

of the jīva and Īśvara, the individual ego and God, is realised. This is called God-realisation.

‘Māyā’ is termed differently by different philosophers. All of them agree that the cause for the whole universe is the dynamic Infinitude functioning through the total cause, but this total cause is denoted by various terms. The cause, for the individuality is the Consciousness functioning through the five sheaths or the three bodies or the three states. Brahman has no conditionings but jīva and Īśvara are the two concepts arising when Brahman apparently functions through the illusory equipments.¹



एतावुपाधी परजीवयोस्तयोः
सम्यङ्निरासे न परो न जीवः ।
राज्यं नरेन्द्रस्य भटस्य खेटकः
तयोरपोहे न भटो न राजा ॥ २४४ ॥

*etāvupādhi parajīvayostayoḥ
samyāñnirāse na paro na jīvaḥ,
rājyaṁ narendrasya bhaṭasya kheṭakaḥ
tayorapohe na bhaṭo na rājā. (244)*

244. These two are superimpositions of Īśvara and jīva, but when they are completely eliminated, there is neither Īśvara nor jīva. When the kingdom of the king and the shield of the soldier are taken away, there can neither be a king nor a soldier.

When electricity functions through a 1,000 candlepower bulb, its intensity of light is more than when it functions through a 5 candlepower bulb where there is certainly less light. If the 5 candlepower bulb is replaced by a 1,000 candlepower bulb, the light in both will be the same. When the bulbs are destroyed, the

¹ *kāryopādhirayam jīvaḥ kāraṇopādhirīśvaraḥ*