

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

terms, such as 'atha ca' and 'manyase' means that it is a fact that the soul is unborn (Gītā 2/20), yet if you accept the contrary, you should not grieve, because one who is born is bound to die, and one who dies, is bound to be reborn. None can escape this eternal rule.

A seed sown in the earth, assumes different shapes—sprout, plant, tree and then it dries up and decays. The fact is, that the seed undergoes change, every moment. If this seed had remained the same, even for a moment; how had it passed different stages upto the last one of its drying up, as a tree? It gave up its prior form—it is its death; and it assumes a new shape—it is its birth. Thus it passes, through birth and death, every moment. Similarly, this body also undergoes a change, every moment. Sperm gets mixed with ovum and the mixture, grows into a baby which is born. With its birth, the process of death sets in, which culminates in death. Thus, this body undergoes a continuous change i.e., it is born, it decays and dies.

Therefore Lord Kṛṣṇa says to Arjuna that even if he holds the view that the soul undergoes birth and death like a body, there is still no ground for grieving.



जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

jātasya hi dhruvo mṛtyurdhruvaṁ janma mṛtasya ca
tasmādaparihārye'rthe na tvaṁ śocitumarhasi

Death is sure of him who is born, and rebirth is assured of him who is dead. You should not, therefore, grieve over the inevitable. 27

Comment:—

'Jātasya hi dhruvo mṛtyurdhruvaṁ janma mṛtasya ca'—According to the previous verse, if the soul is regarded as constantly taking birth and constantly dying, one should not