

Moksha

The pessimists have made moksha synonymous with annihilation or dissolution, but its true meaning is freedom. He who is free from bondage, is free, is mukta. But the last bondage is the passion for liberation itself which must be renounced before the soul can be perfectly free, and the last knowledge is the realisation that there is none bound, none desirous of freedom, but the soul is for ever and perfectly free, that bondage is an illusion and the liberation from bondage is an illusion. Not only are we bound but in play, the mimic knots are of such a nature that we ourselves can at our pleasure undo them.

Nevertheless the bonds are many and intricate. The most difficult of all their knots is egoism, the delusion that we have an individual existence sufficient in itself, separate from the universal and only being, ekamevadwitiyam, who is one not only beyond Time, Space and Causality. Not only are we all Brahman in our nature and being, waves of one sea, but we are each of us Brahman in His entirety, for that which differentiates and limits us, nama and rupa, exists only in play and for the sake of the world-drama.

Whence then comes this delusion of egoism, if there is no separate existence and only Brahman is? We answer that there is separate existence but only in manifestation not in reality. It is as if one actor could play different parts not in succession but at one and the same moment; each part is He Himself, one and indivisible, but each part is different from the other. Brahman extends Himself in Time, Space & Causality which do not condition Him but exist in Him and can at any time be changed or abolished, and in Time, Space & Causality He attaches Himself to many namarupas which are merely existences in His universal being. They are real in manifestation, unreal outside manifestation.