

सर्वधारं सर्ववस्तुप्रकाशं
 सर्वाकारं सर्वगं सर्वशून्यम् ।
 नित्यं शुद्धं निश्चलं निर्विकल्पं
 ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१४ ॥

*sarvādhāram sarvavastuprakāśam
 sarvākāram sarvagam sarvaśūnyam,
 nityam śuddham niścalam nirvikalpam
 brahmādvaitam yattadevāhamasmi.* (514)

514. That which is the support of all, which is the illuminator of all things, which is of all forms, which is omnipresent, devoid of multiplicity, eternal, pure, motionless and absolute, indeed, that non dual Brahman am I.

‘Ādhāra’ means, substratum; that without which things have no existence. The substratum for cloth is cotton; for the pot it is mud; for the chain it is gold; for the universe it is Brahman. Verily, It is sarvādhāra.

It is the illuminator of all (sarva-vastu-prakāśam) – It illumines forms through the eyes, sounds through ears; smells through the nose; taste through the tongue; touch through the skin; feelings through the mind; and thoughts through the intellect.

All forms are Its own. It is the cause for this entire universe. The Infinite in Its grossification, has become the stone life, the plant life, the animal life and the human life. All forms that constitute the universe are Its forms alone.

It is all-pervading, devoid of plurality. All these are but Its expressions. It is eternal, unconditioned by time. It is pure, uncontaminated by the BMI, PFT, OET. It is motionless. Everything moves in It; It has no movement. It is absolute and is beyond all modification.

This absolute factor, whatever It be, That am I.

