

Really speaking, the Ātman is never deluded. The waker is never confused. In the dream, the waker apparently becomes the dreamer. By such identifications, the qualities of the BMI become the limited ego, the jīva. This is the bondage, the limitation, the delusion. The mind perpetrates all these and the individual starts behaving like a separate entity and suffers the sorrows of 'I' and 'mine'.

The feeling of 'I-ness' in the activities of the mind and the feeling of 'my-ness' in the enjoyments of the mind are delusions created by the manomaya kośa. When such a feeling arises, it announces the birth of the jīva and this jīva, exhausted and weary, seeks its Liberation.

So, it is this mind with which you have to remove the mind.



अध्यासदोषात्पुरुषस्य संसृतिः
अध्यासबन्धस्त्वमुनैव कल्पितः ।
रजस्तमोदोषवतोऽविवेकिनो
जन्मादिदुःखस्य निदानमेतत् ॥ १७९ ॥

*adhyāsadoṣātpuruṣasya saṁsṛtiḥ
adhyāsabandhaḥstvamunaiva kalpitah,
rajastamodoṣavato'vivekino
janmādidiḍuḥkhasya nidānametat. (179)*

179. *The evil of superimposition causes man's transmigration and the mind alone is responsible for the bondage of superimposition. For a man who is tainted with rajas and tamas and who lacks discrimination, this causes the misery of birth and so on.*

The ever-changing phenomena of the world, both outside and within one's self and its consequent joys and sorrows, is called samsāra. Invariably, there is inherent sorrow in the phenomenon of change. Where there is change, there is agitation

and agitation is the expression of sorrow. The root of all this is the misapprehension arising out of the non-apprehension of Reality. This misapprehension, otherwise called superimposition, is termed as ‘adhyāsa’ in Vedānta.

When the truth of a thing is not correctly seen as it is, in our error of judgement, we see another object substituted in its place. This trick of the mind is called superimposition, adhyāsa or its power of self-projection.

When a rope is not seen as a rope, our error of judgement gives us the misconception that it is a snake, or a streak of water, or a piece of wood or a crack in the earth. When such superimposition starts, the superimposed illusion completely covers the ‘reality’. When the serpent is seen, the serpent covers the rope completely. When Truth is not recognised as Truth, there is no sorrow, it is only ignorance. But when ignorance breeds misapprehensions, then sorrow arises. Therefore, sorrow is not in the non-apprehension, but is inherent in the misapprehension. In deep sleep we are in ignorance, pure non-apprehension, and there is no sorrow in it. In fact, there is much in the saying, ‘Ignorance is bliss’.

This theme of superimposition adhyāsa is very exhaustively discussed by Śaṅkara in his introduction to the *Brahmasūtras*. He says, the phenomenon of superimposition is not one-sided. Not only is Truth misapprehended as the illusion but the illusion is firmly understood as the Truth and the illusion is not without a basis.

When a rope is not seen as a rope, never do we, in delusion, see an elephant, or a cow or a building instead of the rope. Upon a post, a ghost or a man can be superimposed but never a cow or a snake. Hence it is clear that although it be only a superimposition, still it strictly follows certain laws.¹

¹ Hence the scientific laws in the universe though an illusion of the mind, there are incontrovertible scientific laws that govern its movements and behaviours, actions and reactions.