

When the mind's agitations (*vikṣepa*) are quietened through *upāsanā*, the veiling (*āvaraṇa*) of the intellect also lifts and the *buddhi* becomes quiet. As a result of mental quietude, when the intellect becomes bright, it is able to apprehend the Self. The Self is thus apprehended as, 'I am This'. One comes to experience It intimately as the very subjective essence in oneself. He who so long considered himself to be the body, the mind or the intellect, now experiences, 'I am not the body, nor am I the mind, nor the intellect but I am This, the Self, who is the illuminator of all these three equipments and their modifications'. This experience is not through any medium. It is not through the medium of the intellect. It is not a 'mediate knowledge'. It is apprehended as 'immediate knowledge'. For example, nobody needs to tell you that you are Mr. so-and-so. You know who you are (Mr./Mrs./Miss...) even when you are in pitch darkness. Thus the Self is realised as an 'immediate knowledge' as one's own Self.

'Mediate knowledge' is that which is gained through the instruments of the sense organs, the mind and the intellect. 'Immediate knowledge' is that to know which no instrument is necessary, it is the knowledge of one's own Self.

When you wake up from a dream you do not 'see' the waker, you 'become' the waker. The experience at that time is, 'I am the waker', Mr. so-and-so and not that fool who was dreaming the horrors of his dreams only a moment ago. Yes, 'I am this, not that, which I in my delusion thought myself to be.'

At this moment, we all live identified with the BMI and we have the experience of, 'I am the body, I am the mind, I am the intellect.' Quiet the mind and transcending its limitations, come to apprehend this great Truth – the Self.

May you feel fulfilled, thus fulfilment (*kṛtārthaḥ*) is the joyous feeling of 'having done what was to be done'. When what had to be done has been done, what had to be accomplished has been accomplished, no more is there any tyrant in the form of

vāsanās, who occupies our bosom, making more and more demands upon us. When the vāsanās are all ended, no more desires are there. Nothing more is needed to contribute to one's happiness. May you thus become of the nature of Brahman, the Reality, by crossing the ocean of change consisting of the waves of births and deaths. 'Buddhi-vṛtti' in Vedānta means, all activities emanating from a living organism.

If we reflect sufficiently upon what we have read so far, one doubt might still linger in us. How does the infinite Lord, who is all-knowledge get into this avidyā and become an abject slave, a helpless victim of the world of objects and their tragic plan? How does one get so strongly BMI-conditioned? This is explained in the following two verses. They are both very, very important. Only if you reflect long on these suggestive verses, will you understand them and get the maximum benefit out of them. The more you chew on these verses, the more will you experience the essence of understanding.

