

sits back even for a moment, thinking that all has been achieved, the moss, the māyā, returns and covers the Self again by blanketing the reflective surface of the mind.

The best way to remove the moss is to make the water overflow the tank. Let in more water to flood and flush out the tank. Study, reflection and contemplation will bring new streams of spiritual thought into the mind. When they overflow the mind in devotion and service, what overflows first will be this ‘moss’ which obstructs the vision of the Self.



तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम्।
तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥ १५० ॥

*tacchaivālāpanaye samyak salilam pratīyate śuddham,
trṣṇāsantāpaharam sadyaḥ saukhyapradaṁ param puṁsaḥ.* (150)

150. *When the moss is removed, absolutely pure water which can quench the pangs of thirst and give immediate joy, becomes visible.*

When the moss is removed, pure and clear water can be seen. This moss has the properties of fixing and absorbing all the impurities in the water. Wherever it is present, the water beneath it is supposed to be extremely pure and clean. The sorrow arising from thirst can immediately be removed by this pure water and the thirst can be quenched.

‘Thirst’ (trṣṇā), is a word traditionally used in a spiritual lore for ‘sense indulgences’. Indulgence in sense objects is the cause for all the troubles of the world. Apprehension of Reality ends all the troubles of samsāra and the thirst for sense objects is quenched only when Truth is apprehended.

One cannot quench one’s thirst by eating the moss, drinking water alone can quench thirst. Identification with the sheaths will never give anyone lasting happiness. Realisation of one’s true

nature alone will give eternal Bliss. The moss is not water, though it is born out of water. The five sheaths (*pañcakośa*) are not the Self, though they are born out of the Ātman.



पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः ।
नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयंज्योतिः ॥ १५१ ॥

*pañcānāmapi kośānāmapavāde vibhātyayaṁ śuddhaḥ,
nityānandaikarasaḥ pratyagrūpaḥ paraḥ svayamjyotiḥ.* (151)

151. When all five sheaths have been negated, the Self is apprehended as being the essence of everlasting Bliss, as the indwelling, self effulgent supreme Spirit.

The five kośas have apparently arisen from the Ātman. They have their individual properties and accordingly, their definite sets of experiences. However, their tragedies and comedies do not belong to the Ātman, the Consciousness.

When I, the conscious entity, withdraw from them all, the Subject illumines Itself, since Consciousness is self effulgent. This Consciousness is eternal (nitya). ‘Eternal’ is that which is not conditioned by the past, present and future. Reality is eternal Bliss (nitya-ānanda), a bliss that is not conditioned by time. ‘Time’ is a concept of the mind and hence this bliss is an experience transcending the mind. Also, It is of one essence (ekarasah), changeless, uncontaminated and eternal.

This Ātman is realised subjectively, deep within the heart and not objectively as something existing somewhere outside. When the dreamer becomes the waker, the dreamer ends. Similarly, when I come to apprehend the Paramātman, I realise how baseless and stupid it was that I had considered myself to be this little jīvātman – the ego.

