

In Sanskrit, the term used to indicate the macrocosmic universe, the totality, is 'brahmāṇḍam'; that used to indicate the microcosmic individuality is 'piṇḍāṇḍam'. The great womb in which grows the entire universe of living creatures and lifeless things is called the macrocosm, the brahmāṇḍa. The microcosm constituted of the individual physical body, its passions, emotions and thoughts is called the piṇḍāṇḍa. Transcend these two, brahmāṇḍa and piṇḍāṇḍa and experience the supreme Reality. By the dictum proof that where the substratum alone remains, all superimposition lift themselves. When the rope alone is seen, the illusory snake ends.¹

To throw away a bundle of filth we should have no regrets. With no regrets, therefore, renounce the macrocosm and the microcosm – the concepts of universality and individuality – like two bundles of foul smelling, abhorrent, filth.



चिदात्मनि सदानन्दे देहारूढामहंघियम् ।
निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ २९० ॥

*cidātmani sadānande dehārūḍhāmahaṁdhiyam,
niveśya liṅgamutsrjya kevalo bhava sarvadā. (290)*

290. Shifting your identification which is now fixed in the body to the Ātman which is Existence-Knowledge-Bliss, rejecting the subtle body, may you become, ever the pure Self alone.

Our identification with the body is so deep-rooted today, that we consider ourselves to be the body. This identification should be totally shifted to the Ātman. Everyone of us considers himself to be either the gross body or the subtle body or the causal body. Each one of us should, therefore, replace our body identification with Self identification, for the nature of the Self is pure Consciousness, absolute Knowledge, and ever Blissful.

¹ *adhiṣṭhānāvaśeṣo hi nāśaḥ kalpitavastunaḥ iti pramāṇāt*