

सद्ब्रह्मकार्यं सकलं सदेव
तन्मात्रमेतन्न ततोऽन्यदस्ति ।
अस्तीति यो वक्ति न तस्य मोहो
विनिर्गतो निद्रितवत्प्रजल्पः ॥ २३० ॥

*sadbrahmakāryaṁ sakalaṁ sadeva
tanmātrametanna tato'nyadasti,
astīti yo vakti na tasya moho
vinirgato nidritavatprajalpaḥ. (230)*

230. So too, the entire universe, being the effect of the real Brahman, can be nothing other than It. It is of the essence of That and it cannot exist apart from That. Anyone who says it does, is still under delusion and twaddles like one in deep sleep.

The effect that has arisen from the cause, the Existence (Sat), can only be the same Sat. The effect is nothing but the cause itself in another form. One pot may be called the Ganga-pot and another may be called a water-pot. The difference is in their usage, but in essence they are both nothing but mud.

Similarly, in this world, one can be a saint and another a sinner. People may have varying degrees of goodness and badness but they are, in their real nature, divine, because they are all the effects of the one Brahman.

If anyone insists that there is something other than Brahman, he is not to be blamed, since he is only crying in delusion. His vāsanās have not yet left him completely. Any perception of plurality is on account of the vāsanās. As long as vāsanās exist, so long the mind functions and the mind can only perceive duality (dvaita bhāvanā). He, who says that there is some factor or factors other than Brahman, is only prattling meaninglessly.

A man in dream seeing a dream tiger cries out in sleep. On waking up he himself understands that his shouting was but senseless drivelling.