

That which has no superimposition (anupādeyam) – In this Brahman there is no non-apprehension and consequently, no superimpositions. Reality is pure and is untouched by the vehicles of matter and their projections.

With no support (anāśrayam)¹ – What is the abode of Brahman? It is Its abode.

There is only one Brahman with no duality in It.



निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६९ ॥

*nirguṇam niṣkalam sūkṣmam nirvikalpam nirañjanam,
ekamevādvayaṁ brahma neha nānāsti kiñcana. (469)*

469. *Without any qualities or parts, It is subtle without disturbances and taintless, there is one Brahman; in It there is no duality whatsoever.*

Without any qualities or properties (nirguṇam) – Anything that has properties is perishable. All finite things have properties. If there be an infinite Reality which is imperishable, It cannot be a substance. If It is not a substance, It cannot have properties.

Without parts (niṣkalam) – It is one without a second. It is Infinite. In the Infinite there cannot be any parts. If there are parts, there should be something other than the Infinite which conditions It. No more then is it Infinite.

Subtle (sūkṣmam) – It is subtle because of Its all-pervasiveness.²

Without any thoughts and agitations (nirvikalpam) – It is so because the mind and intellect have been transcended.

¹ *na āśrayo yasya*

² *sarvavyāpakatvāt*