

CHAPTER EIGHT

(The description of the body of Śabdabrahman)

Brahmā said :—

1-2. O most excellent sage, we were eager to have a vision of the lord. Our haughtiness had been curbed. O sage, we waited there patiently. Śiva, the protector of the distressed, remover of the haughtiness of the haughty and the undecaying lord of everything took mercy on us.

3. There arose the sound “Om̐ Om̐” in the prolated accent.¹⁹⁰ It was very clear. The divine sound in the form of a word came out from the most excellent of Gods.

4-5. “What shall be this great sound ?” thinking like this I stood perplexed. Viṣṇu who is worthy of respect from all the Gods, who is free from all inimical thoughts, saw with the delightful heart, the eternal being’s manifestation on the right side of the liṅga. First, he saw the syllable “A” and he saw the syllable ‘U’ thereafter.

6-10. He saw the syllable “M” in the middle and Nāda (the mystical sound) in the form “Om̐” in the end. He saw the first syllable on the right like the blazing sphere of the sun. O foremost of sages, thereafter he saw the syllable “U” dazzling like fire. In the middle he saw the syllable “M” glittering like the lunar sphere. Above that what he saw was the supreme Brahman, the greatest refuge. It had the lustre of the pure crystal. It was the pure Being beyond the Fourth (Turiya), the unsullied & free from extraneous harassment. It was free from mutually clashing opposites. It was single (isolated), void, free from exterior and interior though stationed in the exterior and the interior, devoid of beginning, middle and end, the primordial cause of Bliss, the truth, The Bliss and the Nectar.

11-12. Viṣṇu thus meditated on the universal soul enveloped by the two Vedic sounds and wished to examine the source whence the Fire-column arose and to go deep

190. The pluta is a prolated vowel, as in Om̐, often marked with the figure three (ॐ३म्), as it contains three syllabic instant in pronouncing it.