

the reflection of Brahman, having no reality apart from It. The difference between Brahman and the world of objects is the lateral inversion. Consciousness is infinite, the world is finite. It is all bliss, the world is all pain. It is all perfect; the world is extremely imperfect. But for these differences, in fact, It is the world.

Thus having apprehended, ‘I am Brahman’, in which there is but the illusion of the universe, come to enjoy the sense of supreme fulfilment in life.



यत्सत्यभूतं निजरूपमाद्यं  
चिदद्वयानन्दमरूपमक्रियम् ।  
तदेत्य मिथ्यावपुरुत्सृजेत  
शैलूषवद्वेषमुपात्तमात्मनः ॥ २९२ ॥

*yatsatyabhūtaṁ nijarūpamādyam  
cidadvayānandamarūpamakriyam,  
tadetya mithyāvapurutsrjeta  
śailuṣavadveṣamupāttamātmanah.* (292)

292. *Attaining that which is intrinsically one’s essence, which is Knowledge Absolute and Bliss, non-dual, which is beyond all forms and activities, one should cease identifying with the false body, like the actor who relinquishes his dress and make-up.*

All joys known to me in my daily life are because of me and the objects of my liking. The supreme Self is infinite joy which is the very nature of the Self, not arising from any other object (*advayānanda*). This Consciousness is formless, unlimited and unconditioned by everything. It is all-pervading and without any activity, for, activity is not possible in the all-pervading. Where will He act? With what will He act? What is there to be acted upon? In the Perfect, where are desires, the impulses behind every action? The all full has no sense of imperfection and hence there is no desire to be fulfilled through actions.