

Liberation is so unique (*vilakṣaṇa*), that it will not suffer even an iota of any other mental preoccupation. It must be everything or nothing. If it is sought with a total mind, it is gained forever. If the mind is not turned towards it totally, it can never be experienced.



अहङ्कारग्रहान्मुक्तः स्वरूपमुपपद्यते ।
चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥ ३०० ॥

*ahaṅkāragrahānmuktah svarūpamupapadyate,
candraadvimalah pūrṇah sadānandaḥ svayaṁprabhah.* (300)

300. *Freed from the shackles of the ego, like the moon freed from the eclipse, man gains his true nature and becomes untainted, infinite, ever blissful and self effulgent.*

He who is liberated from his ego attains his true nature.

Śāṅkara uses a simile of suggestive words to remind us of the idea of Rāhu.¹ The physical body and its identifications are shadows thrown upon the Supreme. When this identification is withdrawn, the Supreme stands revealed in Its own self effulgent glory.



यो वा पुरे सोऽहमिति प्रतीतो
बुद्ध्या प्रकृतस्तमसाऽतिमृद्या ।
तस्यैव निःशेषतया विनाशे
ब्रह्मात्मभावः प्रतिबन्धशून्यः ॥ ३०१ ॥

*yo vā pure so'hamiti pratīto
buddhyā prakṛptastamasā'timūḍhayā,
tasyaiva niḥśeṣatayā vināśe
brahmātmbhāvah pratibandhaśūnyah.* (301)

¹ ibid. verse – 139.

301. *The ego is that which has been produced by the intellect, which is deluded by 'nescience' and which is perceived in this body as 'I am so-and-so.' When this ego sense is totally annihilated, one attains an unobstructed identity with Brahman.*

The identification with the gross is a powerful imagination of the intellect; which is rendered supremely foolish by the 'veil of tamas' (avidyā). This deluded intellect, which cannot see the Reality, imagines and projects the concept of 'I am so-and-so'. Based upon this fanciful stupidity one builds up one's ego sense. This ego has to be destroyed until not even a trace remains.

When this egocentric concept that 'I am so-and-so' is completely annihilated, there is the realisation, 'the Self in me is the Self present everywhere (brahmātma-bhāva)'. That feelingful understanding without any trace of doubt that, 'the Self in me is the one Self everywhere', is called realisation of the supreme Self.

So long as the ego sense persists, prompted by its natural personal bias (dvandva), suffering under its 'ultimate propensities' (vāsanās), it lingers, interpreting a world of its own and confusing itself with the multiplicity perceived around. When the ego ends, egocentred and society centred drives no longer affect the individual and this state is the Experience Divine. Such a realised one testifies to a depth dimension in experience, that defies speech and thought and yet provides a more realistic experience than any sense impressions.

This is the state of Realisation when the 'veil of tamas' (avidyā) is lifted to reveal the Truth Eternal, the 'Self in all'.

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ब्रह्मानन्दनिधिर्भवलवता॑हङ्कारघोराहिना
संवेष्यात्मनि॒रक्ष्यते॑गुणमयैश्वर्णैश्चिभर्मस्तकैः॑ ।
विज्ञानारब्धमहासिना॑श्रुतिमता॑विच्छिद्य॑शीर्षत्रयं
निर्मूल्याहिमिमं॑निधिं॑सुखकरं॑धीरो॑नुभोक्तुं॑क्षमः॑॥ ३०२॥