

instructions continue and explain how the pluralistic phenomenal world or the equipments are to be transcended and negated. The Upaniṣad negates plurality which is the illusion of the mind, plurality is only the projection of the mind and intellect. Where the mind and the intellect do not function, there is no plurality. In deep sleep or swooning there is no plurality perceived at all. Śruti negates plurality as unreal and says that behind and beneath it, there is a vital absolute Reality which is to be experienced. One has to get out of this plurality in order to realise the Reality.

How can one get out of it? The Śruti declaration alone is not sufficient. The knowledge gained as a result of scriptural information, confirmed by one's rational independent thinking can help one to negate this plurality. Whenever there is a bodily demand, think, 'I am not the mind', and so on. Thus by negating all the five kośas and experiencing the Self behind them all as one's own nature, the jīvahood is transcended and the Supreme is realised.



नेदं नेदं कल्पितत्वान्न सत्यं  
रज्जौ दृष्टव्यालवत्स्वप्नवच्च ।  
इत्थं दृश्यं साधुयुक्त्या व्यपोह्य  
ज्ञेयः पश्चादेकभावस्तयोर्यः ॥ २४६ ॥

*nedam nedam kalpitatoānna satyaṁ  
rajjau dṛṣṭavyālavatsvapnavacca,  
itthaṁ dṛśyaṁ sādhyuktyā vyapohya  
jñeyaḥ paścādekabhāvastayoryaḥ. (246)*

246. 'Neither this (gross), nor this (subtle)' like the snake seen in the rope and like dreams, are not real, being products of the imagination. By a perfect elimination of the objective world by reasoning, one must realise the oneness underlying the jīva and the Īśvara.