

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART TWENTY FIVE
[THE DANCE OF THE JAGAT-STATUETTE]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India

वसिष्ठोवाच
Vasishta spoke

‘SVABHAAVA’, THE NATURAL STATE AND ‘ASVABHAVA’, NON-NATURAL STATE

रूपालोकमनस्कारबुद्ध्यादीन्द्रियवेदनं स्वरूपं विदुरम्लानस्वभावस्य वस्तुनः।अस्वभावतनुत्वेन स्वभावस्थितिरातता यदोदेति तदा सर्गो भ्रमाभः प्रतिभासते।यदा स्वभावविश्रान्तिः स्थितिमेति शमात्मिका जगद्दृश्यं तदा स्वप्नः सुषुप्त इव शाम्यति।

(We live as some particular form-identities in some world scenario.

We believe that we are the bodies born here, and will die here as the bodies.

We take our life for granted! We accept the death also as our destiny! We do not question the cause of our existence here. When we question and enquire, we understand that the world is made of just processed sense-information; like a silver we loved so much turning into a worthless conch shell. We understand that the story of our life is just made up like the unconnected events of a movie depicted on a screen.

We understand that all that we hold dear and near are just the actions of the chemicals that crowd our brain. This is the story of our planet here. We have no tri-world here.

Rama lived in a world made of tri-worlds, with a different biological structure. But the knowledge of Brahman is the same for all; because our thinking ability is not less than a Rama or Krishna.

Only our dispassion level is less! So, we can enquire without any inferiority complex.

What is the something that supports these sense-inputs?

That we call as ‘Tat’ the Unknowable; the Brahman, the expanding state of knowledge; the Chit or Chiti, the connecting principle of all our experiences; the Aatman, the common essence in all, that exists as the awareness of our own existence.)

That ‘Reality’, which is hidden by the sense information and the mind-narratives, and which rises as the false ‘I-entity’ through delusion, that alone exists in every living thing as the knowledge of one’s own existence.

This knowledge is not thought-based. It is not got through meditation or penance or worship.

Every one knows that he or she exists, without thinking. But immediately the mind processes the ‘Self’ as the body-entity, which is connected to birth and death. This is known as ‘Avidyaa’.

What exists really as the Self is unknown to all.

When you understand what exists the Self, then it is known as Aatma-Saakshaatkaara.

This ‘existence-awareness’ (Svaroopaa) alone exists as the experience-flow of images, mind narratives, intellect-function, sense information etc; like pure water existing as the coloured water.

But the basic liquidity is the same whether the water is pure or coloured.

This basic essence of all the beings is the pure awareness state, which knows itself but nothing else.

This state of pure awareness of oneself never changes, never rises and sets, never is tainted by what gets perceived.

A Mukta is always in the identity of this Self-state, and is not affected by whatever is perceived as his experience.

This is the instruction of those who stay established in that state.

This is a divisionless state; since this ‘Knowledge of oneself’ cannot be sliced into parts.

You can know the tree as flowers, fruits, leaves, branches etc; but you know it as a whole tree only.

This is how the Mukta perceives the world; as the ‘divisionless Reality seen as bits of information’.

Your existence is not affected by the divided experiences you have all through your life.

This divisionless state is the natural state of all the Jeevas, from a worm to a Brahmaa. But it stays unknown, and one is lost in the division state of the world alone; like absorbed in a fiction story, forgetting oneself.

When this Self-state exists as if different, then the delusion rises as the realness of the world; like a king forgetting himself and dreaming himself as a miserable Chaandaala, like King Lavana.

It is not possible to remember it, because it cannot be thought of like a deity or entity.

A brain-damaged person can forget the ‘ego-I’, but he cannot deny his existence.

Self is not remembered; it is always there as you. It is one’s own Self-state.

Through Vichaara, you prove the world as unreal again and again, till you are firm in its unreal nature.

As one keeps analyzing again and again with the guidance of scriptures and Knowers, the world naturally subsides off as if it was never there at all (like the city created by a magician vanishes when his trick is understood; though the city may still get seen, you cannot ever believe in its realness.)

