

dawns, we come to know that the substratum alone is real. Not only do we come to know the reality of the post but we also realise that the post had never undergone any change to become the ‘ghost’. There was no modification ever in the post to create the vision of the ghost, it was only a projection of the mind, an illusion of the mind called ‘vivarta’.



सत्यं यदि स्याजगदेतदात्मनो-  
ऽनन्तत्त्वहानिर्निंगमाप्रमाणता ।  
असत्यवादित्वमपीशितुः स्यात्  
नैतत्त्रयं साधु हितं महात्मनाम् ॥ २३२ ॥

*satyam yadi syājjagadetadātmano-  
'nantattvahānirnigamāpramāṇatā,  
asatyavāditvamapiśituh syāt  
naitattrayam sādhu hitam mahātmanām. (232)*

232. If the universe as it is, is real, the Ātman would not be infinite, the scriptures would be false, the Lord Himself would be guilty of having spoken an untruth. None of these three is considered either desirable or wholesome by the pure minded ones.

If you say that the universe, the world as we see it, is real, there would be the following contradictions –

- (a) **Loss of endlessness (anantattva-hāni)** – Brahman is said to be all-pervading and infinite. If the world as we see it is also real, it would then condition the Infinite, rendering It limited. The Ātman will be limited and will no more be infinite. This is contradictory to the declarations of the Upaniṣads.
- (b) **Falsification of scriptures (nigama-apramāṇatā)** – The scriptures declare that Brahman is Real and the world is unreal. If you say that the world is Real, the incontrovertibly true declarations of the scriptures would be falsified.