



72. There is No Plurality (465-471)

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६५ ॥

*paripūrṇamanādyantamaprameyamavikriyam,
ekamevādvayaṁ brahma neha nānāsti kiñcana.* (465)

465. Only Brahman there is, non-dual, with no beginning or end, incomparable and changeless; in It there is no duality whatsoever.

That which is ever full with nothing else in It (paripūrṇa) – therefore, the one without a second.

Without beginning or end (anādi-antam) – Means without birth and death.

Incomparable (aprameya) – There is nothing that can compare with It, because It is beyond the realm of the BMI and their OET. Since It is unique, It cannot be compared with any of the experiences in the lower planes of Consciousness. Briefly speaking, It is transcendental.

Similarly, It is changeless inasmuch as, It never undergoes any modifications (apariṇāmī). Brahman is one without a second (ekam-svagata-bhedarahita-vastu). Brahman is non-dual (advayam), meaning, 'sajātiya-vijātiya-svagata bhedarahita-vastu'. To remove any lingering doubt that there may be an exception, the most powerful word, 'kiñcana' (kiñcidapi), is used by Śaṅkara. It has the full force of the English word, 'whatsoever'.

