

Śaṅkara means that the objects perceived, the emotions felt, and the thoughts conceived are all superimpositions upon the Reality, which alone is ever-present, everywhere.

In order to remove these superimpositions and to unveil the Reality behind them, the scripture gives us various indications of what exactly constitutes the infinite Truth. ‘There, where we see nothing, hear nothing’, meaning, where perception has no objects to perceive, where the mind has nothing to feel, where the intellect has nothing to think about, in those still moments of meditation, when one is neither in a condition of sleep consciousness nor dream consciousness, but where one is aware of the Transcendental, that divine state is the experience of the Infinite. In short, where the body-mind-intellect perceptions have ceased – meaning, where the ego has vanished – there Reality comes into vision. The state of spiritual awakening is indicated as the Truth. This is the ultimate goal of all seekers, wherein the individual ego disappears into the vision of the transcendental Reality.



आकाशवन्निर्मलनिर्विकल्पं  
निःसीमनिःस्पन्दननिर्विकारम् ।  
अन्तर्बहिःशून्यमनन्यमद्वयं  
स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥ ३९४ ॥

*ākāśavannirmalanirvikalpaṁ  
niḥsīmaniḥspandananirovikāram,  
antarbahihśūnyamananyamadvayam  
svayam param brahma kimasti bodhyam. (394)*

394. *Like the sky, the supreme Brahman is untainted, absolute, limitless, motionless and without modifications; It has neither an inside nor an outside; It is one Existence and non-dual and is one's own Self. Is there any other 'thing to be known?'*