

of understanding and awakening (jñānāgni dagdha karmāṇi), what remains is the Self alone. When the identification with the BMI is burnt down, the OET are no more felt. When all this world consisting of names and forms is burnt in the fire of Realisation, the Self alone remains.



विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि ।
तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते ॥ ५६५ ॥

*vilakṣaṇam yathā dhvāntam līyate bhānutejasi,
tathaiva sakalam dṛśyam brahmaṇi pravilīyate. (565)*

565. Just as darkness – which is distinctly different from sunlight – vanishes in the sun’s effulgence, so too, this entire objective universe vanishes into Brahman.

This dissolution of the phenomenal world into the Self is a unique experience. It cannot be explained. The world of perception being the product of ignorance (tamas) must necessarily disappear at the rise of knowledge. In the fourth plane of Consciousness there will be no other experience than the pure infinite Consciousness itself.

Sādhakas who are not fully initiated might find it difficult to conceive this idea as their intellect can never think of the state of existence where there are no names and forms. Usually, Teacher of Vedānta glides over this by saying, ‘The world of plurality gets merged in the state of pure Awareness.’

What exactly is this merger? How does it take place? Such doubts are being answered here by an example.

Before sunrise there is massive darkness all around, grinning its horrors and frightening all weak minds. As the sun rises, in the blazing light of the Lord of the day, the darkness gets completely wiped out. When one awakens from dream, the dream gets merged in the waker’s mind. In the same way, ignorance (avidyā), and its