

*ārūḍhaśakterahamo vināśaḥ
kartuṁ na śakyaḥ sahasāpi paṇḍitaiḥ,
ye nirvikalpākhyasamādhiniścalāḥ
tānantarā' nantabhavā hi vāsanāḥ. (343)*

343. *Even wise men find it impossible to suddenly destroy the ego, once it has become strong, except for those who have become perfectly calm through nirvikalpa samādhī. Indeed, desires are the effects of innumerable births.*

The attitude of the individuality – the perceiver-feeler-thinker 'I-am sense' arises as a result of one's ignorance of the Self. It has been maintained by each one of us over a long period of time, during our slow scrambling up the ladder of evolution from the beginning of time. Hence this ego cannot be annihilated immediately; nor is it, at any time, easy.

Except those who have become steadfast in the experience of nirvikalpa samādhī, even great learned and wise men, cannot end their ego suddenly. Nirvikalpa samādhī is the 'state of mindlessness', where all thoughts have been consciously eliminated and blissfully transcended. At this stage, merger with the Reality becomes complete. When the ego goes deeper and deeper into the contemplation upon the purpose of existence, it totally disappears to become the Consciousness.

That state of hushed bliss is called nirvikalpa samādhī.



*अहंबुद्धयैव मोहिन्या योजयित्वाऽऽवृतेर्बलात् ।
विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥ ३४४ ॥*

*ahambuddhyaiva mohinyā yojayitvā'vṛterbalāt,
vikṣepaśaktiḥ puruṣaṁ vikṣepayati tadguṇaiḥ. (344)*

344. *The 'projecting-power', through the aid of the 'veiling-power' confuses the man with storms of egoistic ideas, and distracts him through the attributes of that agitation.*

The 'power of veiling' renders the intellect incapable of apprehending Reality. Therefore, the mind gets agitated. Whenever the intellect gets clouded, the mind projects and imagines. This is the natural trick of the mind and intellect at all times. The individual comes to suffer the endless sorrows because of the agitations created in the mind.

Thus, everyone in this world is unhappy in his own way.

The quality and quantity of unhappiness in each individual is in accordance with the type of his manifesting vāsanās.



विक्षेपशक्तिविजयो विषमो विधातुं
निःशेषमावरणशक्तिनिवृत्त्यभावे ।
दृग्दृश्ययोः स्फुटपयोजलवद्विभागे
नश्येत्तदावरणमात्मनि च स्वभावात् ।
निःसंशयेन भवति प्रतिबन्धशून्यो
विक्षेपणं न हि तदा यदि चेन्मृषार्थे ॥ ३४५ ॥

*vikṣepaśaktivijayo viṣamo vidhātum
niḥśeṣamāvaraṇaśaktinivṛttyabhāve,
dṛgdrśyayoḥ sphuṭapayojalavadvibhāge
naśyettadāvaraṇamātmani ca svabhāvāt,
niḥsaṁśayena bhavati pratibandhaśūnyo
vikṣepaṇam na hi tadā yadi cenmṛṣārthe. (345)*

345. It is extremely difficult to conquer the 'projecting-power' unless the 'veiling-power' is perfectly rooted out. And that covering over the Ātman naturally vanishes when the Subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly complete, and it becomes free from all obstacles, when there is no oscillation of the mind due to the false sense objects.

Ordinarily a man cannot control his mind. He may conquer the whole world but conquering his own mind is no easy job. As long