



## 61. Cause-Effect – False (349-353)

एतत्रितयं दृष्टं सम्यग्रज्ञस्वरूपविज्ञानात् ।  
तस्माद्वस्तुसतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥ ३४९ ॥

*etat tritayam dr̥ṣṭam samyagrajjuśvarūpavijñānāt,  
tasmādvastusatattvam jñātavyam bandhamuktaye viduṣā.* (349)

*349. These three are observed in the rope when its true nature is fully apprehended. Hence the wise man should know the true nature of things in order to break his bonds.*

When the knowledge of a rope is veiled from one's cognition, three conditions are experienced – (1) the veiling or ignorance of the rope, (2) projecting a snake in its place and (3) the fear arising from the snake.

These three are always there whenever one sees a snake in a rope. Had the rope been seen as a rope, there would have been no sorrows. But when it is mistaken for a snake, the snake produces the sorrow. Therefore, it is absolutely essential for a man of true spiritual hunger to experience this great Reality and to know the nature of the Self, in order to end the non-apprehension of the Self and the consequent misconceptions – the identification with the BMI and the resulting unavoidable sorrows.

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अयोऽग्नियोगादिव सत्समन्वयात् ।  
मात्रादिरूपेण विजृम्भते धीः ।  
तत्कार्यमेतदृद्धितयं यतो मृषा  
दृष्टं भ्रमस्वभमनोरथेषु ॥ ३५० ॥

*ayo'gniyogādiva satsamanvayān  
mātrādirūpeṇa vijrmbhate dhiḥ,  
tatkāryametaddvitayaṁ yato mṛṣā  
dṛṣṭāṁ bhramasvapnamanoratheṣu.* (350)

ततो विकाराः प्रकृतेरहंमुखा  
देहावसाना विषयाश्च सर्वे ।  
क्षणेऽन्यथाभावितया ह्यमीषा -  
मसत्त्वमात्मा तु कदापि नान्यथा ॥ ३५९ ॥

*tato vikārāḥ prakṛterahaṁmukhā  
dehāvasānā viṣayāśca sarve,  
kṣaṇe'nyathābhāvitayā hyamīṣā -  
masattvamātmā tu kadāpi nānyathā.* (351)

350-351. Just as a piece of iron through contact with fire manifests as fire, the intellect manifests itself as the knower and the known through the immanence of Brahman. These two – the effects of the intellect – are observed to be unreal as in delusion, dream and imagination; so too, the modifications of prakṛti from the ego down to the gross body and all the sense objects are also unreal. Their unreality is, indeed, due to their being subject to change every moment. And the Ātman never changes.

When an iron piece is in contact with fire, it absorbs the heat and the luminosity of the fire, and after a sufficiently long time, it will be difficult to tell which is the glowing iron piece and which the burning piece of charcoal. They both become of the same nature. Similarly, when the not-Self, the matter, is in contact with the Self, the Consciousness, it acquires the semblance of Consciousness. If the iron piece is removed from the fire and for a time kept away from it, the fire of the iron drains away to the elemental fire and the iron reverts to its own nature. Iron, by nature, is heavy, black in colour, and cold to touch. A glowing piece of charcoal is light in weight, golden in colour and hot to touch. Both have distinctly opposite characteristics. A piece of iron can never be mistaken for