

41. The sacred revelations allow a restricted identity of soul and Brahman

The sacred revelations (*sruthis*) also did not consider the soul (*jiva*) and Brahman as of the same nature. The more important identity, according to the sacred texts, is of the ether (*akasa*) within one pot and the ether in another pot. The ether in the pot is the same as the ether in the pan; the ether in the pan is the ether that has filled everything everywhere. The ether in the pot is the ever-full immanent ether. That is the primary general principle (*mukhyasamanaadhi-karanya*). The wind in one place is the wind in all places; the sunlight in one place is the sunlight everywhere; the God in one image is the God in all images. This type of identity has to be grasped.

So too, the witness in one body is the same as the witness in all.

The sacred revelations don't declare that the soul (*jivi*) is Brahman, as the statement "I am Brahman (*Aham Brahmasmi*)" would indicate. Instead, they do allow a limited, restricted identity. That is to say, the I-ness of the soul has to be eliminated by reasoning; then, Brahman remains as balance, and knowledge of "I am Brahman" dawns; this is the restricted process of identity. Continuing as a soul, one cannot grasp the Brahman essence. The beggar has to forget his body to recognise that he is the king; so also, people have to bypass the human body, which is the base for their I-personality, to realise their nature, which is divine.

The human personality has to be discarded by inner devotion and discipline and the acquisition of the divine. Then, knowledge dawns that one is divine. Limitations of the individualised Self (*jivi*) has to be overcome before Brahmahood dawns.

Of course, one can get a glimpse of the Brahmahood during deep sleep, when one is free from all mental agitations (*vikalpas*). The dream-body (*taijasa*) during the dream stage becomes the creation (*viswa*) in the deep sleep stage and ponders, "Did I travel all this time over various lands and undergo multitudes of experiences? Wasn't all this a fantasy? I was never involved in all this; I was happily sleeping, unaffected by everything." Just as someone recovering from intoxication or freed from illness, or as a beggar coming by a fortune and forgetting

their indigence, people realise their divinity and enjoy divine bliss.

Experiencing identity with the Lord, the individualized Self (*jivi*) declares, “I am Brahman. Where has all the changing world fled? How deluded I was to be caught in the tangle of soul and world (*jagath*)! Past, present, and future don’t really exist at all. I am the embodiment of being-awareness-bliss (*satchidananda-swarupa*), devoid of the three types of distinction.” He is immersed in the bliss of Brahman. This is the fruition of spiritual wisdom (*jnana*).