

Yathā, as in the world; *vihāya*, after rejecting; *jīrnāni*, worn-out; *vāsāmsi*, clothes; *narah*, a man *grhnāti*, takes up; *aparāni*, other; *navāni*, new ones; *tathā*, likewise, in that very manner; *vihāya*, after rejecting; *jīrnāni*, worn-out; *śarīrāni*, bodies; *dehī*, the embodied one, the Self which is surely unchanging like the man (in the example); *saṁyāti*, unites with; *anyāni*, other; *navāni*, new ones. This is meaning.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

23. Weapons do not cut It, fire does not burn It, water does not moisten It, and air does not dry It.

Why does It verily remain unchanged? This is being answered in, ‘Weapons do not cut It,’ etc. *Śastrāni*, weapons; *na*, do not; *chindanti*, cut; *enam*, It, the embodied one under discussion. It being partless, weapons like sword etc. do not cut off Its limbs. So also, even *pāvakah*, fire; *na dahati enam*, does not burn, does not reduce It to ashes. *Ca*, and similarly; *āpah*, water; *na enam kledayanti*, does not moisten It. For water has the power of disintegrating a substance that has parts, by the process of moistening it. That is not possible in the case of the partless Self. Similarly, air destroys an oil substance by drying up the oil. Even *mārutah*, air; *na śosayati*, does not dry; (*enam*, It,) one’s own Self. (58)

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

24. It cannot be cut, It cannot be burnt, cannot be moistened, and surely cannot be dried up. It is eternal, omnipresent, stationary, unmoving, and changeless.

Since this is so, therefore *ayam*, It; *acchedyah*, cannot be cut. Since the other elements which are the causes of destruction of one another are not capable of destroying this Self, therefore It is *nityah*, eternal. Being eternal, It is *sarva-gatah*, omnipresent. Being