

as the 'veiling-power' (avarāṇa-śakti) is not completely removed, so long the 'projecting-power' (vikṣepa-śakti) will naturally make the individual dance. As long as there is non-apprehension of the Reality, the misapprehensions will continue. Until the Reality is experienced, the vāsanās will remain and under their compelling urges, the body-mind-intellect equipment will gush out to gather their experiences among the world of objects, emotions and thoughts. Nobody can stop this. Until the 'Higher' awakening is experienced, the attractions and enchantments of the 'lower' planes of Consciousness will be natural, there is no escape. Only on the apprehension of the Supreme, can all this tragic gushing out truly come to an end.

So, to gain a total mastery over the agitations of the mind is not all that easy. It takes time. As long as the cause of the disease exists, the symptoms of the disease cannot end. Similarly, as long as the 'higher' is not apprehended, the flesh will crave for flesh, the mind will crave for emotional satisfaction, the intellect will gurggle out in a thousand desires. Hence, a novice finds it impossible to give up his enchantments for sense objects.

This non-apprehension of Reality can be ended only by those who have the capacity to analyse, understand and discriminate, between the 'subject' and the 'object', and who have the heroism to reject the 'lower' and live the 'higher'. This is as subtle and as difficult as separating water and milk from a mixture of the two. The capacity to distil away the milk from a mixture of milk and water is the special function attributed to the mythological bird, the haṁsa¹.

When the intellect starts vividly discriminating between the 'subject' (dṛk) and the 'object' (dṛśya), and when it has got the capacity of removing the subject away from the world of objects, the subject, by itself, rediscovers the supreme essence in its own divine nature. Then, the non-apprehension of Reality

¹ In Sanskrit 'haṁsa' denoting this bird, has a pertinent etymological meaning. 'I am' (aham) 'He' (saḥ) is haṁsa. To realise 'I am He' is the 'bird' haṁsa,

(āvaraṇa) automatically ends. When an intellect persists in its habit of continuously analysing and constantly understanding the Self and the not-Self, when it becomes brilliant in its function of discrimination between the 'subject' and the 'objects', the misapprehensions of the 'subject' caused by the non-apprehensions end by themselves without any extra effort (ayatnataḥ). When you start realising that you are the 'subject', the 'one who is aware', and that these 'objects' are all in you, and when they are removed, you are the 'objectless Awareness' and are no more really involved in them, you become, as it were distilled away from them and their deluding confusions. As a result of this, the pure Self is revealed without any special effort.

In that experience of the Self there can be no trace of any doubt at all. I may doubt everything but about myself there will be no doubt at all. This Self, being the 'subject', is the very core in each one of us. Realising that the Self in me is the Self everywhere, there is nothing which is other than me. Hence, there are no mental agitations. So then, who will doubt? And how?

Having woken up from a dream, will the waker any more yearn for the embrace of the dreamer's wife? The dreamer's wife was loved by the dream body, which on waking is no more available to the waker. Similarly, when the individual wakes up to the higher plane of Consciousness, he will have no more oscillations of the mind (pratibandha-śūnyaḥ).

Even if tempting objects of pleasure are around him, he knows that they are all false (mṛṣā).



सम्यग्विवेकः स्फुटबोधजन्यो
विभज्य दृग्दृश्यपदार्थतत्त्वम् ।
छिनत्ति मायाकृतमोहबन्धं
यस्माद्विमुक्तस्य पुनर्न संसृतिः ॥ ३४६ ॥