

यत्र भ्रान्त्या कल्पितं तद्विवेके  
यत्तन्मात्रं नैव तस्माद्विभिन्नम् ।  
भ्रान्तेर्नाशे भ्रान्ति दृष्टाहितत्वं  
रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥ ३८८ ॥

*yatra bhrāntyā kalpitam tadviveke  
yattanmātram naiva tasmādvibhinnam,  
bhrānternāśe bhrānti dṛṣṭāhitattvaṁ  
rajjustadvadviśvamātmavarūpam. (388)*

388. Where, by mistake, something is imagined to exist, there, on right discrimination, the Real itself is recognised, there is nothing other than it. With the error removed, the falsely perceived snake itself becomes the rope. So too, the entire universe is, in truth, only the Ātman.

When the delusory misconceptions have ended, the substratum is clearly seen. The post is not seen when the ghost is seen. The ghost is seen only in delusion. When the discriminative intellect comes into action, the delusion ends and the ghost is no more seen. Then the substratum of the ghost, the post alone is visible. The post alone exists.

When the delusions of the BMI, PFT and OET are ended, then Reality manifests and is fully recognised. When the delusion has ended the serpent is not seen any more, but the reality behind the serpent – the rope – is seen. Similarly, the world of plurality is, in reality, Brahman only. The world is the projection of the mind and the intellect. When they are transcended, the apprehension of the Ātman is automatic.



स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।  
स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥ ३८९ ॥

*svayaṁ brahmā svayaṁ viṣṇuḥ svayamindraḥ svayaṁ śivaḥ,  
svayaṁ viśvamidam sarvaṁ svasmādanynna kiñcana. (389)*