

actions of the other four elements do not affect the Atman. Weapons are made of the stuff which the earth is. Atman being indivisible, weapons cannot hurt it. All the four active elements are incapable of acting on Akasa which is inert. How then can they act on Atman which is Chit-akasa which transcends the inert Akasa itself?

The Atman remains unaffected by mundane things. Pleasure and pain, virtue and vice—dual states such as these do not have sway on It. But they affect the person identified with the body. Smoke tarnishes the walls, but not the space within them.

— Sri Ramakrishna

अच्छेद्योऽयमदाह्योऽयं अक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २४

अच्छेद्यं अयम् अ-दाह्यः अयम् अ-क्लेद्यः अ-शोष्य एव च ।

नित्यः सर्व-गतः स्थाणुः अ-चल अयम् सनातनः ॥

*acchedyo 'yam adāhyo 'yam akledyo 'śoṣya eva ca ।*

*nityah sarvagatah sthānuh acalo 'yam sanātanaḥ ॥*

अच्छेद्यः *acchedyaḥ* cannot be cut अयम् *ayam* this self अदाह्यः *adāhyaḥ* cannot be burnt अयम् *ayam* this अक्लेद्यः *akledyaḥ* cannot be wetted अशोष्यः *aśoṣyaḥ* cannot be dried एव *eva* also च *ca* and नित्यः *nityaḥ* eternal सर्वगतः *sarvagataḥ* all-pervading स्थाणुः *sthānuḥ* stable अचलः *acalaḥ* immovable अयम् *ayam* this सनातनः *sanātanaḥ* ancient

This Self is uncleavable, incombustible and neither wetted nor dried. It is eternal, all-pervading, stable, immovable and everlasting. 24

Atman cannot be cleaved; therefore It is eternal. That which exists in one place and not in another