

the room will remain as long as the bucket of water remains in the veranda. When the reflecting medium is removed, the light in the room too, must depart. If the reflecting medium is disturbed, the light in the room is also disturbed and the intensity of the illumination gets reduced. Thus, the water in the bucket is the source of light for the dark room. Similarly, when the mind is agitated, the light of intelligence in an individual becomes dull. When the mind is quiet, the intellect is bright and efficient. Quieter the mind, brighter the intellect. Hence, the Self remaining the same, the light of intelligence in an individual is directly proportional to the quietude of his mind. The sun and its illumination remaining the same, the illumination in the dark room depends upon the stillness and clarity of the water in the bucket.

It is not the Self, the pure Consciousness, which is functioning as 'I' (aham), but it is Its reflection (ābhāsa caitanya), otherwise called the 'ego' which functions as 'I-I-I', at all moments of the waking and dreaming states of our expression.



अहङ्कारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम्।  
सत्त्वादिगुणयोगेन चावस्थात्रयमश्वृते ॥ १०४ ॥

*ahaṅkāraḥ sa vijñeyah kartā bhoktābhimānyayam,  
sattvādiguṇayogena cāvasthātrayamaśnute. (104)*

104. Know that it is the ego which, identifying with the body, becomes the doer or the experiencer; and in union with the guṇas such as sattva, this ego assumes the three different states (of waking, dreaming and deep sleep).

In each one of us, the vanity of feeling that 'I am the doer, I am the enjoyer', that 'I am the seer, the hearer and the smeller', that 'I am the feeler and the thinker', is called the individuality, the ego (jīva), the perceiver-feeler-thinker entity. He who arrogates actions to himself by saying, 'I am the doer (kartā)' and 'I am the enjoyer (bhoktā)', he is the experiencer of joys and sorrows – the little ego.

This sense of individuality, when it identifies with the three gunas – sattva, rajas and tamas – which are the three modes of the mind, comes to express itself in the three states of Consciousness – waking, dream and deep sleep. Thus, roughly we may say, the ego conditioned by sattva is the ‘waker’, conditioned by rajas is the ‘dreamer’ and conditioned by tamas is the ‘deep sleeper’. The same ego, according to the condition of the mind, experiences itself as the waker, the dreamer and the deep sleeper and in all these states, naturally, it claims to be the ‘doer’ and the ‘experiencer’.



विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।  
सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥ १०५ ॥

*viṣayāṇāmānukūlye sukhī duḥkhī viparyaye,  
sukham duḥkham ca taddharmah sadānandasya nātmanah.* (105)

105. When the sense objects are conducive, the situation is happy. When they are non-conducive, it is miserable. Happiness and misery are, therefore, the dharmas of the ego and do not belong to the Ātman, which is ever blissful.

Each individual is attracted to those patterns in the world around, which are conducive to his own existing vāsanās. As long as your wife and children are in harmony with you, you are happy. But if they misbehave, you become miserable. Happiness is often born of self gratification. A drunkard feels happy in the dirty toddy shop. Others may feel miserable there because of the difference in their attitudes or vāsanās. When in the outer world, things happen against one’s intentions and purposes, one becomes unhappy. Therefore, as long as one has vāsanās, one has to experience joys and sorrows in the world, since the world is ever-changing and things and their arrangements will never remain the same. If the vāsanās are ended, one is in harmony with whatever conditions are available outside. So it is wrong to say that happiness is in