

The Ātman is self-effulgent and is infinite power. The power of the universe is its capacity to produce, nourish and destroy. This capacity is because of the Infinite, the Omnipotent. Indeed It is all-powerful.

The Self is indefinable (aprameya). That which is conditioned (finite) can be defined. Finite things are substances which have properties that can be defined. When a thing has no properties, it cannot be defined. It is not a substance; therefore, It is eternal, immutable, infinite. Who can talk about That? It is beyond all definition, meaning, beyond all conditioned knowledge. It is the universal experience of all living creatures hence It is not a void. Everyone has Consciousness. Though It is within the experience of everybody, nobody can describe It. By realising the Infinite, one is liberated from all bondage. Thereafter, one lives gloriously and victoriously. He is the best among the best since he has realised That which exalts men and makes them rise above their imperfections.



न खिद्यते नो विषयैः प्रमोदते
न सज्जते नापि विरज्यते च ।
स्वस्मिन्सदा क्रीडति नन्दति स्वयं
निरन्तरानन्दरसेन तृप्तः ॥ ५३७ ॥

*na khidyate no viṣayaiḥ pramodate
na sajjate nāpi virajyate ca,
svasminsadā krīḍati nandati svayaṁ
nirantarānandarasena tr̥ptaḥ. (537)*

537. Neither grieved nor elated; neither attached nor averse to sense objects, but content with the endless essence of Bliss, he sports and revels in the Self.

Never does the Man of Realisation grieve, nor does he get thrilled. Even when he comes in contact with sense objects, he does not get attached to them.

Grief (kheda) – It is the state of mind created by the absence of objects of one's liking. Ecstasy (pramoda) is the state of mind where the objects are in one's possession unrestrictedly available for indulgence. He who has no likes and dislikes knows neither grief nor elation. The Man of Realisation is above likes and dislikes and knows fully the evanescent joy of sense objects. He knows it to be short-lived and a forerunner of sorrow. He is unaffected by the presence or absence of the objects. They do not produce any disturbance in him.

We are so attached to them because we know no realm of greater happiness. The Man of Realisation is detached from them because he sports and revels in his own Self. He is well-balanced at all personality levels because he has drunk at the fountain of infinite joy and satisfaction which springs from within himself.

'Nandana' and 'krīḍā' are two words used to denote the expression of joy. When he revels (nandana), he needs nothing other than himself to entertain himself. He enjoys himself in himself by himself. This democratic joy is called 'nandana'.

Sport (krīḍā) – It is when he needs something other than himself to entertain himself.

A Man of Perfection coming in contact with the objects outside, sports in the divine presence everywhere. When he embraces objects it is not flesh embracing flesh, but it is hugging the Lord who is present everywhere. When he withdraws himself in meditation, he enjoys and revels within. Such an individual is always well content. His contentment is born of the experience of the unbroken bliss of the Self.



शुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनि ।
तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥ ५३८ ॥