

shall no more misconceive ourselves to be the limited creatures identifying with our matter vestures.

False identifications are created by the ignorance of our spiritual glory. The body, mind and intellect are all superimpositions upon the glorious Self and yet, we consider them to be real and permanent. These superimpositions are the real bondages upon us and because of them, we feel the limitations of the mortal. He who abides in faith, devotion and meditation in his inner experience, comes to recognise his infinite nature of bliss and perfection and thus gets released from the bondage of matter.



अज्ञानयोगात्परमात्मनस्तव ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोर्विवेकोदितबोधवहिः अज्ञानकार्यं प्रदहेत्समूलम् ॥ ४७ ॥

*ajñānayoga-tparamātmanastava hyanātmabandhastata eva samsṛtiḥ,
tayorvivekoditabodhavahniḥ ajñānakāryaṁ pradahetsamūlam.* (47)

47. *It is indeed, through contact with ignorance that you, who are the supreme Self, experience yourself to be under the bondage of the not-Self. From this misunderstanding alone proceed the worlds of births and deaths. All the effects of ignorance, root and branch, are burnt down by the blaze of knowledge, which arises from discrimination between these two – the Self and the not-Self.*

What causes us, the supreme Self that we really are, to suffer these bondages, and what exactly is that, which compels us thereafter to struggle hard to regain our true divine glory through the delicate process of Self-rediscovery is explained here.

Just as a ghost vision is possible on a wayside post when there is ignorance of the post, so too, it is the ignorance of the Self in us that gives birth to the ‘thought flow’ called the ‘mind’. The mind projects the sense organs at the level of the body and

beyond them it gives us the apparent perception of the five great elements (pañca mahābhūta) and the world of sense objects. The pure Consciousness or Life gets reflected in the pool of thoughts and in our preoccupation with our mental life we take ourselves to be this egocentric (jīva), which is nothing but life conditioned by our own thoughts in a given pattern of time and place.

The sorrows of life, the limitations of the equipments, the imperfections of the world, the concept of likes and dislikes, the pulls of pleasures and pains, the shattering concepts of merit and sin – all these are effected by this ego.

The ego ends upon its own funeral pyre lit by itself, which blazes into a conflagration of knowledge. The fire arising from a constant discrimination between the Real and the unreal, between the Self and the not-Self, between the Spirit and matter, is fanned into a blazing brilliance through steady vicāra in which all the effects of ignorance are burnt down. When ego ends, we realise our real nature to be intrinsically divine, eternally free and absolute Bliss. This is immortality.

Where there is light, darkness cannot be; where knowledge has come to rule, ignorance must quit. Where the cause has been eliminated, the effect cannot remain. Where ignorance has ended, all its effects – the five kośas constituting the three bodies, the three planes of consciousness, the realms of pains made up of sense objects, feelings and ideas – must end instantaneously, totally.

