

The Śruti says that all are nothing but the expressions of Brahman. Yet we say, ‘I’ have got a separate existence from ‘you’, because we are, at present, drunk with the ‘wine of māyā’ (māyā-madirayā). In the drunken hallucination of the vāsanās, we assume that we are separate from each other. We are able to recognise the pluralistic world because we do not now experience the one Nārāyaṇa present everywhere. When I look through a green glass, I see everything green. In reality there is no greenness. When one looks through one’s mind-intellect equipment, one sees the world of plurality. In Nārāyaṇa, there is no plurality at all.



क्रियासमभिहरेण यत्र नान्यदिति श्रुतिः ।
ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥ ३९३ ॥

*kriyāsamabhihāreṇa yatra nānyaditi śrutiḥ,
bravīti dvaitarāhityam mithyādhyaśanivṛttaye. (393)*

393. With many predicates, Śruti declares the absence of duality in the phrase, ‘where there is nothing else’ and so on, in order to remove all false superimpositions.

What has been said so far is not Śaṅkara’s own opinion. In order to establish that, Ācārya Śaṅkara is quoting this verse from the relevant Upaniṣad.¹

With such statements the scriptures, at many places, have indicated the absence of all duality in the ultimate Truth. It all amounts to an assertion that Brahman is the only Reality. We have projected this pluralistic OET because of our BMI. To remove from our minds this misconception of the reality of OET, Śruti uses many predicates or verbs in her statement, as in the example given here.

¹ *yatra nānyatpaśyati nānyacchr̄ṇoti nānyadvijānāti sa bhūmātha.*

– Chāndogya-upaniṣad-7.24.1

where one sees nothing else, hears nothing else, knows nothing else – that is the infinite.