

This Brahman is not an object but is the very subjective core, the essence in each individual (pratyak). It knows no change and so ever remains in the same nature (ekarasa), meaning, It is without any change or modification and knows no destruction.¹

All full (pūrṇam) – There is nothing in It except Itself. So no distinction in It is ever possible.² It is endless, inasmuch as It is unborn and, therefore, undying. That which is birthless and deathless is not only changeless, but also Infinite.

Whose face is everywhere (sarvatomukham) – It is all-pervading and, therefore, never can we reach a point in the cosmos where It is not, It being the very Consciousness and the Life in each one of us. This Brahman, the Self alone is. Indeed, in It there can be no duality whatsoever.



अहेयमनुपादेयमनाधेयमनाश्रयम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६८ ॥

*aheyamanupādeyamanādheyamanāśrayam,
ekamevādvayaṁ brahma neha nānāsti kiñcana. (468)*

468. *That which is to be neither shunned nor taken up nor accepted, that which is non-dual and without support, there is one Brahman. In It there is no duality whatsoever.*

The very essence in all can never be rejected. Nor can It be accepted. You can only accept or reject a thing which is other than you. It is one's own real nature and hence can neither be rejected nor accepted. You cannot say, 'I have met me', nor can you say, 'I have not met me'. 'I am', that is all. The Self is the ultimate subject, one's own nature (ātmavarūpatvāt). How can I jump on to my own shoulders?

¹ *ekarasaṁ* is equal to *nāśarahitam*.

² *sajātiya vijātiya svagata bhedarahita vastu pūrṇam*.