

cosmos is His body. The Jivas exist as innumerable life-cells in that cosmic body. As the rays of the sun are inseparable from it, the individual souls cannot be separated from God. With the dawn of intuitive knowledge, the Jiva realizes that the Paramatman (God) is the whole and he an infinitesimal part of It. The attainment of this knowledge leads to emancipation. Complete self-surrender is the means to the attainment of this goal. In the state of Mukti the Jiva is ever aware that he is a limb of the Lord.

Advaita literally means non-dualism. What are termed Jagat and Jiva and Brahman are not really separate entities. Reality is one without a second. It is Existence-Knowledge-Bliss Infinite. It has intrinsic power to manifest Itself as the Jagat and the Jiva. This inherent power goes by the name of *Māyā*. Brahman and *Māyā* are inseparable. This is the implication of the word Advaita. It is because of his ignorance that the Jiva fancies that he is separate from the universe and the Substratum behind it. With the dawn of knowledge this feeling of difference vanishes. The Reality alone exists. Because of Its *Māyāśakti* It manifests Itself as the Jiva and the Jagat. Resolving this *śakti* into Itself, It also remains unmanifest. In Its kinetic state it is Saguna Brahman (Conditioned Reality), in the static Nirguna (Absolute Reality). As the wave subsides into the ocean the individual soul dissolves into the Absolute. This is emancipation according to the Advaita system of philosophy.