

389. *The Self is Brahmā, the Self is Viṣṇu, the Self is Indra, the Self is Śiva; the Self is this entire universe. Indeed, nothing exists except the Self.*

When the ghost was seen, I was threatened by its long hands, its burning eyes and its bleeding mouth. But when I discovered the post, I recognised that the burning eyes are but the post, the long hands are nothing but the post, and the bleeding mouth is also the post. In the post, there are neither the long hands, nor the burning eyes nor the bleeding mouth.

Similarly, when the mind and the intellect are transcended, and the infinitude is experienced, one realises that the pure Self is the Creator (Brahmā), that the same Self appears as the sustainer (Viṣṇu). All the deities of the Vaidika period (Indra, Varuṇa and so on) are also nothing other than the one Self. Parameśvara is also nothing but Brahman. The changeable, variable world, the field of objects and beings experienced as ‘this-this-this’, is also none other than the Self. Except the Self, no one has any existence. When you see the post, the ghost is not available. Thus, everything is, in fact, nothing but Brahman.



अन्तः स्वयं चापि बहिः स्वयं च  
स्वयं पुरस्तात् स्वयमेव पश्चात् ।  
स्वयं ह्यावाच्यां स्वयमप्युदीच्यां  
तथोपरिष्ठात्स्वयमप्यधस्तात् ॥ ३९० ॥

*antaḥ svayaṁ cāpi bahiḥ svayaṁ ca  
svayaṁ purastāt svayameva paścāt,  
svayaṁ hyāvācyaṁ svayamapyudīcyaṁ  
tathopariṣṭātsvayamapyadhastāt. (390)*

390. *The Self is within, the Self is without: the Self is in front, the Self is behind: the Self is to the south; the Self is to the north; so too It is above and below.*