

IMPERISHABLE (*Akshara*) --- All those that have forms and qualities are substances and all substances are perishable. The Imperishable is, therefore, that which has no qualities. Qualities alone can be perceived, and it implies that it is impossible for the sense organs to perceive the Imperishable.

INDEFINABLE (*Anirdeshyam*) --- Definitions are always in terms of perceived experiences and when a thing is imperceptible, naturally, it cannot be defined and distinguished from other things.

ALL-PERVADING (*sarvatra-gam*) --- The Infinite that has no qualities, that is not manifest, that which is, therefore, Indefinable, should necessarily be All-pervading and existing everywhere. If the Supreme can be indicated as not existing in any place, then the Supreme will have a particular shape. And that which has a shape will perish.

UNTHINKABLE (*Achintyam*) --- That which can be conceived of by a human mind will immediately become the object of feelings and thoughts and since all objects are perishable, the Imperishable must necessarily be Inconceivable, Incomprehensible, and Unthinkable.

UNCHANGING (*Kootasthah*) --- The Self, the Consciousness, remains unchanged even though it is the substratum on which all changes constantly take place. 'Koota' in Sanskrit, is an "anvil." Just as the iron block in a smithy's workshop, without itself undergoing any change,