When the ‘restful state of the quiescent nature’ gets stabilized by constant Vichaara practice, then the perception of the world (as real) subsides, like the dream dissolving off inside the deep sleep.

भोगा भवमहारोगा बन्धवो दृढबन्धनं अनर्थायार्थसंपत्तिरात्मनात्मनि शाम्यताम्।

अस्वभावात्मता सर्गः स्वभावैकात्मता शिवः।भूयतां परमव्योम्ना शाम्यतां मेह ताम्यताम्।

Objects are just the succession of sense information. To see joy in it is indeed the peak of foolishness.

Foolishness is the worst disease one can have! Other ailments have cures; but not the foolishness!

The pleasures seen in the non-existent objects is the hallucination rising out of 'Bhava-fever'.

Ignorant never are free of it.

The relatives and other dear ones; they bind you to this hallucination like iron chains. The wealth one earns to please them, and the possession of objects lead only towards mental and physical ailments.

Make haste and withdraw into the 'Aatman' to rest in the quiescent state.

Understand this truth well!

There are two main probable states for the potential state of the Self.

One is you can remain identified with the body and the body-connected people, remain absorbed in the experiences of the world, feel happy in births and be sad in deaths, go through diseases as if destined, keep some god as a scapegoat for your own troubles and joys, enjoy the life as a few Vaasanaa-fulfilment spans, and be happy and content in the illusory state; like enjoying a pleasant dream.

This is known as 'Sarga', the creation with its flowing experiences.

This is not the natural state of the Aatman.

When only the natural state is there and the world is also seen as one's own natural state only, as changeless and divisionless, then it is the most auspicious state, and goes by the name of 'Shiva' (the most silent one).

Remain only as the supremely empty expanse, which is your natural state.

Be absolutely silent. Do not suffocate in this smoky chamber of delusion.

नात्मानमवगच्छामि न दृश्यं च जगद्भ्रमं ब्रह्म शान्तं प्रविष्टोस्मि ब्रह्मैवास्मि निरामयः।त्वमेव पश्यसि त्वन्त्वं सत्त्वं शब्दार्थबृंहितम्।पश्यामि शान्तमेवाहं केवलं परमं नभः।

Is it possible to attain such a state?

I am speaking all this as proved by my own experience.

Your mind perceives me as a form named Vasishtha, and see me as a physical entity only.

But I do not know myself as an ego-entity, who is perceiving a particular scene in Dasharatha's court-hall.

In my state, I see myself instantly shining forth as Vasishtha, Rama and all others including the canopy, chairs, pillars etc. I cannot see any division at all in my shine as all the people and objects.

I cannot see the deluded state of the world at all, like not seeing another one's dream.

For me, there is only the absolute silence; the so-called sense of sound also, is silence alone for me.

I am well huddled inside the quiet Brahman.

Rather, I am the Brahman itself; and am not affected by the patterns of the world-picture at all.

I am in the original untainted state of Brahman; and see myself alone as all (like the gold seeing all the ornament as itself; though actually it does not see the ornaments as separate from it).

I am Brahman itself speaking out these words, and listening also as all of you.

You people have a different view of the world.

Each one of you is an 'I' that has to exist along with a 'Tvam' (you).

This sound 'Tvam' is an expansion of all the 'you's, that stays as different from the 'I'.

The 'I' sense necessitates the 'you'. The 'I' exists only as the 'you's.

'I' sense can exist only as separated from all the 'you's. Therefore you all see me as a 'Tvam' (you).

I have no such corrupted vision. I have the true vision.

The 'Aham' and 'Tvam' do not exist in my state.

I am aware only of the complete silence as the emptiness of all.

(I am the 'to be' potential state itself existing as all the probable states of you all.)

I just am; and the scene rises as my own power to be.

ब्रह्मण्येव पराकाशे रूपालोकमनोमयाः विभ्रमास्तव संजातकल्पाः स्पन्दा इवानिले।

Why your vision is different from mine?

You are having the surface vision only; and are not seeing deep within.

The world you see, is just made up of succession of sense information, which gets explained as a narrative by the mind (the information processing state, which is also Chit alone).

For you all, this information and narrative exists as the solid reality of the world.

