

*mṛtkāryaṃ sakalāṃ ghaṭādi satataṃ mṛṇmātramevāhitaṃ
tadvatsajjanitaṃ sadātmakamidaṃ sanmātramevākḥilam,
yasmānnāsti sataḥ paraṃ kimapi tatsatyam sa ātmā svayaṃ
tasmāttattvamasi praśāntamamalaṃ brahmādvayaṃ yatparam. (251)*

251. All modifications of mud such as the pot are accepted by the mind as real but are, in fact, mud alone. So too, the entire universe which comes from Brahman, is Brahman alone and nothing other than Brahman, the self existent Reality, one's very own Self. Thou art That, the serene, the pure, the supreme Brahman, the non-dual.

All things made of mud, being the effects of mud, are nothing but mud. Mud in one form is a pot, in another form a jar and in yet another form a cup. Everything born out of mud is mud alone. Just as everything born out of gold is gold alone. Whatever be the names given to the objects, in essence, they are the material from which they are made. Equally so, all things that are born out of pure Consciousness (Sat) are, in essence, nothing but Sat. The whole universe, the subject object world in which we experience our joys and sorrows is, in essence, nothing but Consciousness. That alone is the Reality, the self existent Ātman. Thou art that Reality alone.



निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५२ ॥

*nidrākalpitateśakālaviṣayajñātrādi sarvaṃ yathā
mithyā tadvadihāpi jāgrati jagatsoājñānakāryatvataḥ,
yasmādevamidaṃ śarīrakaraṇaprāṇāhamādyapyasat
tasmāttattvamasi praśāntamamalaṃ brahmādvayaṃ
yatparam. (252)*