

Just as physical pains and hungers can be known only through subjective experience, so too, Reality has to be experienced by each one, individually. As long as others tell us about It, we can only imagine what It could be like. But knowledge will come only through a direct experience.



तटस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।
प्रज्ञयैव तरेद्विद्वानीश्वरानुगृहीतया ॥ ४७७ ॥

*taṭasthitā bodhayanti guravaḥ śrutayo yathā,
prajñayaiva taredvidvānīśvarānugṛhītayā. (477)*

477. Standing apart, the Teachers and the scriptures instruct the disciple; the Man of Realisation crosses over (*avidyā*) by illumination and the grace of God.

The Upaniṣads and the Teachers, standing apart, can only indicate the Truth. They do not stand apart from Truth; they stand apart from us, the disciples. When the Teacher advises the disciple, it is indirect knowledge for the student (*anumāna*). The Teacher declares it. The Upaniṣads declare it. But it is not the disciple's own experience.

Taking these as an authority or guidance, the intelligent disciples go beyond because of their own illumination, and with the grace of the Lord. 'Anugraha' means grace. Hence the spiritual *vāsanās* must be cultivated. Spiritual practices must be undertaken for many years.

One who controls, regulates and orders everything in the cosmos is called Īśvara, the Lord. He is the Lord in each one of us. Our own *vāsanās* determine, order, regulate and control our lives. Hence our *vāsanās* are our Lord.

Thus, Truth can be experienced only by the student who has done *sādhanā* for a sufficiently long time. He who has created