In essence, the world is some knowledge-form only; and empty. Knowledge is not solid or divided.

Why are you seeing a solid world made of divisions?

Because, you are seeing the information of the body as yourself; and believe it to be real; and all that is connected with this body-information is imagined by you as real and solid.

(For example, when you see a rose flower as a solid object, you are combining the image, the colour, the smell, the softness, etc as a solid flower. But observe well; it is just a combined effect produced by the senses; and the mind produces a sound-form as 'rose', to refer to that 'measure of sense information' (Maatra). So it is with all the objects of the world. All the objects are different measures of sense information only.)

Your 'delusions', which are made of mental processes and perceptions of forms, are the results of your own (imagined) conceptions in the 'Supreme empty expanse of Brahman-state', like movements of the wind seen as different from the wind.

ब्रह्मात्मा नो वेत्ति नो सर्गं सर्गात्मा ब्रह्म वेत्ति नो सुषुप्तो वेत्ति नो स्वप्नं स्वप्नस्थो न सुषुप्तकम्।

The Knower, who is in the state of Brahman (original natural state of all the Jeevas), does not perceive the world as some solid chunk of reality existing as divided shapes. The ignorant one, who is lost in the realness of the world, does not know Brahman at all, and lives like an inert matter lump, with no thinking ability.

Both cannot understand the state of each other.

A man who is deep asleep does not know the dream-world; one who sees the dream-world is not deep asleep. Brahman-Knower is asleep in Brahman! How can he experience the dream of the world?

प्रबुद्धो ब्रह्मजगतोर्जाग्रत्स्वप्नदृशोरिव रूपं जानाति भारूपं जीवन्मुक्तः प्रशान्तधीः। यथाभूतमिदं सर्वं परिजानाति बोधवान्संशाम्यति च शुद्धात्मा शरदीव पयोधरः।

A JeevanMukta, who is established in the 'quiescent state of the intellect' (as his natural state) knows that all the pictures that rise in front of him are rising from the same Self.

The ignorant may dream the world-dream and believe it to be real; but the 'Knower of the Self' sees both his Self-state and the conceived world of the ignorant, as the same shine of the Self, like the waking and dream state belong to the same person. He is not bothered whether a world-scene is there or not!

He sees everything as it is; and is not fooled by the processed information of the mind.

Everything is just some pattern rising from some conception.

What is there to feel joy or sorrow about just some tiny information rising from the huge box of the Self?

He is so pure that no pattern of the world can disturb his silence.

He remains dissolved off, like a cloud in the autumn.

स्मृतिस्थः कल्पनस्थो वा यथाख्यातश्च संगरः सदसद्भ्रान्ततामात्रस्तथाहंत्वजगद्भ्रमः। आत्मन्यपि नास्ति हि या द्रष्टा यस्या न विद्यते कश्चित् न च शून्यं नाशून्यं भ्रान्तिरियं भासते सेति।

What is the so-called world that you people remain attached to?

Where is it except as some memory or imagination?

What is experienced by you, you remember it as memory and hold on to it as your world reality.

What is not experienced by you, you keep it as your imagination, and hold on to it as your world-reality.

Except what is directly perceived as sense-information, rest of the world stays in you as memory or imagination only.

Suppose you witness a battle; it instantly becomes a memory only.

Or if you do not see it, then you will imagine it. Or if some one else narrates the event, you will believe that it happened. Except as some processed information available to you, where is the world?

It appears real; but is not real. This is the delusion!

With what information you have, you imagine a world and believe it to be a solid reality. Each mind has its own limited conception of the world based on its 'I' identity; yet a belief exists that there is a solid world.

Is the delusion real? This delusion cannot exist as real, because it is not in the Aatman; for the Self does not conceive or imagine any world. Except the Aatman, there is no one else; so, no one sees a world.

The world is emptiness, since it is some memory, or imagination or narration only.

It is not empty, since it is the shine of Aatman alone!

This Maayaa (delusion) is inexplicable indeed! She shines as if real, though not real!

