

(This māyā is referred to differently by different people as tapas, tamas, jaḍa, jñāna, māyā, pradhāna, prakṛti and ajā.).

(9) Vimarśa iti tām prāhuḥ
Saivaśāstraviśārādāḥ /
avidyāmitare prāhur-
vedatatvārthacintakāḥ //

(Experts in Śaiva philosophical thought refer to this māyā as vimarśa and Vedic seers call it avidyā).

(10) Evam nānāvidhāni syuḥ
nāmāni nigamādiṣu /
tasyāḥ jaḍatvaṁ dṛśyatvāt
jñānanāśāttatoṣati //

(Thus Vedas refer to māyā by various names. Because of visibility māyā is called jaḍa, and because it is destructive of true knowledge it is called asat).

(11) Caitanyasya na dṛśyatvaṁ
dṛśyatve jaḍameva tat /
svaprakāśaṁ ca caitanyaṁ
na pareṇa prakāśitam //

(Caitanya (Efulgence) is not visible. What is seen is jaḍa (material expression). Caitanya is self-illuminating; it is not illuminated by something else).

(12) Anavasthādoṣasatvā-
nna svenāpi prakāśitam /
Karmakartrvirodhaḥ syāt-
tasmāttaddīpavat svayam //

(13) Prakāśamānamanyeṣāṁ
Bhāsakaṁ viddhi parvata /
ata eva ca nityatvaṁ
Siddhaṁ samvittanormama //

(If caitanya is not self-illuminating then it is subject to the drawback of Anavasthādoṣa (Absence of finality). If Caitanya does not possess the quality of light and illumination there should necessarily be something else, which illuminates it, and there should again be something to illuminate that which illuminates Caitanya. And, it continues ad infinitum. This state of no conclusion is called anavasthā doṣa. Also one thing cannot be, at the same time, the subject (actor) and the object of action, and that invites the draw-back of paradox. Therefore, O King of mountains! understand that Caitanya is self-illuminating and it illuminates other things by its own illumination. And this, therefore, proves that my Caitanya is eternal).

(14) Jāgratsvapnasuptyādau
dṛśyasya vyabhicārataḥ /
samvido vyabhicāraśca
nānubhūtoṣti karhicit //

(All visible things go on changing in the three states of awaking, dream and deep sleep. But, like visible things Caitanya is not subject to change, and does not experience the three states).

(15) Yadi tasyāpyanubhāva-
starhyayaṁ yena sāksinā /
anubhūtaḥ sa evātra
śiṣṭaḥ samvidvapuḥ purā //

(If it is argued that it (Caitanya) experiences the three states then there must be something else as 'witness' for the experience. But, since it is established as self-illuminating there cannot be something else as 'witness'.

(16) Ata eva ca nityatvaṁ
proktaṁ sacchāstrakovidaiḥ /
ānandarūpatā cāsyāḥ
parapremāspadatvataḥ //

(Because of the above reasons experts in the science of philosophy hold that this Caitanya is eternal, and that, since it is the basis of bhakti which assumes the form of absolute love, it is ānandarūpa).

(17) Mā na bhūvaṁ hi bhūyāsa-
miti premātmani sthitaṁ /
sarvasyānyasya mithyātvā-
dasamgatvaṁ sphuṭaṁ mama //

(No living souls think 'I am not'. Every body cherishes always his self-importance, the 'I'. It is present there in every living soul in the form of love. This fact itself proves that I am different from all material objects).

(18) Aparicchinnatāpyeva-
mata eva matā mama /
tacca jñānaṁ nātmadharmo
dharmatve jaḍatātmanaḥ //

(That I am indivisible is quite definite. Knowledge is not an attribute of the soul (ātman) but is the very form of the soul itself. If knowledge were only an attribute of the soul it (soul) should have been material (jaḍa) and it is quite a certitude that the soul is not material, because knowledge is the very nature of the soul).

(19) Jñānasya jaḍaśeṣatvaṁ
na dṛṣṭam na ca sambhavi /
Ciddharmatvaṁ tathā nāsti
Ciraścid nahi bhidyate //

(The soul is pure knowledge without any touch of the jaḍa. It is also pure existence. It is one and indivisible).

(20) Tasmādātmā jñānarūpaḥ
sukharūpaśca sarvadā /
satyaḥ pūrṇopyāsaṁgāśca
dvaitajalavivarjitaḥ //

(The ātman (soul) is therefore jñānarūpa (of the nature of pure knowledge), Sukharūpa (of the nature of pure joy) and satyarūpa (of the nature of absolute truth). It is unattached to anything and free from duality).

(21) Sa punaḥ kāmakarmādi-
yuktayā svīyamāyayā /
pūrvānubhūtasamśkāraṭ
kālakarmavipākataḥ //

(22) Avivekācca tattvasya
sisṛkṣāvān prajāyate /
abuddhipūrvaḥ sargosyaṁ
kathitaste nagādhipa //

(23) Etaddhi yanmayā proktaṁ
mama rūpamalaukikam /
avyākṛtaṁ tadavyaktaṁ
māyāśabalamityapi //

(24) Procyate sarvaśāstreṣu
sarvakāraṇakāraṇam
tattvānāmādibhūtaṁ ca
saccidānandavigraham //

(25) Sarvakarmaghanībhūta-
micchājñānakriyāśrayam /
hrīmkāramantravācyam ta-
dādi tatvaṁ taducyate //

(Impelled by the Vāsanās of previous actions the Māyā-śakti proceeds to create the world, beginning with the 24 tattvas. My form which is immaterial and unmanifested is praised by all śāstras to be the cause of all causes and the basis of all tattvas. It is also the basis of all knowledge, action and volition and realizable only through the hrīmkāra mantra).