

*aprameyasya*, the indeterminable; *śarīrinah*, embodied One, the Self. This is the meaning.

The two words 'everlasting' and 'indestructible' are not repetitive, because in common usage everlastingness and destructibility are of two kinds. As for instance, a body which is reduced to ashes and has disappeared is said to have been destroyed. (And) even while existing, when it becomes transfigured by being afflicted with diseases etc. it is said to be 'destroyed'. (40) That being so, by the two words 'everlasting' and 'indestructible' it is meant that It is not subject to both kinds of destruction. Otherwise, the everlastingness of the Self would be like that of the earth etc. Therefore, in order that this contingency may not arise, it is said, 'Of the everlasting, indestructible'.

*Aprameyasya*, of the indeterminable, means 'of that which cannot be determined by such means of knowledge as direct perception etc.'

*Objection:* Is it not that the Self is determined by the scriptures, and before that through direct perception etc.?

*Vedāntin:* No, because the Self is self-evident. For, (only) when the Self stands predetermined as the knower, there is a search for a means of knowledge by the knower. Indeed, it is not that without first determining oneself as, 'I am such', one takes up the task of determining an object of knowledge. For what is called the 'self' does not remain unknown to anyone. But the scripture is the final authority (41). By way of merely negating superimposition of qualities that do not belong to the Self, it attains authoritativeness with regard to the Self, but not by virtue of making some unknown thing known. There is an Upanisadic text in support of this:

'...the Brahman that is immediate and direct, the Self that is within all' (Br. 3.4.1).

Since the Self is thus eternal and unchanging, *tasmāt*, therefore; *yudhyasva*, you join the battle, that is, do not desist from the war. Here there is no injunction to take up war as a duty, because he