अस्वभावस्वभावोऽयं सर्वोऽहंतादिवेदनः स्वभावैकस्वभावेन निर्वाणीक्रियतां स्वयम्। यत्रादित्यो भवेत्तत्र यथालोकस्तथा भवेत् परं विषयवैरस्यं तत्र यत्र प्रबुद्धधीः।

The Reality essence, namely the Aatman, (the Self) has as its nature that which is not its nature, namely Avidyaa. And therefore it shines as everything; and watches the dance of the tri-world doll dancing to the tune of the 'I-ness'. That is 'you the Brahman' seeing a world through delusion.

Removing that which is not your nature, and staying only with your nature, make yourself freed of all misconceptions (and be established in the Nirvaana state).

How to do that? Where the sun is there, the sight is always there. The dispassion towards the worldly objects is surely possible by the company of the true Knowers of the Self.

THE DANCE OF THE JAGAT- STATUETTE

अकर्तृकर्मकरणमदृश्यद्रष्टृदर्शनं जगदग्राह्यसंभारमभितौ चित्रमुत्थितम्। न चोत्थितं किंच न वा शान्ते शान्तं यथास्थितं अनामयं परं ब्रह्म सत्यमव्ययमेव तत्।

The picture of the world rises at every moment newly, on a canvas which is made of emptiness.

It is painted by no one; was not painted also; was done with no tools.

No one is there to see it; nothing is there to see; it is not seen also.

Nothing is used as any ingredient to paint it.

Yet the picture is seen (like a double moon for the infected eye)! This is Avidyaa!

To remove this Avidyaa, we have to acquire Vidya.

(It is like wielding a ghost-sword to cut off the ghost's head!

It is like using the right information to remove the wrong information; and later be without both.)

Understand through reason, that nothing at all rises as a picture (but the sense information, and mind-narration). Nothing at all is there (but some information processing function that is caused by ignorance).

The 'quiescent silence' alone exists in the 'quiescent silence', as it is.

(Ignore the narratives of family, liberation etc; ignore the sense information as some magic-feat of the brain. Grasp the deep silence that is covered by the sound of the world made of words and meanings)

That thing is changeless. That alone is truly there. That alone expands as the knowledge of the world and is referred to by the sound 'Brahman'. It is not affected by the flowing patterns of world-picture. It stays as it is! Silent and profound!

चिच्चमत्कारमात्रात्मकल्पनारङ्गरञ्जनाः संख्यातुं केन शक्यन्ते खे जगच्चित्रपुत्रिकाः। रसभावविकाराद्यं

नृत्यन्त्यभिनयैर्नवैः परमाणुप्रति प्रायः खे स्फुरन्त्यम्बरात्मिकाः सर्वर्तुशेखरधरा दिग्बाहुलतिकाकुलाः

पातालपादलतिका ब्रह्मलोकशिरोधराः चन्द्रार्कलोलनयनाः तारोत्करतनूरुहाः सप्तलोकाङ्गलतिकाः

परितोच्छाम्बराम्बराः द्वीपाम्बुराशिवलया लोकालोकाद्रिमेखलाः भूतभारचलज्जीवप्रवहत्प्राणमारुताः

वनोपवनविन्यासहारकेयूरभूषिताः पुराणवेदवचनाः क्रियाफलविनोदनाः वनोपवनविन्यासहारकेयूरभूषिताः

पुराणवेदवचनाः क्रियाफलविनोदनाः। त्रिजगत्पुटिकानृत्यं यदिदं दृश्यते पुरः ब्रह्मवारिद्रवत्वं तत्तद्ब्रह्मानिलवेपनम्।

अस्वभावस्थितैवास्य कारणं कारणात्मकं असुषुप्तं स्थिता स्वापे स्वप्नस्येव सतीव सा। असुषुप्तसुषुप्तस्थः स्वभावं

भावयन्भव जाग्रत्यपि गतव्यग्रो मा स्वप्नमिदमाश्रय। यज्जाग्रति सुषुप्तत्वं बोधादरसवासनं तं स्वभावं

विदुस्तज्ज्ञा मुक्तिस्तत्परिणामिता।

Each mind sees a different picture of the world; and lives in its own narration of some life-story.

