

*kimapi satatabodhaṁ kevalānandarūpaṁ
nirupamamativelāṁ nityamuktāṁ nirīham,
niravadhi gaganābhāṁ niśkalāṁ nirvikalpaṁ
hṛdi kalayati vidvān brahma pūrṇām samādhau. (409)*

409. Through *samādhi*, the wise man realised the infinite Brahman in his heart as something (inexplicable) of the essence of eternal Knowledge and complete bliss, which is unparalleled, which is beyond all limitations, which is ever free, which has no activity and which is indivisible and absolute like the limitless sky.

During *samādhi*, the wise man realises in his heart, eternal Knowledge which is of the nature of pure Bliss. We cannot explain It, because It is indescribable. Śruti says, ‘There is nothing like It’ (*na-tatra pratimā-asti*), anywhere in the range of our experiences today. Therefore, it is incomparable (*nirupamam*). It transcends all limits (*ativelam*). It is a state which is ever free. Never has It ever been limited.

It is a state where there are no activities – physical, mental, or intellectual. Such a state is called ‘*nirīham*’. It is a state unconditioned by place, time or other things (*kālataḥ, deśataḥ, vastutāḥ, antāḥ śūnyam*). It is a limitless state (*niravadhi*) like space.¹ A factor which is unconditioned by time, place or objects can only be compared with space. Therefore, Śaṅkara uses the simile – ‘like space’, (*gaganābhām*).

That which has no parts – *niśkalām, niravayayam*. Not only has It no limbs, but It also has no thought disturbances. (*nirvikalpaṁ*). In *samādhi*, a wise man comes to experience this state of complete and full Reality (Brahma-*pūrṇam*).



¹ ibid. verse – 384 and 385