



67. Ātma-vicāra – Contemplation. (407-413)

अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।
पण्डितैः रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥ ४०७ ॥

*ananyatvamadhiṣṭhānādāropyasya nirīkṣitam,
paṇḍitaiḥ rajjusarpādau vikalpo bhrāntijīvanah.* (407)

407. *The wise have observed that the superimposition is identical with its substratum, just as the rope and the snake. The difference exists only because of delusion.*

A projection upon a substratum has no existence apart from the substratum. The superimposed snake is not separate from the rope. The ghost and the post, the silver in the mother-of-pearl, are examples. The silvery shine has no existence apart from the shell. It is not different at all (ananya). The chain cannot exist apart from the gold. The pot has no existence independent of the mud.

The world of phenomena too, cannot exist apart from Brahman. You look at God all the time and ask, ‘Where is God?’

The wise man never sees any distinctions in the world, for, it is but Brahman (Brahmamayam jagat). The serpent in the rope is only a product of delusion. Truly, this world is a great lunatic asylum without walls. The way out of it is explained in the following verse.

In three verses – 408, 409 and 410 – the Teacher is trying to express the inexpressible by communicating to us the ecstasy of his own lived experiences – the mad revelry of his bliss.



चित्तमूले विकल्पोऽयं चित्ताभावे न कश्चन ।
अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥ ४०८ ॥

*cittamūlo vikalpo'yaṁ cittābhāve na kaścana,
ataścittam̄ samādhehi pratyagrūpe parātmanī. (408)*

408. *The apparent universe has its roots in the mind and cannot exist once the mind is annihilated. Therefore, dissolve the mind by fixing it on the most subjective supreme Self.*

At present, all of us are suffering because of the vagaries of the mind. We want to get out of this mental turmoil. The mind turned outwards and gushing out is the citta. The manifestation of this world is from the citta only. Whenever the mind is not running out, there is no pluralistic world. To get out of this madness, the mind that is constantly running out has to be quietened. Do not allow it to sprout out. If it does, the world is, of course, real. It will give you on a silver plate, in a golden cup all its poisonous sorrows. If you want the pure bliss and beatitude of Brahman, you have to end this world. In order to do so, quieten the mind in the contemplation of the supreme Self which is your innermost core.

Thus, turn inward. This is the only method by which you can get out of this mad world. Sit down and consciously withdraw your mind as though in sleep and experience that stage where there is no object, emotion or thought. That conscious sleep is called 'samādhi'. In sleep, though there is no perception of the outer world, and hence no misapprehension, there is nevertheless, a blinding non-apprehension. When you consciously sleep, there is no non-apprehension either, only a complete apprehension of Reality.



किमपि सततबोधं केवलानन्दरूपं
निरूपममतिवेलं नित्यमुक्तं निरीहम् ।
निरवधि गगनाभं निष्कलं निर्विकल्पं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०९ ॥