

nay, the very ego, in the Ātman, the Knowledge Absolute, and none else; who blabber their indirect knowledge.

Only then can one end forever the sorrows of births and deaths, when one has experienced the total merger of the experiencer and the world of objects experienced in the one Self in samādhi. Till this experience of samādhi¹, one will function in the field of time and space with the BMI and continue to experience constant change. Only on awakening to the vivid state of pure, infinite Consciousness can we be released from our binding identifications with the BMI and so be free from the swirl of time and its changes.

Till we thus subjectively gain a direct experience of the Self, all scriptural declarations are but empty noises and noisy emptiness produced for the sake of the students. Whatever we discuss upon the scriptures, whatever discourses we hear or give, are at best, indirect knowledge, a mere blabber, no matter how eloquent the talks may be.



उपाधिभेदात्स्वयमेव भिद्यते
चोपाध्यपोहे स्वयमेव केवलः ।
तस्मादुपाधेर्विलयाय विद्वान्
वसेत्सदाऽकल्पसमाधिनिष्ठया ॥ ३५८ ॥

*upādhibhedātsvayameva bhidyate
copādhyapohe svayameva kevalah,
tasmādupādhervilayāya vidvān
vasesadā'kalpasamādhiniṣṭhayā. (358)*

358. *Through the many ‘conditionings’, a man is apt to think of his own Self as full of diversity; but by removing these he gains his own immutable Self. Hence, for the dissolution of his conditionings, the wise man must devote himself to the practice of nirvikalpa samādhi.*

¹ ibid. verse – 354 and 356 – ideas are repeated here for emphasis.