

intellectual levels, all the jerks of life, subjective and objective, never disturb him. This is indeed the effect of the knowledge that has come to him as a result of sādhanā.

Not only is he unaffected by the sorrows of the body, mind and intellect, but he no more pursues the disgusting and repulsive actions that he may have performed when he was in a state of delusion, when he was a bundle of misconceptions about himself.

Considering ourselves to be the body, in order to bring more comforts to it, we stride out into the world of competition and by means fair and foul try to fulfil all our desires. We become slaves to our sense organs and their demands. How can a man who has regained his discriminative powers to the full, continue with the vile deeds that he might have perpetrated during his days of confusion and misunderstanding?

In a drunken mood, when the intellect is veiled by the fumes of drink, a drunk might behave and act in many a disgusting manner. When the effects of drink have worn off and the mind has emerged from the delusory fumes, then, in the saner moments, how can the drunk of the night before, repeat his mischiefs in the clear light of the morning after? In the same way, drunk with the vāsanās and passions of the body, the individual, during his days of ignorance, might have perpetrated many shameful acts of viciousness. He cannot continue them after Realisation because by then he has come to experience his spiritual unfoldment and as a consequence, has realised the demeaning grossness of his lower personality.



विद्याफलं स्यादसतो निवृत्तिः  
प्रवृत्तिरज्ञानफलं तदीक्षितम् ।  
तज्ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ  
नो चेद्विदां दृष्टफलं किमस्मात् ॥ ४२३ ॥

*vidyāphalaṁ syādasato nivṛttiḥ  
pravṛttirajñānaphalaṁ tadikṣitam,  
tajjñāñayoryanmṛgatṛṣṇikādau  
no cedvidāṁ dṛṣṭaphalaṁ kimasmāt. (423)*

423. *Turning away from the unreal should be the result of knowledge; attachment to the unreal is the result of ignorance. Such is seen to be the case of one who knows a mirage and so on, and one who does not. Else, what palpable result do the knowers of Reality gain?*

What do you gain by experiencing the Supreme? The vision of the world from the spiritual watchtower is explained in this verse. At the moment we are looking at it from the material standpoint – from the standpoint of the BMI. As a result, the world is giving us the experience of the OET.<sup>1</sup>

What would be the vision of the world when it is looked at without ahaṅkāra in the body, mind, and intellect? How does such an individual react at his physical, emotional and intellectual levels?

Knowledge of the ghost is avidyā, nescience, misapprehension. When we investigate into it and try to understand its real nature, we acquire the knowledge of the post – the right knowledge or vidyā.

The result of right knowledge is the removal of nescience. When you have transcended the intellect, you have got away from the persecutions of matter. When you experience the spiritual centre and understand that you are not the body, mind or intellect, you move away from the anātman. That which is perceived as different from Brahman is anātman.<sup>2</sup>

When you have the knowledge of the Real, you turn away from the unreal. You retire from the ‘not-Self’. Right now, we are completely engaged and employed in the world as the body, mind

<sup>1</sup> *ibid.* verse – 124 (footnote)

<sup>2</sup> *brahmabhinnam sarvamanāmā.* – All that is experienced as other than Brahman is ‘not-self’ – anātman.