(It is as if, countless information and information processing systems are switched on at the same time, making a great noise called the world. It is as if countless dreams rise at once with the dreamer also as a part of the dream. Analyze; does the world picture produce you as its seer, or did you produce it?

You are just a part of the painting; you are not the one seeing the picture, or drawing the picture.

You yourself as the 'I', are a picture drawn on emptiness.

You are yourself, a narrative produced on sense-information. You are not there at all as any entity.)

The picture of the world rises by the magic of Chit, that power which can rise as any world-picture.

The world-picture rises colored by various imaginations or conceptions.

(For example, the conception of the tree rises first as a tree-picture; then the 'I' appears as if it is seeing the tree. The picture produces the seer of the picture; the seer does not produce the picture.)

Countless world-pictures are drawn at every moment in the emptiness.

(Each mind exists as the dance of a Jagat-doll, or a Jagat-statuettes, and is lost in the dance. See the entire Jagat as an enchanting dancing doll made of the mind-conceptions, and destroy it through Vichaara.)

Countless 'Jagat-dolls' which are made of emptiness, are dancing at once with various gestures of hand and feet movements, expressing various emotions of joy, sorrow, anger, fear etc, at the subtle point of the Self (the potential state), on the stage of emptiness. Who can count them all?

These Jagat-dolls are beautiful indeed!

All the seasons adorn their heads like garlands. Their arms are the directions that stretch out like creepers. Their creeper like legs are firmly placed at the netherworld.

BrahmaLoka (Creator's state) shines as their neck-region.

The suns and moons are the beautiful eyes which move charmingly hither and thither.

The hosts of stars are the hairs on their body. Their limbs are made of SaptaLoka (seven worlds).

The taintless sky that is everywhere, is their garment.

The water waves that splash on the seven islands are their bangles.

The Lokaaloka mountain (the entire perceived phenomenon) is their upper garment.

The Jeevas which carry the burden of physical bodies are their Praana-winds.

The forests and gardens filled with fruits and flowers are the garlands and armlets that adorn them.

Their speech is in the form of Vedas and Puraanas.

The varied results of various actions are their amusements.

This beautiful dance of the Jagat-dolls which is seen in front of you (as the total narrative conceptions of all the people) is the waters of Brahman-river; the movement of the Brahman wind.

The non-natural state of the Aatman causes the dance of these Jagat-dolls (like the hallucination of an insane man). It is similar to where a man though asleep, is not sleeping but is having a disturbing dream.

If the sleep is not deep, and one is troubled by dreams, he does not feel restful, but feels exhausted and tired.

Even when awake to the world-picture in the 'waking state', if you are able to make effort and hold on to that thoughtless state of 'existence-awareness', like falling asleep but not falling asleep actually, you will remain without the disturbance of the world-nightmare. Do not get stuck to the dream, by getting lost in the dance. Sleep off in the 'silent-sleep of the sleeplessness'.

Staying against one's own nature, is the cause of this disturbed dream of the Jagat-doll dance.

What is your true nature? Analyze!

Those who know the Supreme state of Brahman define one's true nature as, remaining asleep (unaffected) in the waking state; and the complete absence of attraction and Vaasanaas through the acquirement of Knowledge-vision. Remaining established in that state naturally at all times is one's true nature.

अकर्तृकर्मकरणमदृश्यद्रष्टृदर्शनं अरूपालोकमननं स्थितं ब्रह्म जगत्तया।

(Jagat is just a knowledge-state. What you understand, that measure of understanding is the Jagat which you experience as an individual entity. The total knowledge-state of all the individuals is known as 'Viraat' the huge one, the Brahmaa, the creation-state. Just like a Vaasanaa of eating rises as the food with you to eat it as an inbuilt creature, the Vaasanaa of creation rises as the creation with a creator in-built.

The knowledge-state can stay as a worm-knowledge of blankness, or expand as the knowledge of a Shiva also. The knowledge-state can exist as a double-moon perception of the world; or the silent state of 'no-world'. That is why it is called as Brahman, the expanding, evolving knowledge state.

Every Jeeva is bound to watch the Jagat-doll dance. The ignorant get lost in the doll-dance and become one with it. But a Knower stays outside of the dance always, knows that it is just a worthless doll, and is amused by it.)

