

18. *They have an end, it is said, these bodies of the embodied-Self. The Self is Eternal, Indestructible, Incomprehensible. Therefore, fight, O Bharata.*

The physical forms, constituted of matter envelopments, are all perishable equipments for the indwelling-Self, which is the Eternal Factor, ever in Its nature, changeless, indestructible, and incomprehensible. By the term EVER CHANGELESS, the Supreme is indicated as Eternal because the non-eternals, by their nature, must be ever-changing, change being the insignia of the finite. Here, by using the two terms: Eternal (*Nityah*) and Indestructible (*Anashinah*), the Lord is indicating that neither a total nor a partial destruction is possible in the Supreme.

By qualifying the Eternal as UNKNOWABLE it is not, in any sense, intended to indicate that the Supreme is 'unknown.' Here, the term 'unknowable' is only meant to express that it is not knowable through the usual organs-of-perception. The sense-organs are the instruments through which the Consciousness beams out and in ITS awareness, objects get illumined. These instruments of cognition, whether they be sense-organs, or the mind or the intellect, are in themselves, inert and can have their knowledge of perception only when they are dynamised by the Consciousness, the Spark-of-Life. As such, these organs cannot make the Consciousness an object of their apprehension. Therefore, in terms of our most common source of knowledge --- direct perception --- the *Shastra*