

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः  
 सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः ।  
 पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं  
 वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ ३९२ ॥

*sadevedaṁ sarvaṁ jagadavagataṁ vāṅmanasayoḥ  
 sato'nyannāstyeva prakṛtiparasīmni sthitavataḥ,  
 prthak kiṁ mṛtsnāyāḥ kalaśaghaṭakumbhādyavagataṁ  
 vadatyēṣa bhrāntastvamahamiti māyāmadirayā. (392)*

392. The entire universe known through speech and mind is nothing but Brahman. There is nothing but Brahman, which exists even beyond the pale of prakṛti. Can the pitcher, jug, pot and so on, ever be anything other than the mud of which they are made? As an effect of the wine of māyā, the deluded man talks of 'you' and 'me'.

Whatever exists is Brahman, the pure infinite Consciousness. All that is known through the sense organs and the mind is nothing but misinterpreted Existence. The objects of the world are known by the sense organs; those within, that is, the emotions and thoughts are known by the mind. All of them are nothing but pure Existence (Sat). The OET are nothing but the Self. Those who have transcended prakṛti, can apprehend the Reality. Prakṛti is constituted of the BMI, PFT and OET. The essential Reality is beyond all these and, in the final analysis, the BMI, PFT and OET are also nothing but Reality.

Different articles made of clay are nothing but clay. Whatever is perceived as a jar, pot, bowl and so on, in a potter's house is nothing but clay. No doubt they are seen as separate from each other – the jar is not the pot, the pot is not the bowl, the bowl is not the jar – but when one looks at them from the standpoint of the substratum, they are all mud and mud alone. A deluded man alone will say that they are separate. The wise man understands that they are nothing but mud in different forms.