

प्रकृतिविकृतिशून्यं भावनातीतभावं  
 समरसमसमानं मानसम्बन्धदूरम् ।  
 निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं  
 हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४१० ॥

*prakṛtivikṛtiśūnyam bhāvanātītabhāvam  
 samarasamasamānaṁ mānasambandhadūram,  
 nigamavacanasiddham nityamasmatprasiddham  
 hr̥di kalayati vidvān brahma pūrṇam̄ samādhau. (410)*

410. Through *samādhi*, the wise man realises the infinite Brahman in his heart, as devoid of the concepts of cause and effect, as the Reality beyond all fancy, as homogenous and matchless, beyond all proofs, established by the declarations of the scriptures, always ingrained in us as the ego.

Having expressed what is inexpressible in the previous verse, the Teacher feels that he has not fully and efficiently communicated his experiences to the student. So he continues, moulding it in yet another brilliant set of words.

It is devoid of matter (*prakṛti*) and its various modifications (*vikṛti*). ‘*Prakṛti-vikṛti-sūnyam*’ is the state where there is neither matter (BMI), nor its various modifications (OET). So, it is a state transcending all the equipments and their experiences. It is beyond all intellection (*bhāvanātīta-bhāvam*), meaning, a state which lies beyond the comprehension of the intellect.

The experience of Infinitude in the past, Its experience in the present and Its experience to come in the future, is the same for all periods of time. Therefore, it is called, ‘*samarasam*’. Whether It is experienced by a Brāhmaṇa or a non-Brāhmaṇa, by a sinner or a saint, It is at all times and under all conditions the same.

There is nothing comparable to It (*asamānam*). It is without any contact with anything. It is a state which is without exception. It is beyond all proofs (*aprameyam*). If there be a Truth which is beyond the comprehension of the intellect, which cannot be