

अहङ्कारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।  
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ २७ ॥

*ahaṅkāradidehāntān bandhānajñānakalpitaṅ,  
svasvarūpāvabodhena moktumicchā mumukṣutā. (27)*

27. *Mumukṣutva is the impatient and burning desire to release oneself, by realising the real nature of one's Self, from all bondages of egoism to the body and so on, which are bondages created by ignorance.*

In this discussion, we have spoken of (1) discriminative capacity to separate the Real from the unreal, (2) capacity to detach ourselves completely from the false which we have now rightly understood as unreal, (3) calmness, self-control, inner peace, forbearance, faith and self settledness, which are the positive qualities of the head and heart to be consciously developed. Now, last in the series, (4) a complete definition of the spirit of seeking that is essential in every neophyte is given.

The burning aspiration of a seeker should not be an idle enthusiasm to gain some unknown goal through some mysterious intervention of a God or a Teacher. He should definitely know what are his limitations and also the causes for them. He must be clear about his goal and the various techniques and paths by which he can attain it. All these points are hinted at in this small, pithy verse.

Because of the non-apprehension of our real nature, misapprehensions about ourselves arise in our mind. The identification with the body, mind and intellect, together called the 'ego', is what gives us our sense of limitations. The limitations do not belong to the Self, for It is Infinite and Absolute. It is Perfection. While forgetting our real nature we come to look upon ourselves to be something other than what we actually are and this misconstrued personality is the sufferer, the finite, the mortal. To rediscover ourselves is to end all our sorrows. This is the consummate point of evolution.

A Lālāji after a substantial meal retires to a comfortable bed with his wife and children to take rest. There he dreams that he is a destitute in a wide world where, in a jungle, famished and broken of spirit, he is looking for safety and shelter. He is pursued relentlessly by a hungry lion. The Lālāji pants and runs to save himself and consequently jumps into the Ganga and the touch of the cold water wakes him up only to find that he is profusely perspiring in his own little room.

The dreamer in Lālāji forgetting his own real identity, in which he was in all security sleeping with his wife and children came to identify himself with his own mental creation and thus became the destitute of his dream. The moment he woke up, he rediscovered his real identity. He need not then run to the closet to take his gun, open the door and walk out into the darkness, if not to kill, at least to frighten the lion. The moment he woke up, he understood that he had never been famished and that he was never in a jungle and that the lion was nothing but a creation of his own mind.

In the ignorance of our real nature, we start identifying with our egocentric concepts such as, 'I am the body', 'I am the mind' and 'I am the intellect' and thereafter, the conditions of the body, mind and intellect, in my stupidity become my conditions. To end this ignorance is to gain the wisdom of Reality.

He who has understood the logic of the true philosophical concept of the Self and the explanation as given in Vedānta of his seeming sense of finitude and limitations is the true seeker. Therefore, it is evident that a mumukṣu is not a blind seeker vaguely wanting some unknown pleasure or development within himself by the practice of some pseudo spiritual activities, pursued only at a given time during the day. To be a seeker only for half an hour in the morning and another half an hour in the evening is not to be a right pursuer of knowledge.

To rediscover ourselves is to invite into our life, the cognition of a greater intellect and a divine Consciousness. In order to turn