

As the mind becomes quiet, you come to experience the full, the eternal Self continuously and intimately.



देहेन्द्रियप्राणमनोऽहमादिभिः
स्वाज्ञानक्लृप्तैरखिलैरुपाधिभिः ।
विमुक्तमात्मानमखण्डरूपं
पूर्णं महाकाशमिवावलोकयेत् ॥ ३८५ ॥

*dehendriyaprāṇamano'hamādibhiḥ
svājñānakṛptairakhilairupādhibhiḥ,
vimuktamātmānamakhaṇḍarūpaṁ
pūrṇaṁ mahākāśamivāvalokayet. (385)*

385. Free from all limitations like the body, sense organs, prāṇas, mind and ego which are the projections of one's ignorance, let one come to realise the Ātman, the indivisible and infinite, like the great endless sky.

The body, mind and intellect are false projections of one's avidyā. When these limiting adjuncts are transcended, the Self is experienced 'like the great, limitless sky' (mahākāśamiva).

The outer space is unconditioned and all-pervading. It allows all other things to remain in it, without itself getting conditioned by them. Transcending all things, exists space.

Similarly, when the body is transcended I am not limited by any physical object. When the M & I are also hushed, there can be nothing but pure Consciousness. There is no other example by which we can indicate this great Consciousness which is all-pervading and eternal. It can only be compared to space. Space itself is not the ultimate Reality. It is the nearest illustration which can indicate It, inasmuch as, it is the subtlest of all elements. Very often space is taken as an example for Consciousness. Since it has the property of sound it becomes a substance. Things which have properties and are substances are objects, finite, ever-changing.