

260. *That which, even though It is one existence, is the cause for the many, which refutes all other causes but Itself is without cause, which is distinct from cause and effect and is independent – ‘That Brahman thou art’ – meditate on this in your mind.*

Consciousness, though uniformly one, is the cause for the entire pluralistic phenomenal world of the BMI, PFT and OET. It alone is the material, the efficient and the instrumental cause for the universe. The pluralistic world is our own projection which has sprung from our delusion. The substratum for this delusion is the Consciousness without which the delusion itself would have been impossible. Since, because of the Consciousness, the world has been possible, Consciousness alone is the cause for the universe of happenings.

It is Its own substratum; It is Its own cause; It is the uncaused cause for the entire pluralistic world. With reference to the world, Consciousness is the cause. By Itself, It is something other than both cause and effect. Cause and effect are concepts of the intellect. The Ātman is beyond the intellect. In this respect, it can also be said that where the effect is the world of plurality, its cause is the non-apprehension of Reality, that is māyā.

Consciousness is beyond māyā, the cause, and its effects. ‘That Brahman thou art’ – contemplate upon this great causeless cause as your own Self.



निर्विकल्पकमनल्पमक्षरं  
यत्क्षराक्षरविलक्षणं परम् ।  
नित्यमव्ययसुखं निरञ्जनं  
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६१ ॥

*nirvikalpakamanalpamakṣaram  
yatksarākṣaravilakṣaṇam param,  
nityamavyayasukham nirañjanam  
brahma tattvamasi bhāvayātmani. (261)*

261. *That which is free from māyā, which is infinite and indestructible, which is other than the world of change, which is supreme and eternal, which is permanent and indivisible bliss, untainted – ‘That Brahman thou art’ – meditate on this in your mind.*

**That which is not made of māyā (nirvikalpakam)** – Beyond all agitations of the mind and the intellect which are created by the vāsanās; that is, the Self is behind the vāsanās but Itself is uncontaminated, immaculate.

**Infinite (analpam)** – ‘Alpam’ means finite, limited. ‘analpam’, therefore, means, infinite, unconditioned. In *Chāndogya-upaniṣad* the ṛṣi defines the Infinite (yo vai bhūma), ‘That which is Infinite (bhūmā) is eternal’; (yad-alpam tat mṛtam) ‘Whatever is finite (alpam) is mortal.’

**Reducible, changeable (kṣara)** – The world of plurality which is in a state of constant flux.

**The changeless (akṣara)** – Refers to māyā. That which is other than (vilakṣaṇam), both kṣara and akṣara, is the Consciousness with which the changing and the changeless are illumined.

**Undying Bliss (nitya-avyaya-sukham)** – Not the joy of sense objects which are fleeting and variable in their intensity. This is the supreme, permanent Bliss experienced on transcending the mind-intellect equipment. The Upaniṣad seers are only employing the term to give us, who live in the mental arena, some measure of what the experience is when the mind is transcended. Literally, it is not Bliss in the sense we now understand it to be.

**Taintless (nirañjanam)** – Without the imperfections of tamas, means, beyond the vāsanās, beyond the great delusory power of māyā.

‘That Brahman thou art’ – thus assert yourself and realise It in a direct experience in your own life.