Brahman-state exists as the state of the Jagat. Jagat exists bereft of a maker, action, tool, and purpose.

No one sees it; nothing is there to see; there is no seeing also.

The sense information also is not there. The mind-narration also is not there.

This is the amazing state of Reality, which is beyond description.

कान्ते कान्तं प्रकचति पूर्णं पूर्णं व्यवस्थितं द्वित्वैक्यरहिते भाति द्वित्वैक्यपरिवर्जितम्।सत्ये सत्यं स्थितं शान्तं सर्गात्मन्यात्मनि स्वयं आकाशकोशसदृशं शिलाजठरसंनिभम्।सुरत्रजठराकारं घनमप्यम्बरोपमं प्रतिबिम्बमिव क्षुब्धमप्यक्षुब्धमसच्च सत्।

(Knowledge expansion of the Self is the Jagat. The bliss expansion of the Self is the joy found in Jagat. Quietness is bliss; and that is what is left back after a desire fulfillment; and interpreted as joy.)

The joy shines in joy. *(Whatever you experience as the joy is the joy of the Self-state).*

The completeness shines in completeness.

(When the phantom of desire is silent, there is only the completeness left back.)

The Reality shines bereft of the two-ness and one-ness, when the two-ness and one-ness are discarded.

The truth is in truth. *(Jagat is true as the Brahman, the knowledge-state.)*

The world stays as quietness in the quietness of Brahman, the potential state for any knowledge.

The silence is something like the deep silence of space; or like the deep silence inside the rock.

It shines lustrous like the belly of a gem (as the revelation of Jagat).

It is heavy as a world, but is actually light like the space.

It is disturbed as it were by the unreal reflection of Jagat; but it is undisturbed actually, because it is real.

भविष्यन्नवनिर्माणं चेतसीव स्थितं पुरं ब्रह्म बृंहितभारूपमभेदीकृतमानसम्।यथा संकल्पनगरं संकल्पान्नैव भिद्यते तथायं जगदाभासः परमार्थान्न भिद्यते।

The Jagat stays like a city that is to be built in the future (not solid or real) (but as a mind-conception).

Brahman is the expanded state of knowledge as the world.

It is like a mind which sees no division at all.

The city imagined is not different from the imagination. So also, the appearance of the Jagat does not differ from the Reality. (Imagination exists as a city in imagination, Reality exists as the Jagat-state.)

हेमपीठमिवानेकभविष्यत्संनिवेशवत् लक्ष्यमाणमपि स्फारं शान्तमव्ययमास्थितम्।अजस्रनाशोत्पादाद्यं एकरूपमनामयं अनाशोत्पादमजरमनेकमिव कान्तिमत्।

A block of gold is the potential state, where many things can be made from that gold.

Imagine the gold as if it is conscious; and as if it sees itself as so many possible states of itself.

That is the state of Reality also. It exists like this gold, seeing itself as all the probable states.

But the gold is the same always, and is changeless.

The imagination of many does not make the gold lose its singleness.

Brahman stays changeless as the quiescent state, aware of itself as the potential state for any perception.

This alone is the world-picture, the imagination of the Reality itself.

The Reality stays itself as the conception of countless destruction states and creation states, but is the same single second-less state, and is not affected by these conceptions. It reveals itself as the Jagat.

It is imperishable. It does not age. It looks as if divided as many, though undivided.

ब्रह्मैव शान्तिघनभावगतं विभाति सर्गोदयेन विगतास्तमयोदयेन व्योमेव शून्यविभवेन गलत्स्वभावलाभं प्रति प्रसभमेव ननु प्रबुद्धे।

When the vision of knowledge rises; this is the understanding that becomes ascertained.

Brahman is the dense quiescent state, and shines as the picture of the world, which never sets, and never rises. The world-picture is sheer emptiness, and shines forth always as the grandeur of emptiness (since it is just a potential state only). The Self does not lose its nature of quiescence, and is not affected by the appearance of losing one's nature.

(The world-picture will always exist as the 'knowledge of the many' with some 'I', without ending ever, like the luster of the sun which always exists as the shine of the sun.)