

Similarly, out of Brahman the world has come and, therefore, it cannot be anything other than Brahman. But at the same time, when we are dealing with the world, we forget that it is all Brahman. When we see the world of change we are apt to forget that it is the changeless Brahman everywhere.

Whatever be its name, shape and form, a pot is nothing but mud. Similarly, the BMI and OET are all nothing but different names and forms playing in the same infinite Consciousness, from which they have risen.



केनापि मृद्भिन्नतया स्वरूपं
घटस्य संदर्शयितुं न शक्यते ।
अतो घटः कल्पित एव मोहात्
मृदेव सत्यं परमार्थभूतम् ॥ २२९ ॥

*kenāpi mṛdbhinnatayā svarūpaṁ
ghaṭasya saṃdarśayitum na śakyate,
ato ghaṭaḥ kalpita eva mohāt
mṛdeva satyam paramārthabhūtam. (229)*

229. No one can show by demonstration that the essence of a mud-pot is other than the mud. Therefore, the pot is merely imagined through delusion and the mud aspect alone is the enduring reality in the mud-pot.

A mud-pot can never be proved as made up of anything else. A mud-pot is mud, whatever be its contents, the mud alone is the pot. The pot has no independent existence apart from the mud. So the pot is the ‘imagination’ of a form and a function in the mud. Similarly, the world has no independent existence from Brahman. Among mud-pots, the ultimate truth is mud alone and there is nothing other than mud. The pot is a superimposition on the mud.

