

**That which is of the nature of eternal Bliss (ānanda-ghana)** – Ānanda is bliss. When the mind is not agitated there is the experience of joy. Lesser the agitations, greater the joy. Naturally, therefore, when you have transcended the mind, the state should be, in terms of the mind, supreme happiness. On the mind-intellect level, there is the concept of time and, therefore, every experience is changeable and variable. This supreme Bliss, since it is experienced beyond the mind, cannot be conditioned by time. Therefore, it is eternal Bliss (nitya-ānanda).

**Without activity (akriyam)** – In the presence of the Self, activities take place but in these activities It is not involved. Depending upon the energy or vitality of Consciousness the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the sun.<sup>1</sup>

The sun illumines the world, the dynamic activities of which go on unmolested, but the sun is not involved in them in any way. So too, this mass of Existence-Knowledge-Bliss, the Self, is not involved in any of the activities of the cosmos.<sup>2</sup>

This Self alone is Real. Indeed there is no duality in It whatsoever.



प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।  
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६७ ॥

*pratyagekarasaṁ pūrṇamanantaṁ sarvatomukham,  
ekamevādvayaṁ brahma neha nānāsti kiñcana. (467)*

467. The subject within all. Non-dual, homogeneous, endless, all-pervading, there is one Brahman; in It there is no duality whatsoever.

<sup>1</sup> ātmacaitanyamāśritya dehendriya manodhiyaḥ,  
svakriyārtheṣu vartante sūryalokaṁ yathā janāḥ. – Ātmabodha-20

<sup>2</sup> therefore, commentators interpret akriyam as sṛṣṭyādi kriyā śūnyam