

‘Not this, not this’<sup>1</sup> is the language of the Upaniṣads. I am not the body, the body is mine, I am not the mind, the mind is mine. Not only do the scriptures say so, but also rational thinking makes it clear that what is delusorily projected cannot be an actual fact. Had it been true, the world would have been available to me at all times. The body, mind and intellect are not always available. In deep sleep, I do not gain anything from them. Since they are not available, they cannot be the Truth. That which was not there in the past and will not be in the future but which is apparent only in the present is called an ‘illusion’.

Thus the conviction that the body, the mind and the intellect are not the Ātman is held not just because the scriptures say so, but by right thinking it becomes amply clear that truly, they are not ‘real’, but are mere projections like the serpent in the rope or like dreams.

The snake and rope example is an objective one and the example of the dream is a subjective one – the delusion outside and the delusion within.

Thus, one who is a sādhu, a spiritual thinker, having eliminated the world within and without by rational thinking (yukti), will realise that ‘I, who experienced the objects, emotions and thoughts through the body, mind and intellect, am the One, the substratum, the pure Consciousness.’



ततस्तु तौ लक्षणया सुलक्ष्यौ  
तयोरखण्डैकसत्त्वसिद्धये ।  
नालं जहत्या न तथाऽजहत्या  
किन्तूभयार्थात्मिकयैव भाव्यम् ॥ २४७ ॥

<sup>1</sup> In the *Bṛhadāraṇyaka-upaniṣad*, this statement of twice repeated negation indicates that when māyā the conditioning for Īśvara and the five kośas the conditionings for the jīva, are both eliminated, what remains is Brahman.

*tatastu tau lakṣaṇayā sulakṣya  
tayorakhaṇḍaikarasatvasiddhaye,  
nālaṁ jahatyā na tathā'jahatyā  
kintūbhayārthātmikayaiva bhāvyam. (247)*

247. Therefore, the two terms (Īśvara and jīva), should be carefully considered through their indicative meanings in order to establish their absolute identity. Neither 'the method of total rejection', nor 'the method of complete retention' will suffice. One must reason by a combined process of both.

You are you because of the Infinite functioning through your vāsanās. God is God because of the Infinite functioning through the total vāsanās. When you remove your equipments, there is neither a world for you nor a concept of God. Then alone will you come to understand that jīva and Īśvara are one and the same. In order to realise that one is Brahman, the Reality, the intellect must be prepared by the study of the scriptures as well as by independent thinking and reflection.

By an intellect which has been so prepared for this great flight, you must negate the body, the mind and the intellect and come to apprehend the Truth.

In the profound declaration, 'That thou art', the implied meaning has to be ascertained and appreciated by an intellect which has already been prepared by the study of the scriptures. The word meaning, in itself, certainly sounds absurd. One should try to understand the implied meaning of the sacred words of the great ṛṣis which burst forth from them in the white heat moments of their Experience Divine.

If you dandle the words, they convey no meaning, they talk directly of an impossibility. Therefore, you have to go deeper, analyse ruthlessly and understand the secret sacred meaning behind them, in order to get into the very experience of the oneness, the experience of the common denominator in you and God, the 'infinite eternal Truth'.