

the world. In these two verses Śaṅkara gives us twenty adjectival phrases which indicate Brahman.

- (1) **Transcendental (parā)** – The illumining principle behind BMI, PFT, OET is the pure Self, the Consciousness, which is one without a second upon which the universe of names and forms is an illusory projection. Hence Brahman is indicated in philosophy of Vedānta as transcendental.
- (2) **Real (Sat)** – That which remains the same in all the three periods of time – past, present and future – is called ‘Real’.
- (3) **One without a second (advitīyam)** – The one ultimate eternal Reality, without any otherness to limit or condition. It is the non-dual, the one without a second.
- (4) **Extremely pure (viśuddham)** – A thing is said to be pure when there is nothing other than it, in it. It is non-dual and, therefore It is extremely pure, that is, It has no vāsanā, dirt in it.
- (5) **Homogeneous mass of pure Knowledge (vijñāna-ghanam)** – Knowledge of things varies according to the things. This is the Knowledge because of which all other knowledges are possible. This is objectless knowledge, Knowledge Absolute.
- (6) **Without any taint (nirañjanam)** – Vāsanās are said to be the ‘taints’; the Ātman, the Self, is beyond all vāsanās and so is taintless.
- (7) **Supremely peaceful (praśāntam)** – There are no agitations in It because the mind and the intellect have been transcended. It is not a temporary cessation of thoughts as in deep sleep or when swooning, It is the realisation of That which is the witness of the very condition of peacefulness, hence supremely peaceful.
- (8) **Devoid of beginning and end (ādi-anta-vihinam)** – Eternal, immutable, changeless and limitless. That which is not conditioned by birth and death, no beginning, no end, no modification.