

long as the dream lasts, there is a dreamer experiencing the dream objects. The dreamer with the help of his equipments saw, heard, smelt, tasted and touched the dreamworld around. On waking up, not only does the dreamer become the waker, but the dream experiences too, become the waker, nay the dreamworld of objects also becomes the waker.

Today, as an individual entity, the ego, I may recognise the world of plurality through my body, mind and intellect equipments. When I rise above them and spiritually wake up, I become fully awake to the Consciousness. Then I, my equipments of experience and my objects of experience can no longer be separate, but they all merge into the one supreme Consciousness.

This awakening to the Consciousness is not a passing experience. Once it has been experienced, it is endless. It is beyond all doubts and imaginations. It is the unbroken experience of pure Consciousness (kevalam-akhaṇḍam-cinmātram). Wise men come to experience this supreme Essence in themselves as their very being. Experience of this great Truth is God-realisation.



अहेयमनुपादेयं मनोवाचामगोचरम् ।
अप्रमेयमनाद्यन्तं ब्रह्म पूर्णमहं महः ॥ २४० ॥

*aheyamanupādeyam manovācāmagocaram,
aprameyamanādyantaṁ brahma pūrṇamahaṁ mahāḥ.* (240)

240. *That which can neither be thrown away nor taken up, That which lies beyond the limits of mind and speech, which is immeasurable, which is without beginning and end, which is whole and one's own Self, which is of outshining glory – that is the Self.*

Indicating this great Truth it is said, 'It can never be rejected (aheyam).' The five kośas can be rejected. After rejecting the five sheaths we come to a substratum which cannot at all be