

Thus, the disciple becomes immovably established in the nature of the Self. A rare student thus BECOMES.



किञ्चित्कालं समाधाय परे ब्रह्मणि मानसम् ।
उत्थाय परमानन्दादिदं वचनमब्रवीत् ॥ ४८१ ॥

*kiñciktaśām samādhāya pare brahmaṇi mānasam,
utthāya paramānandādidiṁ vacanamabravīt. (481)*

481. After concentrating his mind on the supreme Brahman for some time, he rose, and out of supreme Bliss, he spoke as follows.

When one transports oneself into the experience of Infinitude, nobody can say how long the experience will last. There is no count of time. It all depends upon the individual. Time is relative, and its standards cannot be exchanged in the different planes of Consciousness. To reach there is your *puruṣārtha*; but having reached no *puruṣārtha* is involved.

Having lived in that state of samādhi for an immeasurable period of time, the disciple rose from his seat of meditation. He could not contain his joy within the web of his body-mind-intellect equipment. So he cried out and declared in exquisite ecstasy the infinite Bliss of his experience.



बुद्धिर्विनष्टा गलिता प्रवृत्तिः
ब्रह्मात्मनोरेकतयाऽधिगत्या ।
इदं न जानेऽप्यनिदं न जाने
किं वा कियद्वा सुखमस्त्यपारम् ॥ ४८२ ॥

*buddhirvinaśṭā galitā pravṛttih
brahmātmanorekata�ā'dhigatyā,
idam na jāne'pyanidam na jāne
kim vā kiyadvā sukhamastyapāram. (482)*