

*ataḥ pṛthaññāsti jagatparātmanah
pṛthakpratītistu mrṣā guṇādivat,
āropitasyāsti kimarthavattā
adhiṣṭhānamābhāti tathā bhramena.* (235)

235. *Therefore, the world does not exist independent of the supreme Self and like ‘qualities’ the notion of its separateness is false. Can a superimposition have any meaning apart from its own substratum? Through delusion, it is the substratum itself which appears like that.*

The world has no separate existence from the supreme Self. In case you see anything other than Brahman, it is false, like the ‘properties’ (guṇas). The blueness in the summer sky and the horrible grin of the bony ghost in the post has no existence at all. The superimposition has no existence apart from its own substratum, which is seen to be of a different form because of the observer’s delusion. The mind and the intellect have delusory misconceptions. Hence we see the phenomenal world. It has no existence apart from its ‘substratum’, the supreme Reality. Any perception of plurality is but a delusion of the mind.



भ्रान्तस्य यद्द्वमतः प्रतीतं
ब्रह्मैव तत्तद्रजतं हि शुक्तिः ।
इदंतया ब्रह्म सदैव रूप्यते
त्वारोपितं ब्रह्मणि नाममात्रम् ॥ २३६ ॥

*bhrāntasya yadyadbhramataḥ pratītam
brahmaiva tattadrajataṁ hi śuktih,
idantayā brahma sadaiva rūpyate
tvāropitam brahmaṇi nāmamātram.* (236)

236. *Through error of judgement whatever a deluded man perceives can only be Brahman and Brahman alone. The silvery sheen perceived is nothing but a mother-of-pearl. Brahman is ever-present as ‘this’ universe and that which is superimposed on Brahman can only be a mere name.*