

*niṣkriyo'smyavikāro'smi
niṣkalo'smi nirākṛtiḥ,
nirvikalpo'smi nityo'smi
nirālambo'smi nirdvayaḥ.* (516)

516. *I am devoid of activity, modifications, parts and forms. I am absolute and eternal, with no other support, and non-dual am I.*

Till now, because of my identification with the BMI, the nature of the BMI was my nature. Now that I have realised the Self, I have become of the nature of the Self.

My identification with Brahman, has ended my identification with the matter vestures. I am the Self from which they draw their nurture and nourishment, and perform actions in the world.¹ The Self never acts.

That non-dual Brahman alone am I.



*सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।
केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥ ५१७ ॥*

*sarvātmaiko'ham sarvo'ham sarvātīto'hamadvayah,
kevalākhaṇḍabodho'hamānando'ham nirantaraḥ.* (517)

517. *I am the universal, I am all in all, I am transcendent and non-dual, I am absolute, unbroken Knowledge. I am Bliss and eternal am I.*

I am the one Self everywhere. The universal I am, names and forms are nothing but me. At the same time, as the Absolute, I transcend them all. Unbroken objectless Awareness am I. There are no distinctions in me.

The happiness that we know today is only an interval between consecutive sorrows. The bliss that we know is broken by

¹ *sūryālokam yathā janāḥ – Ātmabodha-20*