

When you wake up, your identification with your dream body ends. When the dreamer with his dream body makes a pilgrimage to the waking state, then in the waking mind and body, the dream mind and body merge. In much the same way, at this moment we have the firm belief that we are the body. Through study, reflection, contemplation and sincere meditation, rise above the subtle body (līṅga śarīra or sūkṣma śarīra) and become the one without a second at all times (kevalo bhava sarvadā).¹

The Infinite one (kevala) – That which is not limited by time or space or any other conditioning, the homogenous non-dual Self.²



यत्रैष जगदाभासो दर्पणान्तः पुरं यथा ।
तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ॥ २११ ॥

*yatraiṣa jagadābhāso darpaṇāntaḥ puram yathā,
tadbrahmāhamiti jñātvā kṛtakṛtyo bhaviṣyasi. (291)*

291. That in which there is the 'illusion' of the universe, just as the 'city in the mirror', that Brahman you are. Knowing this, you will experience the fulfilment of your life.

During sādhanā, when the merger with the Supreme is not complete, the perception of the world of objects will distract and disturb the sādhanaka, though in fact, it has no existence whatever. Its existence is as real as that of the 'reflection' of a city in a mirror.

The reflection in the mirror looks exactly like the object reflected but there is a lateral inversion of the object, that is, the right side looks as if it is left side. Also, if you are facing east and looking at the mirror, your image will be facing west.

Whenever your attention is drawn towards the world of objects, think of its unreal nature. The world is nothing but

¹ asaṅgo-bhāva

² sajātīya-vijātīya-svagata-bheda-rahita. – kevalabhāva