

“Then what am I now?”

“Nothing... māyā”.

“Then why should I struggle to realise?”

“Don’t struggle. Just be It. If you think you are other than It, then struggle, by all means. But we know that you are not, for, you are nothing but Brahman alone.”



मायाकूर्तौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।  
यथा रज्जौ निष्क्रियायां सर्पभासविनिर्गमौ ॥ ५७० ॥

*māyāklptau bandhamokṣau na stah svātmanī vastutah,  
yathā rajjau niṣkriyāyām sarpābhāsavinvirgamau. (570)*

570. *Māyā conjured up bondage and Liberation do not really exist in the Reality, one's Self, just as the appearance and disappearance of the snake are not in the rope which undergoes no change.*

The concepts of bondage and Liberation are in the realm of non-apprehension. They do not exist in the Self. When somebody superimposes the idea of the snake in the rope, the rope does not change. The appearance and disappearance of the delusory serpent will never change the rope.

Similarly, the Ātman, the Self, the infinite Brahman is not affected by the stupid plurality that individualised egos in their hallucination have come to experience.



आवृतेः सदसत्त्वाभ्यां वक्तव्ये बन्धमोक्षणे ।  
नावृतिर्ब्रह्मणः काचिदन्याभावादनावृतम् ।  
यद्यस्त्यद्वैतहानिः स्याद्द्वैतं नो सहते श्रुतिः ॥ ५७१ ॥

*āvṛteḥ sadasattvābhyaṁ vaktavye bandhamokṣaṇe,  
nāvṛtirbrahmaṇaḥ kācidanyābhāvādanāvṛtam,  
yadyastyadvaitahāniḥ syād dvaitam no sahate śrutiḥ. (571)*