

482. *My intellect is completely razed and all activities have dropped off by realising the oneness of Ātman and Brahman; I understand neither 'this' nor 'not-this', nor do I know what or of what measure is this endless Bliss.*

My intellect is gone (buddhir-vinaṣṭā) – The intellect which was asking a thousand questions, Why? How? When? Where? What? That intellect, even if I search for it now I cannot find it. It has completely ended, meaning in it there is no trace of agitation.

My activity at all levels of personality is completely dissolved (galitā-pravṛttiḥ) – The activity and the intellect are not destroyed because of tamas; but they are dissolved at the altar of the experience that the Self in me is the Self everywhere – Brahma-ātmanorekatayā-adhigatyā. Having awakened to the plane of Consciousness, the present intellect is no more and so, the various egocentric activities cannot be pursued.

The function of the intellect is to discriminate. Now a stage has come where I cannot understand anything as 'this-this-this' nor do I understand anything as 'not-this, not-this, not-this'. I do not see anything other than Brahman. I see only one Brahman everywhere, at all times. That experience cannot be explained. I cannot, in terms of measure, say what It is or how much It is.

'What' and 'how much' are the methods of explaining a thing, they being the questions asked during a qualitative and quantitative analysis. The experience of Infinitude cannot be subjected to such analysis. To explain a thing the intellect is necessary. The intellect cannot explain an experience that transcends it. All that I can say is, 'Brahman alone is, all that is'. It is endless Bliss.

With that experience when I look around all things get destroyed, in the sense, all names and forms disappear and only pure Consciousness remains. The meditator without getting up from his seat jumps up and dances without legs, in the ecstatic joy where there is no mind to enjoy and thunders forth where there is no mouth to talk.

