

*kiṁ heyam kimupādeyam kimanyatkiṁ vilakṣaṇam,
akhaṇḍānandapīyūṣapūrṇe brahmamahārṇave. (485)*

485. *What is to be accepted and what rejected, what is different and what dissimilar, in the mighty ocean of Brahman filled with the nectar of absolute Bliss?*

The ocean of Brahman is the limitless nectar of Bliss. In that boundless, overflowing, unbroken Bliss, what is to be shunned or accepted? There is nothing other than It. It alone is.

You cannot say, 'that' because in It there is not 'this'. 'This' you cannot say because there is no 'that'. There is no 'this-ness' or 'that-ness'. It is 'IS-NESS'. Even this is a compromise. It is endless Bliss.



*न किञ्चिदत्र पश्यामि न शृणोमि न वेदम्यहम् ।
स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥ ४८६ ॥*

*na kiñcidatra paśyāmi na śṛṇomi na vedmyaham,
svātmanaiva sadānandarūpeṇāsmi vilakṣaṇaḥ. (486)*

486. *In this I neither see nor hear nor know anything. I exist as the Ātman, Bliss Eternal; distinct from everything else.*

In the culmination of meditation, where the meditator has merged into the meditation, there are no objects other than 'me', nor are there any equipments of experience. There is neither mind nor intellect. I simply exist as myself (svātmanaiva). It is the total annihilation of the individuality at the altar of the Absolute. In my own Self, I revel as my Self, with my Self, which is of the nature of unbroken Bliss at all times. Unique It is, something totally different from all that is known.

