

Immortality then becomes his own. He is no more affected by the relative 'sat' and 'asat' — being and non-being, the manifest state and the unmanifest state.

Akhanda Brahman can be experienced in *Samadhi* only. What follows is all silence. Enquiry into the nature of the *Purusha* and *Prakriti*, knowledge and ignorance — all these cogitations come to an end.

Beatitude alone persists. There, the position of the *Jivatman* is the same as that of a salt doll, incapable of surviving a sea-bath.

— Sri Ramakrishna

What is the plenitude that the *sadhaka* enjoys before his merging in Brahman — the Ocean of Immortality? The elucidation comes :—

The Effect of Evolving in Wisdom — 13-15

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३

सर्वतः पाणि-पादम् तत् सर्वतः अक्षि-शिरः मुखम् ।

सर्वतः श्रुति-मद् लोके सर्वम् आ-वृत्-य तिष्ठ-ति ॥

sarvataḥ pāṇipādaṁ tat sarvato 'akṣisīromukham ।

sarvataḥ śrutimat loke sarvaṁ āvṛtya tiṣṭhati ॥

सर्वतः *sarvataḥ* everywhere पाणिपादम् *pāṇi pādām* with hands and feet तत् *tat* that सर्वतः *sarvataḥ* everywhere अक्षिशिरः मुखम् *akṣi śiraḥ mukham* with eyes, head and mouth सर्वतः *sarvataḥ* everywhere श्रुतिमत् *śrutimat* with ears लोके *loke* in the world सर्वम् *sarvaṁ* all आवृत्य *āvṛtya* having enveloped तिष्ठति *tiṣṭhati* exists

With hands and feet everywhere, with eyes and hands and mouths everywhere, with ears everywhere—
He exists enveloping all.