

unmanifest and uncognized. Is it because of concealment somewhere in this way that Brahman is unmanifest? No, there is nothing to hide It, the Omnipresent. Space is negated in Brahman. A huge mountain perceived in dream exists in the space created by the dreaming mind. But in wakefulness the dream space is negated. Similarly the space in the universe is negated in Brahman, who is Omnipresent.

*Achintyam* means the Unthinkable. Mind thinks of the good and bad and feels happy or miserable. Brahman does not lend Itself to be conceived by the mind in this way. It is the Wakefulness throwing light on the mind, but inaccessible to it.

*Kūṣastham* means the Unchangeable. The word *Kūṣa* connotes the painful and impermanent phenomenal existence. The permanent basis to this changing existence is *Kūṣastha*, the Unchangeable Brahman.

*Achalam* means the Immovable. The moving clouds are supported by the wind which in turn is moving in its own way. But that kind of relative movement is not in Brahman. It is constant.

*Dhruvam* means the Eternal. *ākāśa* which is the background of the wind and clouds is constant; it does not move. But in *Pralaya* this *ākāśa* does not exist. From the immovable state it goes into the state of dissolution. Brahman does not suffer from that feature. It is the Eternal.

The *sadhaka* who is competent to adore the Formless Reality has the following attainments. He has complete mastery over the senses. He neither