

snake has lent its spotted, slimy appearance. Together, we see the rope as ‘non-existent’ and the snake as ‘existent.’ The snake properties we see and the rope properties we do not see. So, in delusion our conclusion is, ‘The snake is, the rope is not.’

Today we see the BMI, the ego and its sorrows and say, ‘These exist’. But the reality of God, the Consciousness exists not for us.

When I apprehend the pure Consciousness in myself, all the dharmas of the BMI retire. The BMI, PFT and OET disappear. Alone, Reality exists.

This above described process is called mutual superimposition (annonyonya-adhyāsa). Hence we attribute a reality to the world perceived. What we see in the world around is the glaring expression of the infinite Truth which is the substratum everywhere. Names and forms are merely projections of our minds.



नित्याद्वयारवण्डचिदेकरूपो
बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।
अहंपदप्रत्ययलक्षितार्थः
प्रत्यक्सदानन्दघनः परात्मा ॥ ३५२ ॥

*nityādvayāravaṇḍacidekarūpo
buddhyādisākṣī sadasadvilakṣaṇah,
ahampadapratyayalakṣitārthaḥ
pratyakṣadānandaghanaḥ parātmā. (352)*

352. *Eternal, non-dual, unbroken knowledge, of one form, the witness of the intellect and so on, neither gross nor subtle, indicated by the term ‘I’,¹ the embodiment of subjective eternal Bliss, is the nature of the supreme Self.*

¹ ibid. verse – 248 – full explanation of ‘I’.

ibid. verse – 221, 222, 238 and 239 – explanation of other terms.

This verse gives an exhaustive definition of the Ātman as far as words can express it.

Eternal (nitya) – Without beginning and end.

Non-dual (advaya) – There is nothing other than It in It.

Unbroken (akhaṇḍa) – Unconditioned by time, place or objects; meaning that which is all-pervading.

Consciousness (Cit) and of one form (ekarūpah) – The Consciousness that knows no modifications.

The Reality is the witness of the functioning of body, mind and intellect (buddhyādi sākṣī). It is ‘neither gross nor subtle’ (sad-asad-vilakṣaṇah), meaning, It is something other than both, something unique.

That a thing is gross or subtle, that it exists or does not exist – These are the judgements of the intellect. With certain standards of understanding, we classify things as existing or non-existing, as good or bad, as subtle or gross and so on. All these are intellectual estimates which one is conscious of. However, the Consciousness that illuminates the gross and the subtle is in Itself something other than them. Hence, in terms of intellectual and emotional classifications, all that can be said about the Self is, ‘It is beyond all such classification.’

The Ātman is indicated by the subject ‘I’ (aham-pada), in the famous maxims of Vedānta. It is the ‘I’ in ‘I am Brahman’ – ‘aham brahmāsmi’. This ‘I’ is not the PFT, nor has It anything to do with the BMI and the OET. The ‘I’ the Consciousness, illuminates all my thoughts, emotions and actions. That Consciousness is the true ‘I’ which is present everywhere; the indicative meaning of ‘I’ in the mahāvākyā is the Self. To experience this supreme Self (parātmā), we will have to go into the very subject (pratyak), of our beings.

At all times, the Self is a totality of Bliss (sadānandaghana); this is so, because there is no sorrow in It, which can be weighed