

omnipresent, It is *sthānuh*, stationary, that is, fixed like a stump. Being fixed, *ayam*, this Self; is *acalah*, unmoving. Therefore It is *sanātanah*, changeless, that is, It is not produced from any cause, as a new thing.

It is not to be argued that ‘these verses are repetitive since eternality and changelessness of the Self have been stated in a single verse itself, “Never is this One born, and never does It die,” etc. (20). Whatever has been said there (in verse 19) about the Self does not go beyond the meaning of this verse. Something is repeated with those very words, and something ideologically.’ Since the object, namely the Self, is inscrutable, therefore Bhagavān Vāsudeva raises the topic again and again, and explains that very object in other words so that, somehow, the unmanifest Self may come within the comprehension of the intellect of the transmigrating persons and bring about a cessation of their cycles of births and deaths.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

25. It is said that This is unmanifest; This is inconceivable; This is unchangeable. Therefore, having known This thus, you ought not to grieve.

Moreover, *ucyate*, it is said that; *ayam*, This, the Self; is *avyaktah*, unmanifest, since, being beyond the ken of all the organs, It cannot be objectified. For this very reason, *ayam*, This; is *acintyah*, inconceivable. For anything that comes within the purview of the organs becomes the object of thought. But this Self is inconceivable because It is not an object of the organs. Hence, indeed, It is *avikāryah*, unchangeable. This Self does not change as milk does when mixed with curd, a curdling medium, etc. And It is changeless owing to partlessness, for it is not seen that any non-composite thing is changeful. Not being subject to transformation, It is said to be changeless. *Tasmāt*, therefore; *viditvā*, having known; *enam*, this one, the Self; *evam*, thus, as described; *na arhasi*, you ought not;