

*samāhitāyāṁ sati cittavṛttau
parātmani brahmaṇi nirvikalpe,
na dṛṣyate kaścidayaṁ vikalpah
prajalpamātrah pariśiṣyate tataḥ.* (399)

399. When the functions of the mind, the thoughts, have merged in the Paramātman, the Brahman, the Absolute, then this phenomenal world is not perceived. Then all becomes mere talk.

When the thought flow is quietened in the contemplation of Brahman, the pluralistic phenomenal world cannot be perceived even a little. The world of turbulation is in the mind. When the mind is transcended, it is not available at all. From the watchtower of the supreme Reality, the varieties of imaginations are all mere talk (prajalpa-mātrah), a meaningless prattle of words.

While dreaming, a man shouts in his dream fear ‘Oh, Oh... Save me... Please save ...’ But those who are sitting in the room have no fear at all. They say, ‘Save you? From what? You save yourself’. Sometimes when you are thus shouting in your dream, you wake up. You hear yourself crying out, then you stop. For you the cry then is a mere meaningless sound. Similarly, the pluralistic phenomenal world will not be experienced in the plane of pure Consciousness. All talk is the prattle of an ignorant man, ignorant of his true, divine spiritual nature.

All that was said till then, including Vedānta, becomes a mad twaddle to cure the madness of others. Stop the mental processes and functions and ‘see’ the divine essence as your own Self. This is the incessant cry of Śaṅkara.

Now Ācārya Śaṅkara, in a few verses, is advising and indicating to us the total non-existence (atyanta-asatvam) of plurality.

