

body seems floating and sometimes a living person comes swimming. They all appear and disappear but the foundation stone remains the same fixed, unaffected and immutable. Similarly space, time, objects, persons, actions, states, circumstances and incidents etc., are continuously changing but the Self (divine Entity) ever remains immovable. All changes and destruction occur in space and time etc., but not in the self.

‘Yah paśyati sa paśyati’—This expression in the fifth verse of the fifth chapter has been used about the means and here in this verse it has been used for the end (perfection). The same fact will be pointed out ahead in the sixteenth verse of the eighteenth chapter by the negative inference that he who looks upon the pure Self as the doer, that man of perverse understanding, does not see right—‘na sa paśyati durmatih’.



Link:—In the next verse, the Lord declares the reward of the vision of a person, who sees the Lord, as imperishable and abiding, equally in all beings.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥

**samaṁ paśyanhi sarvatra samavasthitamīśvaram
na hinastyātmanātmānaṁ tato yāti parāṁ gatim**

He who sees the Lord present, equally everywhere, realising this he does not destroy himself by the self, therefore, he reaches the Supreme Goal. 28

Comment:—

‘Samaṁ paśyanhi sarvatra samavasthitamīśvaram’—The person who beholds the Lord, pervading the entire universe, the sentient and the insentient, the moving and the unmoving beings i.e., he realizes his identity with Him, does not kill the self, by the self i.e., does not follow a cycle of birth and death.

On the other hand, a person, who by identifying himself

with a body regards its fitness, sickness, birth and death etc., as his own, destroys the self by the self i.e., leads the self, to the cycle of birth and death. It means, that identity of the self, with the body, leads a person to a downfall and he has to follow, the cycle of birth and death.

In fact nobody can kill himself, as the self is indestructible. Moreover, nobody wants to make himself non-existent. In fact, to assume identity with the body, is to commit suicide; to degrade himself and put himself into the cycle of birth and death.

'Tato yāti parām gatim'—A person (self), who by identifying himself with the body, had to take birth in good and evil bodies, by realizing his identity with the Supreme Lord, attains the Supreme Goal, viz., the Supreme Lord, Who is ever attained.

A Vital Fact

The Lord, pervades everywhere, every time, every person, thing, incident, circumstance or action, equally. If He is hard to be attained, what is easy to be attained? We can attain Him, wherever we desire. In fact, the seemingly existent world, does not stay even, for a moment. In the world, there is nothing but change. It is a mass of change only. As, when an electric fan moves speedily, it seems like a circle and its blades appear like the circle and they go out of sight, similarly, the world seems to exist and the Lord like the blade Who really exists is not seen. Actually it is only God who exists.

Did these bodies, which appear today, exist, a hundred years ago? Will they exist after a hundred years? If the answer is 'No', it means that they do not exist at present, also. The reason is that, whatever does not exist at the beginning, and at the end, has no existence in the middle also. But God, existed even before creation, will exist after dissolution and also exists now. Thus, the world is actually non-existent, while God exists always. But the world seems to exist, by ignorance, because of God, who is existent.

If delusion perishes, the world will not appear to exist, only the Lord will be seen—"The Supreme is all" (Gītā 7/19). As in different ornaments made of gold, there is nothing else, besides gold, in the entire universe there is nothing else, but the Lord. The Lord, existed in the past, He exists now and He will exist in future. The only aim of human life, is to realize Him.

If a person instead of realizing God, gets entangled in the world, it is not human, it is beastly. This beastliness, is to be renounced. So a striver, should behold the imperishable Lord, in all the perishable beings. If he beholds the perishable and not the imperishable, he commits suicide.

In the Mahābhārata also, it is mentioned that he who in spite of being imperishable, holds the spirit as perishable, which of the sins has not been committed, by such a suicidal thief?

He, who beholds the Lord, pervading the entire universe equally, does not commit suicide but realises the Supreme Goal. But, he who, instead of beholding the Lord pervading the entire universe, beholds the universe and the body only, commits suicide, and instead of attaining the Supreme Goal, follows, a cycle of birth and death. So a man, should lift himself by himself, he should not degrade, himself (Gītā 6/5).

As a face, reflected in the looking glass, and an elephant, seen in a dream are not real, this universe in spite of, having no existence of its own, seems to exist. If a striver, has a belief that the Lord exists, and the universe only seems to exist, he will realize the fact, in the course of time. When a striver is at Vṛndāvana, he has not to remember this fact or he has not to fix it in his mind by constant repetition, but he has not the least doubt, about it. Similarly, if a striver assumes the existence of the Lord firmly, even though he may not see Him now, he will realize His existence, because the unreal has no existence and the real cannot remain concealed, for a long time.

Appendix—In fact in the twenty-seventh and twenty-eighth verses there is description of the Self (Soul) but because of the

use of words 'Parameśvara' (Supreme Lord) and 'Īśvara' (Lord) in these verses, the Supreme Lord has been described in the explanation (comment) because the Self is identical with the Supreme Soul (Gītā 13/22).



Link:—In the twenty-sixth verse, the Lord talked about the union of Kṣetra (Matter) and Kṣetrajña (Spirit). There are two ways to be free from this union—realizing one's identity with the Lord, and renouncing one's assumed affinity with Prakṛti (Body). The former, has been discussed in the preceding two verses. Now He explains the latter, in the next two verses.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

**prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathātmānamakartāraṁ sa paśyati**

He who sees that all actions are performed only by nature (prakṛti), and that the self (ātmā) is not the doer, he verily sees reality. 29

Comment:—

'Prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ'—In fact, the self or the Absolute, is equanimous, tranquil and devoid of modifications, while His potency, prakṛti, is full of activities. Though prakṛti is also said to be devoid of activity, at the time of dissolution, yet on reflection, it becomes clear that it starts its activity in subtle form, towards the creation, at that time, also. That subtle activity, is known as non-activity, because in that state, there is no activity of the creation of the universe. From the beginning of the creation, to its middle, prakṛti moves towards creation, while after its middle, it starts moving towards dissolution. If prakṛti is said to be inactive, during dissolution and final dissolution, how can there be beginning, middle and end of dissolution, and final dissolution? It means, that activity goes on in subtle form, even during dissolution. During a state