

ence But there is an Absolute Existence which is Eternal and ever Unmanifest It never becomes the object of perception It is ever the Thing in Itself

But what have we, as perishable beings, to do with It the Imperishable? The answer comes —

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१

अ वि व्यक्त अ-क्षर इति उक्तं त तम् आहुः परमाम् गतिम् ।

यम् प्राप्-य न नि-वर्तन्ते तत् धाम परमम् मम ॥

*avyakto 'ksara ity uktas tam āhuḥ paramām gatim ।*

*yam prāpya na nivartante tad dhāma paramam mama ॥*

अव्यक्त *avyaktaḥ* unmanifested अक्षर *aksaraḥ* imperishable इति *iti* thus उक्त *uktaḥ* called तम् *tam* that आहुः *āhuḥ* (they) say परमाम् *paramām* the highest गतिम् *gatim* goal यम् *yam* which प्राप्य *prāpya* having reached न *na* not निवर्तन्ते *nivartante* return तत् *tat* that धाम *dhāma* abode परमम् *paramam* highest मम *mama* my

**This Unmanifested is called the Imperishable; It is said to be the Ultimate Goal. Those who attain to It return not. That is My Supreme Abode. 21**

Brahman is this Unmanifested Reality It is designated in this way because It is incomprehensible and inaccessible to the mind, intellect and the senses It is further designated as the Imperishable because of Its being ever constant undergoing no modification whatsoever.

*Praṁkṛiti* also is called the unmanifested when it is in *pralaya* or dissolution It is then inaccessible to the mind, intellect and the senses. But the