

electricity becomes one and the same energy without its different light manifestations.

Consciousness functioning through the limited equipment manifests as a limited individual, who is at all moments, suffering from the passions of his flesh, the agitations of his mind and the limitations of his intellect. Thus the jīva is a sorrowful, miserable creature, suffering more and more in his anxiety to fulfil himself. The same Consciousness functioning through the total equipments is the mighty presence in the entire cosmos and its Creator, God, is the substratum for and the sole sustainer of everything.

"Now then," the Teacher says, "When I destroy the 5 candlepower bulb with a stick and with the same stick when the 1,000 candlepower bulb is also broken, there is neither less light nor more light; there is no light at all. What remains is electricity." Similarly, when the equipments are removed from both, God and the individual, there is neither a Para, God nor a jīva, the individual. Then there is no distinction at all between the essence in God and the presence in the jīva. To the jīva, there is a world of plurality and to the world of plurality there is a Creator. This is acceptable to the intellect, very satisfying indeed but the pure Essence behind the world lies beyond the intellect. Therefore, the intellect is to be transcended. The intellect cannot be transcended unless the vāsanās are exhausted. When an individual's vāsanās are exhausted, he transcends the intellect and directly realises that he, the individual, is no more an individual. He has risen above the individuality, the ego (jīva-bhāvanā). When one has risen above one's sense of individuality, one has risen above the sense of totality, the God concept also.

Śāṅkara, faithful to his own style of discourse, gives an example here to illustrate the idea. When the kingdom of the king and the shield of the soldier are both taken away from them, then there can be neither a king nor a soldier.

The king is a king and the soldier is a soldier because of each one's position and status. An officially dismissed policeman and a politically relieved minister are both common citizens with no distinguishing powers or duties.

Māyā is the equipment of Īśvara, God, and the five kośas are the equipments of the jīva, the ego. When these equipments are transcended, the essence behind both Īśvara and jīva will be realised as the one infinite Reality.

Then how are we to reject these limiting adjuncts that condition the Self and make It play as God and ego? This is explained in the following verse –



अथात आदेश इति श्रुतिः स्वयं
निषेधति ब्रह्मणि कल्पितं द्वयम्।
श्रुतिप्रमाणानुगृहीतबोधात्
तयोर्निरासः करणीय एव ॥ २४५ ॥

*athāta ādeśa iti śrutiḥ svayam
niṣedhati brahmaṇi kalpitam dvayam,
śrutipramāṇānugṛhītabodhāt
tayornirāsaḥ karaṇīya eva. (245)*

245. 'Now is the injunction' and so on. In these words the scriptures reject the imagined duality in Brahman. Supported by the authority of the scriptures one must certainly eliminate these two superimpositions by means of direct Realisation.

In Brhadāraṇyaka-upaniṣad, the ṛṣi starts, 'Now then, is the injunction, 'not this', 'not this,'¹ meaning, now, therefore, we are giving you the ādeśa – the injunction – for the experience of the Reality.' Thus the

¹ 'athāta ādeśaḥ neti neti' – Brhadāraṇyaka-upaniṣad – 2.3.6