

The BMI, PFT and OET, all put together constitute the universe (viśvam). Once the supreme Truth is gained, this world can never be. The confusing equipments of the BMI are not in the transcendental Reality. The world of OET cannot be in the highest plane of Consciousness. When one has awakened to that Reality, avidyā cannot be there.

The serpent was never actually there in the rope in the past, nor is it there in the present nor shall it ever be there in the future. The rope is ever a rope; never has it been a serpent at any time. If you see a serpent in a rope, it is only because of your ignorance of the rope. Never can there be even a tiny drop of water in the mirage. Similarly, in Brahman, there can never actually be a universe of names and forms (viśvam).



मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।
इति ब्रूते श्रुतिः साक्षात्सुषुप्तावनुभूयते ॥ ४०६ ॥

*māyāmātramidaṁ dvaitamadvaitaṁ paramārthataḥ,
iti brūte śrutiḥ sākṣātsusuptāvanubhūyate. (406)*

406. The scriptures directly declare¹ that all duality is nothing but *māyā*, the Reality alone is the absolute Truth. Such also is the experience in deep sleep.

The pluralistic phenomenon that we recognise is only an illusion (*māyā-mātram-idam-dvaitam*). The ultimate Reality is one without a second (*advaitam-paramārthataḥ*).

Brahman alone is. The perceived world of plurality is only a projection. This is the declaration of the Upaniṣads. It is also the

¹ *Kāthopaniṣad* – 2.1.11

Bṛhadāraṇyaka-upaniṣad – 2.4.14

Muṇḍakopaniṣad – 2.2.11

Chāndogya-upaniṣad – 6.14

Māṇḍūkya-Kārikā – 1.1

direct experience of everybody. In deep sleep, you experience the absence of plurality. If the world is true, it should be available at all times. That which is available at all times is called 'Truth'. That which has a beginning and an end cannot be Real.

A delusory nothingness is the world of plurality.

