

I am not, in any way, connected with the equipments, I am not doing anything good, nor am I doing anything bad, being totally uninvolved in everything.

Existence alone is my nature. All things borrow my existence and dance around in me. I am ‘Existence’ in everything. Their differences are due to names and forms. Names and forms constitute the world. The world has existence; the world is not Existence. Just as you have health; you are not health. Health is a condition of the body. The world minus names and forms is Existence. This Existence alone am I. Existence has no parts in it. It is homogenous and uniform. It is ekarasa. That alone am I.

I am one homogenous mass of Consciousness without any differences. Like space, I am infinite. For such an entity, how can there be any activity?

Activity and retirement are possible only when there are parts to do the work and there is a field for activity. In space what can Mr. Space do? It cannot move even an inch, since it is all-pervading. If at all you see any work being done by me, you are not looking at me, but the movements of my equipments for, in my Infinitude I am like the sky, all-pervading.



पुण्यानि पापानि निरिन्द्रियस्य
निश्चेतसो निर्विकृतेर्निराकृतेः ।
कुतो ममाखण्डसुखानुभूतेः
ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥ ५०४ ॥

*puṇyāni pāpāni nirindriyasya
niścetaso nirvikṛternirākṛteḥ,
kuto mamākhaṇḍasukhānubhūteḥ
brūte hyananvāgatamityapi śrutiḥ. (504)*