

Set (asta) – differences or distinctions (bheda) – ‘All differences set’ – asta-bheda. All differences of plurality are completely at rest in the Self. When everything is ‘set’, the nature of the Self is still ‘unset’ in all Its shining effulgence. That which never decays, that which is never non-existent, are the suggestions of the eloquent term used by the philosopher-poet, Śaṅkara. When the BMI are transcended, when the OET are no more perceived, then what is left over is the Consciousness which illumined the OET when they were in delusion experienced by the illusory PFT.

That experience of the Divine is indicated by an ordinary example. Watch the heaving bosom of the sea. Then imagine that, as though, by the wave of a magic wand, all the waves have frozen suddenly. The student’s mind halts... he is pushed into a voiceless state of awe-ful joy and inexplicable peace. Try.

When you see the undulating waves of the ocean, your mind too moves with them. Imagine then, that the rising wave has suddenly frozen and the wave behind it too, has come to an immediate halt. If you can imagine this, you will come to experience a peculiar peace and silence. Just as the waveless sea is without any movement, so too, is the ever free, individual form of the one, infinite, homogenous mass of motionlessness. Constantly away from the sorrows of the world, ever liberated from the thrall of BMI – ‘That Brahman thou art’.



एकमेव सदनेककारणं
कारणान्तरनिरासकारणम् ।
कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६० ॥

*ekameva sadanekakāraṇam
kāraṇānṭaranirāsakāraṇam,
kāryakāraṇavilakṣaṇam svayam
brahma tattvamasi bhāvayātmani. (260)*