

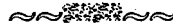
**Something Noteworthy**

The world is transitory, while the soul is eternal. Matter is kaleidoscopic, while the soul is stable. All things and persons etc., of the world are movable, while the soul is immovable and all worldly objects, are subject to birth and decay, while the soul is everlasting.

Lord Kṛṣṇa says that men identify themselves with bodies and material things, and so they do not realize, that they are different from worldly things, but even then, the soul remains uniform and constant, all the time.

**Appendix—**‘Sarvagataḥ’ (All-pervading)—the self does not mere pervade a body but it is all-pervading—realization of this fact is salvation (liberation from worldly bondage). As the body is seated in the world, we are not seated in the body. We (the self) have never had our union with the body, we have no union, won’t have any union and it is not possible to have a union with the body. The body is quite afar from us. But because of desire, the sense of mine and identification with the body it appears as if we have union with the body.

In fact the Śarīrī doesn’t need the body at all. The Śarīrī without the body, also remains in bliss.



अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

avykto'yamacintyo'yamavikāryo'yamucyate

tasmādevaṁ viditvainam nānuśocitumarhasi

This soul is unmanifest, inscrutable and immutable. Therefore, knowing it as such, you should not grieve. 25

*Comment:—*

‘Avyakto’yam’—The soul unlike a body is unmanifest, because

it cannot be perceived by any one of the senses.

'Acintyo'yam'—Mind and intellect etc., cannot be perceived by senses but they are thinkable. But this soul is inscrutable.

'Avikāryo'yamucyate'—The soul is immutable i.e., it does not undergo any change while matter is changing, all the time. The cause of the entire creation is matter. That causative nature (matter) is subject to change. The soul is beyond any change, as it is transcendental.

In the twenty-fourth and twenty-fifth verses, Lord Kṛṣṇa has described the soul, by giving eight adjectives of negation and four adjectives of affirmation. But the fact is that it cannot be described in words, because how can tongue illumine the soul, which is an illuminator of the tongue etc.? Therefore, this realization about the soul is, its real description.

'Tasmādevaṁ viditvainaṁ nānuśocitumarhasi'—Thus, by knowing (realizing), the soul as uncleavable, incombustible, unmanifest, everlasting and immutable etc., one cannot grieve.



*Link:—In the next two verses, Lord Kṛṣṇa says, that even if one thinks of the soul as changeable, (which is against the basic (principle), one should not grieve.*

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

atha cainaṁ nityajātaṁ nityaṁ vā manyase mṛtaṁ  
tathāpi tvaṁ mahābāho naivaṁ śocitumarhasi

O mighty-armed, even if you suppose this soul as constantly undergoing birth and death, even then, you should not grieve over it. 26

*Comment:—*

'Atha cainaṁ nityajātaṁ nityaṁ vā manyase mṛtaṁ tathāpi tvaṁ mahābāho naivaṁ śocitumarhasi'—Lord Kṛṣṇa, by using the