

*ahamo'tyantaniivṛtṭyā tatkr̥tanānāvikalpasamhr̥tyā,  
pratyaktattvavivekādidamahamasmīti vindate tattvam. (304)*

304. *By the complete cessation of the ego sense, gained by restraining the diverse mental waves, created by the ego itself and through the discrimination of the innermost Realty, one experiences Reality as 'I am This.'*

When you are living as the ego, it cannot but create various mental agitations of endless varieties of vanities of family, race, name, form, wealth, learning and so on. When this ego is totally ended, the vanities arising from it also end. The ending of the ego is the realisation of the state Supreme. This state Supreme is not realised as something other than the meditator himself. It is realised as one's own Self. 'I am this Self' will be the nature of this total Realisation. When the dreamer realises the waker, the experience is, 'I am this waker'.

The final spiritual experience is subjective, personal, direct and full, always as one's own 'real nature'.



अहङ्कारे कर्तर्यहमिति मतिं मुञ्च सहसा  
विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।  
यदध्यासात्प्राप्ता जनिमृतिजरदुःखबहुला  
प्रतीचश्चिन्मूर्तेस्तव सुखतनोः संसृतिरियम् ॥ ३०५ ॥

*ahaṅkāre kartaryahamiti matiṁ muñca sahasā  
vikārātmanyātmaphatiphalaḥjuṣi svasthitimuṣi,  
yadadhyāsātpṛāptā janimṛtījarādūḥkhabahulā  
pratīcāścīnmūrtestava sukhatanohi saṁsṛtiriyam. (305)*

305. *Renounce immediately your identification with the ego sense, the 'sense of agency' which is by its very nature a modification and is lit up by a reflection of the Self. It diverts one from being established in the Self. Identifying yourself with this (false sense), you have reached this*

*relative existence, full of the miseries of birth, decay, death, although you are the witness, the essence of Knowledge-Bliss-Absolute.*

‘I am the doer’ (kartā), ‘I am the experiencer’ (bhoktā) are both the expressions of the ego (ahaṅkāra). This constant feeling of ‘I am the ego’ has to be dropped immediately. This ahaṅkāra consists only of the various thought disturbances (manovṛttis). When the light of Consciousness illumines the thought waves, you become conscious of the thoughts. Those conscious thought bundles, in their totality constitute the ego. The ego is ‘the Consciousness reflected in the thoughts’ (cidābhāsa). Therefore, when the thoughts cease, the ego also comes to an end. Because of this identification with the thoughts and the consequent ego sense, one has no chance to experience the ‘infinite Beatitude’ even for a moment. The infinite Beatitude (cinmūrṭi)<sup>1</sup> is your own nature; yet, you are not able to recognise It, you are an embodiment of this Bliss-form (sukha-tanu)<sup>2</sup>.

All these confusions arose from the mind’s projections. When you assert that you are the mind, all the imperfections of the mind become your imperfections. Birth, death, old age and so on, and sorrows of endless varieties, come to you. This is called saṃsāra. ‘I’ identified with the ego gets blinded, and hence has no experience of the Self, which is of the form of the light of Consciousness (cinmūrṭi). ‘I’, identified with my physical body and the attitudes of my mind, superimpose upon myself various sorrows and imperfections such as birth, growth, decay, disease and death and then, due to them suffer endlessly. This is called the miserable ‘life’ (saṃsṛti), which is the lot of all. ‘You are not this’, ‘You are that Infinite Consciousness’, ‘Come to apprehend It yourself’, so the Upaniṣads thunder forth.



<sup>1</sup> cinmūrteḥ – jñānaśarīrasya.

<sup>2</sup> sukhatanoḥ – ānandaghanasya.