

meaning in the picture. The deep message of the lotus growing in the pond is understood by him. To understand that message one needs a subtler intellect. We are told that the Einsteinian theory is, today, fully understood by only half a dozen people in the whole world. Only a highly developed and specialised intellect can grasp the subtle imports of the theory.

The Ātman is subtler than the subtlest thought possibility of the intellect, because It transcends the intellect itself. Hence, with the gross instruments of knowledge one cannot apprehend It. Then what is the instrument in whose focal length the subtle Truth is brought for our recognition and experience?

When the thoughts have become subtle in the hushed moments of deep meditation, the mind is tuned up for the higher transcendental Experience Divine. It can be known only by the best among men (Ārya), who have perfectly purified intellects. Those who have lifted the veilings and reduced the agitations in the mind are said to have purified intellect. This is the stage when the vāsanās have been reduced, when the desire for sense objects no more agitates the intellect.

The intellect which has stopped wandering into the fields of sense gratification, which is not involved in the mesh of sense objects around and which is steady in its contemplation, such an intellect is capable of understanding this great Brahman.

There is only one method, therefore, to realise the Truth. Subtilise the vision by eliminating desire-created agitations and the non-apprehension of Reality created by the vāsanā-veils.



यथा सुवर्णं पुटपाकशोधितं
त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।
तथा मनः सत्त्वरजस्तमोमलं
ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥ ३६२ ॥

*yathā suvarṇam puṭapākaśodhitam
tyaktvā malam svātmaṇam samrcchati,
tathā manah sattvarajastamomalam
dhyānena santyajya sameti tattvam.* (362)

362. Just as gold, by thorough heating in fire, gives up its impurities and gains its own lustre, so too, the mind through meditation, sheds its impurities of sattva, rajas and tamas and attains the nature of Brahman.

The purification of the mind through meditation is explained by the example of gold purification.

In the smelting of gold, the ore from the mines is powdered and sieved. The gold thus collected contains many baser metal impurities. The mixture is then heated and smelted. In the molten mixture, the different metals form different layers. All the gold comes together. The dross is removed and the pure gold gains its own essential quality of yellow lustre. Thus, by smelting, gold is purified. The same process is applicable to mental purification also.

Our minds are now impure because of the dross of sattva, rajas and tamas. When such a mind is kept under the heat of meditation, the dross in the mind drops off and the pure sāttvika mind emerges. Sattva cannot remain in its pure nature so it sublimates to merge with the Infinite. When sattva, rajas and tamas are removed from the mind, it dissolves into the vision of Reality. The great Infinite, homogenous Consciousness is experienced as one without a second, both within and without.



निरन्तराभ्यासवशात्तदित्थं
पक्वं मनो ब्रह्मणि लीयते यदा ।
तदा समाधिः सविकल्पवर्जितः
स्वतोऽद्वयानन्दरसानुभावकः ॥ ३६३ ॥