

That, by which all other things are experienced by the ego during its existence.

‘When all the five kośas have been negated, what remains?’ ‘Nothing’. ‘Right but who knows that there is nothing?’ ‘I’. ‘Who is this I?’

It is this I-factor, the Subject, which the Teacher is trying to indicate. ‘That by which you are able to experience the various emotions and thoughts of the mind and the intellect but which by Itself cannot be experienced, That is to be realised, That which you had never experienced while you were entertaining thoughts and feelings but because of which you had all your experiences, that is, in fact, your Self who knew them all. This is to be experienced and known.’

Come to know that ‘Knower’ of everything, the ‘principle of Knowledge’ in whose presence all knowledges are rendered possible.

‘How should I know that?’ Buddhyā – through intellectual discrimination. “Can I know that with my intellect?” “Certainly”, emphasises the Teacher. “How?” enquires the śiṣya. “With an intellect made very subtle, susūkṣmayā buddhyā” is the confident and precise reply.

With the gross intellect we see gross things. Grosser the intellect, grosser the vision. Our intellect at this moment is so gross, so full of sensuality, that we no more see a woman going along; we only see ‘lust’ moving on legs. When the mind is made a little subtle, you see ‘beauty’ going. A little more subtle and you see a ‘living being’. Make it as subtle as that of a philosopher’s and you will see ‘divinity’ on the move.

How do we make our intellect subtle? ‘Subtle intellect’ means that intellect which does not run headlong to crash into sense objects. That intellect which does not function under the pressure of its vāsanās, the intellect which is fully redeemed from their deadening pressures, is a subtle intellect. Vāsanās are removed through dedicated activity (niṣkāma-karma).