

A hailstone is essentially water. When it falls into the vast expanse of water, the ocean, it may sink in and reach a few yards below the surface, then, there is no more going or coming. It becomes the ocean. Similarly, the mind in meditation can take you thus far and no further. All that I can say is that It is Ānanda. In It there is a complete sense of fulfilment. It is the joy in which there is no trace of the fear of ever losing It. When the mind meditates on Brahman, since it is of the nature of Brahman, it itself becomes Brahman.



क्व गतं केन वा नीतं कुत्र लीनमिदं जगत् ।
अधुनैव मया दृष्टं नास्ति किं महदद्भुतम् ॥ ४८४ ॥

*kva gataṁ kena vā nītaṁ kutra līnamidaṁ jagat,
adhunaiva mayā dṛṣṭaṁ nāsti kiṁ mahadadbhutam. (484)*

484. *Where has it gone, who has removed it, where has the universe merged? Just now it was seen by me, has it now ceased to be? Wonder of wonders!*

The experience of Infinitude is being dramatised on the stage of the finite. The disciple asks, “Where has the pluralistic world gone? By whom was it removed? I saw a world before, which I do not see now. Into what has it dissolved? Is it that all these years I was suffering in a non-existing world?”

‘A wonder of wonders it is! The world I saw was a wonder. Greater still is the wonder that it has all disappeared now. The wonder of wonders is what I am experiencing now.’



किं हेयं किमुपादेयं किमन्यत्किं विलक्षणम् ।
अखण्डानन्दपीयूषपूर्णे ब्रह्ममहार्णवे ॥ ४८५ ॥