

*Śruti points out Brahman as being non-dual, and it is an undeniable fact that those who are enlightened, who have established their identity with Brahman and who have given up their associations with the outside world, live ever in union with Brahman – Eternal, Knowledge and Bliss.*

Ācārya Śaṅkara himself has given us the quintessence of the advaita philosophy in half a verse. He says, ‘That which is described by million of books, I shall explain in half a verse, Brahman alone is Real, the phenomenal world is an illusion, the individual ego is nothing other than Brahman.’<sup>1</sup> In the state of pure Awareness when the Infinite is experienced, at that ‘moment of awakening’, the experiences that we have had at the body, mind and intellect levels, should necessarily be looked upon as illusions when we functioned through those equipments. The world of plurality is not unreal. But, interpreted through our equipments at that moment, it is not Real. At such a moment, the egocentric entity disowns itself, and therefore, the ego is experienced as nothing but Brahman; just as the dreamer rediscovers himself to be the waker.

In this great infinite experience, what more remains to be said? Meaning, there is nothing more to express. No other discussion is possible in That which is non-dual. At that moment the meditator awakens to understand that he is none other than the pure, infinite Consciousness. This Brahman alone is the essence of which the world of plurality is constituted, just as the waking mind itself is the material cause for all the objects of the dream cosmos. Śruti herself has so often repeated that Brahman is non-dual and one without a second.<sup>2</sup>

For that wise man who has awakened through study and reflection to this great Truth expounded in the Upaniṣads ‘I am Brahman’ – there is nothing more to discuss. All discussions are only in the relative field. When the wise man through discrimination and

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<sup>1</sup> *ślokaṛdhen pravakṣyāmi yaduktam granthakoṭibhiḥ, brahmasatyam jagannmithyā jīvo brahmaiva nāparaḥ. – Brahma-jñānāvali mālā-20*

<sup>2</sup> *‘tattvamasī’ – ‘āyamātma brahma’ – ‘idaṁ sarvaṁ yadayamātma’ – ‘ātmaivedaṁ sarvaṁ’ – ‘ekamevādvitīyaṁ’ and so on.*