

यत्प्रत्यस्ताशेषमायाविशेषं
प्रत्यग्रूपं प्रत्ययागम्यमानम् ।
सत्यज्ञानानन्तमानन्दरूपं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१५ ॥

*yatpratyastāśeṣamāyāvīśeṣam
pratyagrūpaṁ pratyayāgamyamānam,
satyajñānānantamānandarūpaṁ
brahmādvaitaṁ yattadevāhamasmi. (515)*

515. *That which transcends the endless differentiations of māyā, which is the subjective essence in all, which is beyond the range of Consciousness, which is of the nature of Truth, Knowledge and endless Bliss, indeed, that non-dual Brahman am I.*

All pluralistic misconceptions are the creations of māyā (māyā-pratīta-dvaita-bhāvanā).¹ When Reality is experienced subjectively, all these misconceptions end.

Reality cannot be understood by properties. That which has properties can be understood through the BMI. If Ātman is perceivable it becomes an object of our cognition. Ātman is the subject because of which we are able to cognise things. The essence in me because of which I know everything I know, can never be an object.

Eternal pure Consciousness, which is endless Bliss is my nature. This non-dual Brahman alone am I.



निष्क्रियोऽस्म्यविकारोऽस्मि
निष्कलोऽस्मि निराकृतिः ।
निर्विकल्पोऽस्मि नित्योऽस्मि
निरालम्बोऽस्मि निर्द्वयः ॥ ५१६ ॥

¹ *māyākalpita deśakālakalanā vāicitryacitrikṛtam – Dakṣiṇāmūrti Stotram-2*