

न *na* not अनुशोचितुम् *anusocitum* to grieve अर्हसि *arhasi*
(thou) oughtest

This Atman is said to be unmanifested, unthinkable and immutable. Therefore, knowing it as such, you should not grieve. 25

Atman cannot be perceived by any of the senses, and whatever does not come within the ken of the senses is necessarily unmanifested. It is very hard to conceive of a thing that cannot be perceived. Atman is therefore said to be unthinkable. The four elements — air, fire, water and earth — can be sensed. They are seen to be undergoing modifications, as such they are mutable. But the element Akasa undergoes no modification. It is ever in its original state. Like Akasa, Atman is ever in its original state. It is therefore said to be immutable. Elemental Akasa is insentient and Atman or Chit-akasa is sentient, in every other respect they are identical. Both being partless they remain immutable. It ill-becomes one to grieve over the immutable.

What is Brahman like? It cannot be defined with words. One may be called upon to explain what the ocean is like, to a person who has never seen it. The expounder can at best say, 'It is a vast sheet of water.' Defining Brahman is much more difficult.

— Sri Ramakrishna

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अथ चेनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महानाहो नैनं शोचितुमर्हसि ॥ २६