

17. But know That to be indestructible by which all this is pervaded. None can bring about the destruction of this Immutable.

Tu, but—this word is used for distinguishing (reality) from unreality; *tat viddhi*, know That; to be *avināśī*, indestructible, by nature not subject to destruction; what? (that) *yena*, by which, by which Brahman called Reality; *sarvam*, all; *idam*, this, the Universe together with space; is *tatam*, pervaded, as pot etc. are pervaded by space. *Na kaścit*, none; *arhati*, can; *kartum*, bring about; *vināśam*, the destruction, disappearance, non-existence; *asya*, of this *avyayasya*, of the Immutable, that which does not undergo growth and depletion. By Its very nature this Brahman called Reality does not suffer mutation, because, unlike bodies etc., It has no limbs; nor (does It suffer mutation) by (loss of something) belonging to It, because It has nothing that is Its own. Brahman surely does not suffer loss like Devadatta suffering from loss of wealth. Therefore no one can bring about the destruction of this immutable Brahman. No one, not even Bhagavān Himself, can destroy his own Self, because the Self is Brahman. Besides, action with regard to one's Self is self-contradictory.

Which, again, is that 'unreal' that is said to change its own nature? This is being answered:

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥१८॥

18. These destructible bodies are said to belong to the everlasting, indestructible, indeterminable, embodied One. Therefore, O descendant of Bharata, join the battle.

Ime, these; *antavantah*, destructible; *dehāh*, bodies—as the idea of reality which continues with regard to water in a mirage, etc. gets eliminated when examined with the means of knowledge, and that is its end, so are these bodies and they have an end like bodies etc. in dream and magic—; *uktāh*, are said, by discriminating people; to belong *nityasya*, to the everlasting; *anāśinah*, the indestructible;