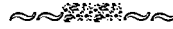


even hurt ether, how can they hurt the soul, which is beyond the reach of even Matter or nature (prakṛti)? These elements with attributes cannot reach the soul, which is without any attributes (Gītā 13/31).

The soul is eternal. All the four elements such as the earth etc., are activated by the power of the soul. So, how can they impair the soul, the source of their power? The soul is all-pervading, while the four elements, such as the earth etc., are the pervaded ones. How can the pervaded ones, hurt the all-pervading one?

Here, the context is of war. Arjuna is grieved at the thought of the imminent death, of his kinsmen. Therefore, Lord Kṛṣṇa explains to Arjuna that the soul cannot be hurt by any weapons. A weapon can cut the body, not the soul, a fire-emitting missile can burn the body, but not the soul, the Neptune noose (Varuṇa weapon), can drench a body but not the soul, and the wind-missile can dry the body but not the soul. It means that the soul is not hurt by any weapons and missiles, it remains the same, while it is the body alone which decays and dies. So, it is sheer ignorance to lament for it.

**Appendix**—We say, 'This is a body'—there is a change in the body, but in 'Is' (Śarīrī) there is no change. Similarly when we say, 'There is wood or timber', then there is variation in wood, not in 'Is'. Wood is cut, 'Is' is not cut. Wood burns, 'Is' does not burn. Wood becomes wet, 'Is' doesn't get wet. Wood dries, 'Is' does not get dry. Wood never remains uniform while 'Is' never becomes multiform.



अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

acchedyo'yamadāhyo'yamakledyo'śoṣya eva ca  
nityaḥ sarvagataḥ sthāṇuracalo'yaṁ sanātanaḥ

This soul is uncleavable, incombustible and neither can be wetted nor dried. It is eternal, all-pervading, stable, constant and everlasting. 24

*Comment:—*

[In this verse it is described why weapons etc., cannot hurt this soul.]

'Acchedyo'yam'—This soul is incapable of being cut. Even incantation and curse cannot cut this soul, while they can cut the body, as Śākalya was beheaded by Yājñavalkya's curse, because the former could not answer the latter's questions.

'Adāhyo'yam'—This soul cannot be burnt by fire, because it is impervious to fire. It cannot be burnt even by incantation and curses, as the hunter was burnt to ashes, by Damayanti's curse. Only that can be burnt by fire, which is prone to fire. The soul is beyond burning.

'Akledyaḥ'—The soul is impervious to water. Water, incantation, curse and medicines etc., cannot drench it. As it is said, that the tune of 'Mālakośa' song wets a stone, and moon-light wets the moon-gem. But the soul cannot be wetted by them.

'Aśoṣyaḥ'—The soul cannot be dried by wind, incantation, curse and medicines etc., as sage Agastya dried the sea.

'Eva ca'—By using these two words, Lord Kṛṣṇa means to say, that the soul is beyond the reach of any action. So it should not be grieved for.

'Nitya'—The soul is eternal, it remains the same all the time.

'Sarvagataḥ'—The soul pervades all men, things and bodies etc., equally.

'Acalaḥ'—It is immovable, there is no movement in it.

'Sthāṇuḥ'—It is stable. It does not even shake or vibrate.

'Sanātanaḥ'—It is everlasting and beginningless.

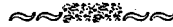
**Something Noteworthy**

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