

He sees no distinction between the Lord behind the whole cosmos called ‘Īśvara’, and the Lord functioning through the body called ‘jīva’. ‘Jīva-Īśvara-eka-bhāva’ is the identity between the individual jīva and the universal Self.

Patterns are woven into a cloth with coloured thread. Flowers, plants, houses, trees, animals – all are woven into patterns. It becomes a world of its own. When a child starts pulling the thread from one end, slowly it comes out and the entire jagat is liquidated into yards and yards of thread. In the thread, the entire world has become one.

Similarly, the whole world is a ‘Conscious’ world, the material of which is this Consciousness. He who has unwound all this knows the Reality behind the entire cosmos. ‘That Reality alone am ‘I’, he realises. To him there are no more distinctions perceivable.

Never is there any more a difference between pratyagātmā and Brahman. Nothing is ever there which is not Brahman. We do not make proper investigation into It, that is all. Thought is the father of all your sorrows, joys and sufferings. All of them have sprung from the non-apprehensions. One who apprehends Reality ends all misapprehensions.

Never did any difference exist between Brahman and the world which has emerged out of Brahman. He, who knows this, is Liberated in life.



साधुभिः पूज्यमानेऽस्मिन्पीड्यमानेऽपि दुर्जनैः ।
समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥ ४४१ ॥

sādhubhīḥ pūjyamāne'sminpiḍyamāne'pi durjanaiḥ,
samabhāvo bhavedyasya sa jīvanmuktalakṣaṇaḥ. (441)

441. *He who feels the same when his body is worshipped by the virtuous or tortured by the wicked is considered a Jīvanmukta.*