

*kimapi satatabodhaṁ kevalānandarūpaṁ  
nirupamamativelam nityamuktaṁ nirīham,  
niravadhi gaganābhaṁ niṣkalaṁ nirvikalpam  
hr̥di kalayati vidvān brahma pūrṇam samādhau. (409)*

409. *Through samādhī, 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 samādhī, 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 (kālaṭaḥ, deśataḥ, vastutaḥ, antaḥ śūnyam). It is a limitless state (niravadhi) like space.<sup>1</sup> A factor which is unconditioned by time, place or objects can only be compared with space. Therefore, Śaṅkara uses the simile – 'like space', (gaganābham).

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



<sup>1</sup> ibid. verse – 384 and 385