

This great Reality is like space, without any impurities or disturbances. In your mind, imagine yourself as the pure state, where there is nothing to limit you... unlimited... illimitable... infinite space, where there is no other object to condition you... infinite in dimension... without activity ... without any change (nirvikāram). The changes that take place in the relative world are birth, growth, decay, and dissolution.¹ These changes can take place only in the realm of time to limited objects only. In the Infinite, no change is ever possible.

Again, in It there cannot be any modification within or without. The concepts of 'within' and 'without' are only with relation to the body. When we have transcended the body, there can only be one homogenous experience of the non-dual Reality. It is without any of those things of the world which we can point out as objects. It is an objectless state of pure Awareness. It is self-evident. It is the supreme Brahman. Having known this, what else is there to know?



वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं
ब्रह्मैतज्जगदाततं नु सकलं ब्रह्माद्वितीयं श्रुतिः ।
ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं
ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद्ध्रुवम् ॥ ३९५ ॥

*vaktavyam kimu vidyate'tra bahudhā brahmaiva jīvaḥ svayaṁ
brahmaitajjagadātataṁ nu sakalam brahmādvitīyaṁ śrutiḥ,
brahmaivāhamiti prabuddhamatayaḥ saṁtyaktabāhyāḥ sphuṭam
brahmībhūya vasanti santatacidānandātmānaitaddhruvam. (395)*

395. What is the use of enlarging upon this subject? The jīva is nothing but Brahman; the whole expanse of this universe is nothing but Brahman.

¹ birth (utpatti) growth (vṛddhi), decay (nāśa) and dissolution (vilaya)....
there are the common modifications through which all living creatures constantly pass; each one of them has its own store of sorrow and tears to give to the creatures.