

understood by logic, which cannot be perceived by the body, which is beyond description, how can one come to understand It? Śaṅkara says, 'It is established by the declaration of the Vedas.' The declarations of Upaniṣads are the only stars which will help the student on his voyage.

Still the student may doubt whether it is possible for an individual to strive on, with a blind belief arising from his reverence to the Upaniṣads. Here the Teacher confirms with the heroism and courage of his own conviction that this is the Truth which has been experienced by all wise men. This is an experience that is lived constantly by 'people like us', (asmat-prasiddham). It is experienced by the wise in samādhi. In the state of samādhi, the ego merges into the Infinite; the intellect (dhīḥ), of the meditator becomes 'equal' (sama), where thought currents completely dry up.

Having explained this inexpressible state in these two verses, Śaṅkara feels choked and dissatisfied and, therefore, out of his infinite love for the disciple, he tries to indicate in yet another verse, what exactly is the state of Knowledge in which the Man of Perfection lives, when he is plunged in utter meditation.



अजरममरमस्ताभासवस्तुस्वरूपं
स्थितमितसलिलराशिप्रख्यमाख्याविहीनम् ।
शमितगुणविकारं शाश्वतं शान्तमेकं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४११ ॥

*ajaramamaramastābhāsavastusvarūpaṁ
stimitasalilarāśiprakhyamākhyāvihīnam,
śamitagunavikāraṁ śāśvataṁ śāntamekaṁ
hṛdi kalayati vidvān brahma pūrṇaṁ samādhau. (411)*

411. Through *samādhi*, the wise man realises the infinite Brahman in his heart as undecaying and immortal, as the positive entity which debars