

are drawing their nourishment from it. In the absence of the sun all activities end, but the sun has nothing to do with these activities that go on.

Similarly, the body draws its energy from the Consciousness and the individual according to his vāsanās. Consciousness, which lends its energy, never interferes with the activities of the individual. Yet, in Its absence, no activity would be possible.



अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।
वेद्यन्ते घटवद् येन नित्यबोधस्वरूपिणा ॥ १३० ॥

*ahaṅkārādidehāntā viṣayāśca sukhādayah,
vedyante ghaṭavat yena nityabodhasvarūpiṇā.* (130)

130. *That, because of which everything – the ego, the body, the sense objects and their pleasures and so on – is known, as clearly as a jar, is of the nature of eternal knowledge.*

From the subtlest, innermost concept of 'I' down to the physical body, its world of objects and the subtle body and its objects, all these are known by a 'Knower'. The gross body and its objects constituted of the world around, and the subtle body and its objects consisting of pleasures and pains, attachments and revulsions, are all known just as a pot or a jar is clearly known in our everyday life.

A pot or a jar has no light of its own. It is only seen because of some other source of light. All pots and jars are illumined by the sunlight which is something other than them. Similarly, all things that are cognised as objects are cognised in the light of Consciousness. This Consciousness is of the nature of Knowledge, which is the nature of the Self.