

सद्वनं चिद्वनं नित्यमानन्दघनमक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६६ ॥

*sadghanam cidghanam nityamānandaghanamakriyam,
ekamevādvayaṁ brahma neha nānāsti kiñcana.* (466)

466. *The essence of Existence, the essence of Knowledge, the essence of eternal Bliss, non-dual, devoid of any activity, there is only Brahman; in It there is no duality whatsoever.*

The nature of Brahman is discussed here since it is the theme for the next few verses. The nature of the Self cannot be defined, but it can be indicated in terms of Its expression in the gross, subtle and causal bodies during Its corresponding waking, dream and deep sleep conditions. In the gross body it can be said to be That which expresses as Existence, in the subtle body That which expresses as Intelligence or Knowledge, and in the causal body That which expresses as Bliss, (Sat-Cit-Ānanda). This is a famous term used in the Upaniṣads to indicate Brahman.

The Self is a mass of Existence (sat-ghana) – We generally know only the existence of things and beings. But really speaking, when we say that a tree exists, we refer to the Existence in the tree. The Existence in the tree is the Existence in the stone, in the animal, in the human. This Existence which is the common factor in all things that exist is called Sat. The mass of Existence is Brahman.

That which is essence of pure Intelligence (cit-ghana) – By which an intelligent man expresses himself, his intelligence, is the Self, the Consciousness, the Life. Where life exists, there is intelligence; where life is extinct, there is no intelligence. This principle of intelligence is the same in the scientist and in the artist, in the saint and in the sinner, in the criminal and in the animal, nay, even in the plant and the unicellular organism. That which expresses as intelligence everywhere is indicated here as a mass of Intelligence (cit-ghana).