

as pure objectless Awareness in this assemblage of not-Self, the cause-effect bundle,<sup>1</sup> the body.

The king in any state is well protected and every soldier draws his inspiration from his king. Everyone does his allotted duty because of the king. Similarly, the Ātman, though Itself not doing anything, It lends Its sentiency to the insentient matter-layers, gets into their midst and is ever established in them.

When you move away from the apparent functions and the consequent agitations of the BMI created in the field of OET, then in the sequestered quietude of meditation you will move towards It. Take It as your shelter (āśraya). Move under the shelter of the Divine. Be ever established in It. Merge all the pluralistic experiences born out of this world into Brahman, just as the dreamer and the dream experiences born out of the dream all merge into the waker.



बुद्धौ गुहायां सदसद्विलक्षणं  
ब्रह्मास्ति सत्यं परमद्वितीयम् ।  
तदात्मना योऽत्र वसेद्गुहायां  
पुनर्न तस्याङ्गगुहाप्रवेशः ॥ २६६ ॥

*buddhau guhāyām sadasadvilakṣaṇam  
brahmāsti satyam paramadvitīyam,  
tadātmanā yo'tra vasedguhāyām  
punarna tasyāṅgaguhāpraveśaḥ. (266)*

266. In the cave of the intellect is Brahman, other than the gross and the subtle, Existence, Supreme and non-dual. He no more enters the mother's womb who dwells in this cave as Brahman.

In the very opening verse of *Vivekacūḍamaṇi*, three stages were explained for Self-realisation.

<sup>1</sup> saṅghe – śarīrendriyapraṇāhaṅkāra – rūpakāryakāraṇa saṅghāte