rope as a snake, or Rāma may be mistaken for Kṛṣṇa. You may misunderstand thus, only when the post is seen in partial darkness, or the rope is seen in dim light or Rāma is seen from a distance. When our knowledge of a thing is not complete, the consequent non-apprehension of Reality breeds delusory misconceptions about it. This is a fundamental universal law. The non-apprehension ends only when I actually apprehend the Reality. When I see the post, the ghost is gone; when I recognise the rope, the serpent is gone; and when I see and recognise that he is Rāma, the misconception that he is Kṛṣṇa has ended. When the non-apprehension (āvaraṇa) has ended, all sorrows created by the agitations (vikṣepa) will also end.

The non-apprehension of the post veils the post. In its place, then, I see misapprehensions – the post as a ghost. The misapprehension gives me fear and sorrow. The post has not directly caused me any sorrow. The post was not recognised as a post. When the post is veiled by the non-apprehensions, I thought it was a ghost. This misconceived knowledge (mithyā-jñāna) breeds for us our sorrows. The sorrows can end when the ghost is no more. Therefore, false knowledge should be ended in order to annihilate the sorrow experience.

At this moment, the Ātman, the Self, is not realised. It is veiled by our ignorance of the Self. The ignorance of the Self is creating the misconception, ‘I am the body, mind and intellect.’ The concept that I am a limited creature gives me the sorrows of life. When I apprehend the Consciousness, the spiritual non-apprehension in me naturally ends. Therefore, there is no more the demeaning feeling, ‘I am a jīva’. Thus the sorrows arising out of the ego sense (jīvattva-bhāvanā) are all ended. This is more clearly brought out in the following verse –

