

This triple bondage of spiritual ignorance, desires and action which limits the human personality ends when the individual successfully trains himself to quieten his mind completely and gets ushered into the experience of the infinite Consciousness – his own real nature. Then the ‘knots of the heart’ are cut asunder.



त्वमहमिदमितीयं कल्पना बुद्धिदोषात्
प्रभवति परमात्मन्यद्वये निर्विशेषे ।
प्रविलसति समाधावस्य सर्वो विकल्पो
विलयनमुपगच्छेद्वस्तुतत्त्वावधृत्या ॥ ३५५ ॥

*tvamahamidamitiyaṁ kalpanā buddhidoṣāt
prabhavati paramātmanyadvaye nirviśeṣe,
pravilasati samādhāvasya sarvo vikalpo
vilayanamupagacchedvastutattvāvadhrtyā. (355)*

355. ‘You’, ‘I’, ‘this’, ‘that’ – these concepts are fancied in the supreme Self which is absolute and non-dual, due to inherent defects of the intellect. When the real nature of Brahman is realised in samādhi, all these concepts are dissolved.

The imperfections of the intellect are the vāsanās, due to which the mind imagines the perceived world of plurality where we constantly live with a sense of ‘you’, ‘I’, ‘this’ and ‘that’. Such a world of plurality manifests and yields to us our sorrows and agitations. This entire delusion takes place in the supreme, non-dual Self.

When the real nature of the Self is experienced, all these disturbances are completely dissolved. So, through the state of complete mental equipoise, when the thoughts have ceased to flow and dance about, the Infinite is experienced, wherein one understands the real nature of the Self and at such a time all disturbances created by the imaginations of our intellect due to its imperfections cease entirely.