

throughout life take place, is the Self in us. The Consciousness which illumines the objects of the world in my waking state, and the experiences within during my dream state, and also the absence of things during my deep sleep state is the Self in me. This Self which illumines the experiences in all three planes of Consciousness, is to be very clearly known and experienced.

The subject illumines the objects outside. The subject can be recognised inside, in the deeper recesses of the personality, as the ever expressing 'I-I-I', the individuality. The 'I', (aham), is the factor by whose grace our experiences within and without are made possible. The one Reality illuminating the various types of experiences at the various personality levels, and ever expressing Itself as 'I-I-I', deep within, is one's real nature which is to be realised.

The diverse forms and their modifications are cognised through the intellect as the individual's knowledge. We say, 'I know', 'I experience' and so on. It is that Consciousness which is experiencing through the intellect, the various types of vicissitudes and their changes. When these differences of objects and their changes are transcended, this great Reality can be cognised in Itself, in Its pure nature as the Self in all.

When I start a sincere enquiry into this great Reality, I am compelled by the very nature of the enquiry, to withdraw from all my perceptions, emotions and thoughts. What then remains is eternal, changeless Bliss. This Existence-Knowledge-Bliss Absolute (Sat-Cit-Ānanda), is to be realised in one's own heart.



घटोदके विम्बितमर्कविम्बम्
आलोक्य मूढो रविमेव मन्यते ।
तथा चिदाभासमुपाधिसंस्थं
भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥ २१८ ॥