

ākāśam ether न *na* not उपलिप्यते *upalipyate* is tainted सर्वत्र *sarvatra* everywhere अवस्थितः *avasthitaḥ* seated देहे *dehe* in the body तथा *tathā* so आत्मा *ātmā* the Self न *na* not उपलिप्यते *upalipyate* is tainted

As the all-pervading Akasa is not tainted, by reason of its subtlety, so the Self seated in the body everywhere, is not tainted. 32

Solidity, liquidity, gaseity — water is in all these three states Among them its vapour state defies being dirtied because of its subtlety *ākāśa* is the subtlest among the five elements It therefore remains untainted by the others Finally there is nothing subtler than the Atman He being the subtlest of all, there is nothing to taint Him

ākāśa is all-pervading Bodies such as the planets are not able to cut and cleave it in parts Parallel to it the *Chit ākāśa* or Brahman is all pervading The physical forms of beings do not and cannot cleave Him He is neither attached to the bodies nor is tainted by them

Jnana and *ajnana*, good and evil dharma and adharma — dualities such as these do not gain access to Brahman who is beyond them and unaffected by them

— Sri RamaKrishna

Further. —

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३

यथा प्र-काशयति एक कृत्स्नम् लोकम् इमम् रवि ।

क्षेत्रम् क्षेत्री तथा कृत्स्नम् प्र-काश-यति भारत ॥

yathā prakāśayaty ekaḥ kṛtsnam lokam imam raviḥ ।
kṣetram kṣetrī tathā kṛtsnam prakāśayati bhārata ॥