

as an irresistible sequence, the experience of the Reality floods the seeker's heart. It is always understood that the experience of Reality is not the result of sādhanā. Sādhanā only purifies the mind and in a pure mind, recognition of the Reality is unavoidable. The ego disappears into the Vision Divine.

Vedānta means right understanding. With a purified intellect alone can one understand the words of the scriptures and the instructions of the Guru. Otherwise it will be merely some dry, unproductive book knowledge. Such knowledge is like writing the word 'sugar' in more than one language on a piece of paper and licking it for gaining the experience of its sweetness.

Thus, if a person has gained an intuitive glimpse of the Reality even for a brief moment, saṁsāra – the perception and persecutions of the ever-changing phenomenal world – is destroyed, root and branch. The root is the non-apprehension of Reality (avidyā). 'Ending saṁsāra along with its root' means, when Truth is apprehended, non-apprehension of Reality vanishes and the consequent misapprehensions depart from the bosom of a man of true God-realisation.



कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।
निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु वापीस्थम् ॥ १४९ ॥

*kośairannamayādyaiḥ pañcabhirātmā na saṁvṛto bhāti,
nijaśaktisamutpannaiḥ śaivālapaṭalairivāmbu vāpīstham. (149)*

149. Covered by the five sheaths, such as the food sheath, which are produced by its own divine power, the Self ceases to appear, just as the water in a tank ceases to appear due to the collection of moss, which is born out of itself (water).

The change in the metre of poetry is generally adopted to shake up the student or the reader to full wakefulness and to make him

understand that the thought which was being discussed so far has ended. This stanza is a typical example.

The Ātman is covered by the five sheaths and so, at the moment, it is not readily available for our direct cognition. The five sheaths are – the food sheath, the vital air sheath, the mental sheath, the intellectual sheath and the bliss sheath. They apparently cover the Ātman from direct vision and are born out of the Ātman's own divine power called māyā. By Its own power of projection, the Self has created these five sheaths and by identifying with them It seems to get covered by them.

There is a kind of moss which grows in still waters. It is a green, granulated plant which covers the surface of the pond water so completely that the water can no longer be seen. A completely green surface alone is visible at all times and from a distance it may look like a lawn. When the moss covers the water, the beauty of the shining sun is no longer reflected in it. If the moss is pushed aside, it will (move away to) reveal the brilliant reflection of the sun but as soon as the hand is removed from the water, the moss returns to cover the reflective surface of the water.

The vāsanā created agitations and the perceptions of the pluralistic phenomenal world are like the moss in our minds. Because of them the mind is not clear, is not pure enough to reflect the divinity behind it. To remove this moss is to remove the ego and the egocentric desires while acting in the world. The mind which is running towards the OET should be turned in contemplation towards the Reality. When this 'moss' is even slightly removed from the mind, Consciousness, which is always present, gets reflected in the clear waters of the mind's divine thoughts. Children may run and slip into the lawn-like moss expanse and suffocate and die in it but an intelligent man who knows that it is only moss covering the waters will not walk into it.

When the moss is pushed aside by the hand, immediately the water manifests itself. But if one removes the hand and