

cannot be called eternal, because of its absence in one place. Being eternal It is all-pervading. Like Akasa, Atman is everywhere; so It is stable. That which changes places is mobile; but Atman being present everywhere, It is immovable. Time gains no access to Atman; It is for this reason held as everlasting.

The indescribable Atman is sought to be described in innumerable ways. Through varieties of definitions and explanations some vague concept of Him is formed in the mind. But to the extent the mind gets purified cognition of Him becomes lucid. And the cessation of misery is ever in direct proportion to one's being anchored in the Self. Misery is an unwanted state of mind got into through ignorance. *Sreyas* is not where misery is. The Lord throws light on the glory of Atman in order to cure Arjuna of the despondency meaninglessly assumed by him.

अव्यक्तोऽयमचिन्त्योऽयं अविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५

अ-व्यक्तः अयम् अ-चिन्त्यः अयम् अ-वि-कार्यः अयम् उच्यते ।

तस्मात् एवम् विदित्वा एनम् न अनु-शोचितुम् अर्हसि ॥

*avyakto 'yam acintyo 'yam avikāryo 'yam ucyate ।*

*tasmād evaṁ viditvai 'naṁ nā 'nusocitum arhasi ॥*

अव्यक्तः *avyaktaḥ* unmanifested अयम् *ayaṁ* this (self) अचिन्त्यः *acintyaḥ* unthinkable अयम् *ayaṁ* this अविकार्यः *avikāryaḥ* unchangeable अयम् *ayaṁ* this उच्यते *ucyate* is said तस्मात् *tasmāt* therefore एवम् *evaṁ* thus विदित्वा *viditvā* having known एनम् *enaṁ* this