

## An Analysis - Claypot and Ropesnake

The mithyā we confront in life, this statement presumes we understand mithyā in all its glory. The glories fall under the definition 'anything seen other than what it is'. Now coming back to the original statement, the mithyā we confront in life largely, does it fall in the category of clay seen as pot (or) rope seen as snake? Since 'bādhita anuvṛtti', means some things we know are not as we see them to be, even then we continue to perceive so, like even pot-clay. This is referred to as jñāna adhyāsa and not artha adhyāsa which is a rope seen as snake. So cognitively we correct our vision and then it should be all fine. Clay seen as pot and when we do vyavahāra, that mithyātvam of pot does not affront us, in fact it is useful. But most of our important transactions, be it may, with objects, situations, or relationships, are by imputing a exaggerated value where it does not exist. It evokes either exaggerated importance or exaggerated fear. Either way it falls under the mithyā category of the type rope-snake rather than clay-pot, subjectivism superimposed on objects. If we avoid this subjectivism and move our life one notch up to clay-pot level, vyāvahārika(objective) mithyā, that itself is a big step in self-growth. Okay, even subjectivism is because of some background, we can contend. But having born human, one does not have the excuse. One has the capability to grow over to be objective. Of course, pray, pray your heart out to be that sane atleast. So cognitive understanding and all that goes with it is the solution. The consequence of not being objective is we are not able to accept that something different from our expectation happening around us at the level of vyavahāra, we manipulate knowingly or unknowingly, looking for greater satisfaction, we exaggerate and slip into fears, disppointments, the exaggerated fears are referred to as prātibhāsika mithyā, that is a kind of frying pan to fire situation, rope-snake mithyā. So the cycle of dharma-adharma/hetu-phala/puṇya-pāpa/janma-maraṇa cycle is essentially manifestation of our responses due to exaggerated values. When we refer to them as rope-snake mithyā, our ignorance is striking. That's why Pujya Swamiji insists the big picture has to be there. Then we can discern vyavahāra as vyavahāra and won't slip into exaggerated values/fears. The big picture is Paramārthika, 'param dr̥ṣṭvā'(B.Gītā.2.59) and that understanding is inevitable for sane life even to deal in vyavahāra correctly. Paramārthika is seeing things as they are, vāstavam in the absolute sense. As I said earlier relative vāstavam which we see in vyavahāra does not satisfy us. Satisfaction thy name is absolute vāstavam, that is what we are, the big picture. But how to see that? Learn to look at life through the vision of a saintly person whom we see 'satisfaction personified.' With śraddhā approach him and request him to teach. Om

- by Swami Ramesvarananda Saraswati, Jñāna Pravaha, Manjakudi