

- (9) **Beyond activity (akriyam)** – Because It is all-pervading, It cannot act; there is nothing other than It, for It to serve, no field for It to function in. Also, where there are no vāsanās, there cannot be any desires and hence there is no activity in the all full Brahman.
- (10) **Of the nature of eternal Bliss (nirantarānandarasa-svarūpam)** – It is not just happiness. Bliss is Its state, because when we are in that plane, we live beyond the tossings of the mind and intellect. Now this Bliss also is to be known. The man in samādhi rises above both his mind and intellect.
- (11) **Transcending all diversities created by māyā (nirasta-māyā-kṛta-sarva-bhedam)** – Māyā means the non-apprehension of Reality. Māyā created confusions are the diversities caused by māyā, they together constitute the world of plurality. They are the sum total of our misapprehensions created by the non-apprehension of Reality.
- (12) **Eternal (nityam)** – That is eternal which is not conditioned by space, time or objects. It is that which is ever unconditioned by the three periods of time.
- (13) **The essence of pleasure (sukham)** – Not the pleasure emotion as such, but that which illuminates all sentiments of joy and emotions of pleasure in us.
- (14) **Without any parts (niṣkalam)** – Unconditioned, limitless. That which is all-pervading and one without a second cannot have parts.
- (15) **Immeasurable (aprameyam)** – Incomparable. That which cannot be reached or known through any means of measure (pramā), such as comparison or argument. How can we ever measure or compare the all-pervading, one without a second, infinite Reality? With what will we measure It? With what else will we compare It?
- (16) **Formless (arūpam)** – An unconditioned eternal thing cannot have any form. It is limitless, hence there can be no form for It.