

*samyagvivekah sphuṭabodhajanyo
vibhajya drgdrśyapadārthatattvam,
chinatti māyākṛtamohabandham
yasmādvimuktasya punarna saṁsṛtiḥ.* (346)

346. *Perfect discrimination arising from direct realisation distinguishes the true nature of the ‘subject’ from that of the ‘object’ and snaps the bond of delusion created by māyā. There is no more transmigration for one who has liberated himself from this.*

How to discriminate between and understand the ‘subject’ and the ‘object’ is a theme exhaustively dealt with in the *Bhagavad-gītā*.¹ Due to right knowledge, arising out of clear discrimination, the understanding of the ‘subject’ as distinctly different from the ‘object’, becomes deep and all doubts get completely cleared up.

The seer and the seen (dṛk-dṛśya) – This is a typical phraseology used in Vedānta. It is a comprehensive phrase; it indicates not only ‘the seer and the seen’ but it includes ‘the hearer and the heard’, ‘the smeller and the smelt’, ‘the taster and the tasted’, ‘the toucher and the touched’ and thus ‘the knower and known’, in short, the idiom denotes all known ‘subject-object’ relationships.

Those who have thus, as a result of clear discrimination, pure Knowledge of the ‘subject’ and the ‘object’, comprehend the Reality, which by Itself plays as both the ‘subject’ and ‘object’ everywhere. It is the substratum, the essential support of both the ‘subject’ and the ‘object’. The ‘subject’ and the ‘object’ are different expressions of the same Reality, just as the waker’s mind is the only essence (tattva) in the dreamer and all that he had dreamt.

When this apprehension of Reality comes, it banishes all the effects created by the non-apprehension of Reality. It destroys all vāsanās. It cuts down the avidyā along with all its effects. The effects of non-apprehension of Reality, (avidyā) are delusions or misapprehensions and because of them, there is bondage – the strong sense of identification with one’s body-mind-intellect equipment.

¹ *Bhagavad-gītā* – chapter 13

Hence, an individual is liberated totally, when all his sense of limitation, created by delusory misconceptions, arising from the non-apprehension of Reality, has been ended because of his vivid and direct apprehension of Reality.

To such an individual, there cannot be again any samsara, as māyā¹, the cause for it, has ended in him.



परावरैकत्वविवेकवहि:
दहत्यविद्यागहनं ह्यशेषम् ।
किं स्यात्पुनः संसरणस्य बीजम्
अद्वैतभावं समुपेयुषोऽस्य ॥ ३४७ ॥

*parāvaraikatvavivekavahniḥ
dahatyavidyāgahanaṁ hyaśeṣam,
kim syātpunah samsaraṇasya bijam
advaitabhāvaṁ samupeyuṣo'sya. (347)*

347. *The fire of Knowledge that the jīva is the Brahman, entirely consumes the impenetrable forest of avidyā or nescience. For him who has realised the state of oneness, is there any 'seed' left for future transmigration?*

Out of one's discrimination, between the transcendental and the terrestrial, between the 'higher' and the 'lower', right knowledge arises. One should contemplate upon God (Īśvara), ego (jīva) and the world (jagat). What constitutes this universe? What is this I? What is the Reality behind both these? What is that which plays as the world and as me? One alone plays as the 'higher' (parā) and the 'lower' (aparā). This fire of Knowledge kindled by discriminative contemplation upon Reality, can burn down the entire avidyā² – ignorance – leaving not even a flimsy streak of it to cloud the Vision Divine.

¹ māyā – non-apprehension of Reality, the cause plus misapprehension, the effect.

² the non-apprehension of Reality.