

513. *That in which the entire universe from the unmanifest down to the gross, appears as but a shadow, which is like the sky, subtle and without beginning and end, indeed, that non-dual Brahman am I.*

Till, now the student was talking in terms of what he is not, in the negative language of our familiar experiences. By such statements we understand only half of his views.

Standing in the 'known', we can stretch our intellect into the 'unknown'. So a few verses are now given in positive language in which the student tries to say what he is. The wisdom of Reality, not known to us at the moment, is pointed out, where our intellect can make at least an attempt to stretch itself.

Suppose I introduce myself to you and say, 'I am not my younger brother. I am not my sister either'; and so on, I cannot be satisfied with such an introduction, because I have not said who I really am. But if I mention the name of a common acquaintance, you will perhaps know who I am. 'I am the nephew of Gopalakrishna's wife's cousin's uncle.'

Similarly, the student is somehow hooking his experience of the Infinite to our known experiences.

Whatever It is, That I am (yat-tat-eva-aham-asmi) – That nature which is now explained, that I am.

From the unmanifest down to the grossest OET, everything is called 'viśva'. The universe consists of the entire world, the equipments of experience and the objects of experiences. This universe is only a projection rising out of imagination (ābhāsamātram). Brahman, the Reality, is the substratum upon which all these imaginations are projected. That Reality am I.

That Reality is infinite and all-pervading. It is without beginning and end. Like space it is extremely subtle. That great Reality, that non-dual Brahman, am I.

