

Taintless (nirañjanam) – It is because there are no vāsanās in It. This great Reality is one alone, without any plurality.



अनिरूप्यस्वरूपं यन्मनोवाचामगोचरम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४७० ॥

*anirūpyasvarūpaṁ yanmanovācāmagocaram,
ekamevādvayaṁ brahma neha nānāsti kiñcana. (470)*

470. The real nature of which is incomprehensible, which is beyond mind and speech and non-dual, there is only Brahman; in It there is no duality whatsoever.

Incomprehensible (anirūpya) – Brahman has an incomprehensible nature. It is imperceptible. Through the organs of perception and comprehension you can have only mediate knowledge. It is not an object, so it cannot be perceived by the sense organs.

There are very many things in the world which we cannot perceive through our sense organs, such as love, mathematical formulae, the veracity of scientific truths and so on. They are comprehended by our mind and intellect. But the Self is that, where even mind and speech cannot reach (mano-vācāmagocaram). This great Truth is that, which the mind cannot feel but because of which the mind feels, that which speech cannot explain but because of which speech is; understand That to be Brahman.¹

The supreme Reality is that which cannot be perceived through the mediation of the instruments of sense organs nor through the mediation of the mind and the intellect. It is not a mediate knowledge. It is immediate knowledge. It is subjective Realisation.

¹ *yanmanasā na manute yenāhurmano matam,
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate. – Kenopaniṣad-1.5
yadvācānabhyuditaṁ yena vāgabhyudyate,
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate. – Kenopaniṣad-1.4*