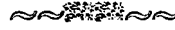


'O King! Now give up this beastly intellect that you will die. As the body was non-existent in the past, it was born afterwards and will die in future, it is not the case with you (the self) that you were non-existent in the past, were born afterwards and will die in future.'



Link:—In the next two verses, the Lord explains why it is unwise to grieve for what is imperishable.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

na tvevāhaṁ jātu nāsaṁ na tvam neme janādhipāḥ
na caiva na bhaviṣyāmaḥ sarve vayamataḥ param

In fact, there was never a time when I or you or these kings, were non-existent. Nor is it, right that we shall cease to be in future. 12

Comment:—

[There are two things in the world, the soul (the real) and the body (the unreal) and both of these are not to be grieved for, because the soul never ceases to be and the body is ever perishable. So here it is explained that the soul is immortal, while the body is mortal.]

'Na tvevāhaṁ jātu nāsaṁ na tvam neme janādhipāḥ'—People think that I did not exist before My incarnation and you and these kings were also non-existent before our birth. But it is not so. All of us certainly existed, because the real is always existent, unaffectedly time, place and circumstances etc.

'I, you and these kings, had their previous existence'—this declaration could suffice. But contrarily it is said—'I, you and these kings had no such pre-existence—this is not true'. The reason is, that by the latter expression 'that there was no such pre-existence—is not true', the fact of their pre-existence is emphasized.

It means, that the real is eternal. It was never a naught. By the term 'Jātu', the Lord means to say that in all times—past, present and future and in all climes, circumstances, states, incidents and things etc., this real never ceases to be ever.

Here, by using the word 'Aham' Lord Kṛṣṇa identifies Himself with other people, in order to explain that the real never ceases to be, while in the fifth verse of the fourth chapter Lord Kṛṣṇa says, "You and I have taken many births. I know them all, while you don't know", which shows that He as the Lord, is different from other. In the fifth verse of the fourth chapter, the Lord expresses His excellence, eminence and glory as compared to ordinary mortals, while in this verse He expresses His unity, with the soul of common men.

'Na caiva na bhaviṣyāmaḥ sarve vayamataḥ param'—In future, the bodies will not continue to be the same and one day they will perish, but the (soul) will never cease to be, because the real is eternal. It was, neither non-existent in the past, nor will be in, future.

Lord Kṛṣṇa has talked about the past and the future, by saying that there was never a time, when they were non-existent, nor they will cease to be. But, He has not talked about the present, because they are clearly seen at present through the bodies. In their present existence, there is no trace of doubt. But if we think seriously, we come to know that we (the soul) exist at present, but the bodies are kaleidoscopic. Therefore we should realize that the soul is different from the bodies, because we have our existence, at present as we had in the past and we will have, in future, while the bodies are perishable.

A man realises his existence, before sleep and after sleep, but he has his existence during sleep also ever while his body is undergoing changes every moment, and it will perish one day. Similarly, the bodies of all of us—I, you and these kings—did not exist in the past, nor will exist in future and presently also

perishing, every moment, but our self existed in the past, will exist in future, and exist now.

Our entity is transcendental as we living subject know time—present, past and future objectively. Subject is always distinct from object. Thus the Lord has spoken this verse to explain this transcendental entity of the Self.

An Exceptional Fact

Lord Kṛṣṇa, in this verse says that the bodies are perishable while the self is imperishable. It is a rule, that what exists in the beginning and the end, also exists in the middle, and what does not exist in the beginning and the end, does not exist in the middle, either.

But the question arises that how, in the middle these bodies are visible? The answer is that senses, mind and intellect, with which we see and worldly objects, which are seen—both are perishable and change every moment. Man (self) identifies himself, with the seen. Then, he is called a seer. When the instruments of perception and the objects of perception, are all perishable and transient, then how can the apparent onlooker, be permanent? The apparent entity of a seer (onlooker) is there, because of affinity between the seer, the senses and the seen. In case, there is no such affinity, then this apparent entity of the seer fades away. But, the base of the apparent entity which is truth, persists. That truth, is called the base of creation, preservation, destruction and illuminator of all seeming entities. These names—base and illuminator are only in relation to objects which they base and illumine. In the absence of those objects, the truth ever remains, as it is. He who has an eye for that truth, can never grieve. This way, 'I', 'you' and 'these kings', are not to be grieved at all.

Appendix—In this verse there is the description that God and the self both are endowed with the same characteristics. The Lord declares, "I as Kṛṣṇa, you as Arjuna and all these people as

kings neither existed in the past nor will exist in future. But all of us as ever existent entity existed in the past and will also exist in future. It means that I, you and these kings—these three are different as far as the bodies are concerned but they are the same as far as the self is concerned. The bodies neither existed in the past nor will exist in future but the entity of the soul (self) did exist in the past, shall exist in future and does exist at present. When these bodies didn't exist, the entity of the self was there and when these bodies will cease to exist, that entity will still remain. There is nothing else except one ever existent entity.

I, you and these kings—by saying so the lord means that the entity of God and entity of the embodied self are one and the same viz., in 'Is' and 'Am' there is only one pure consciousness. It is because of 'I' (ego) that 'am' is used. If there is no affinity for 'I' (ego), then 'am' will not remain but only 'Is' will remain. That 'Is' viz., pure consciousness rather than the body is our true identity. Therefore one should not grieve for the body.

As an incident of the past and the future is perceived far away, so also is an incident of the present. The reason is that as we (the self) have no connection with the past and the future, similarly we have no connection with the present. When we (the self) have no connection at all with them, then what is the difference between the past, the future and the present for us? These three are within limits of time but the self transcends the limits of time. Time has divisions while the self is eternal and indivisible. It is only by regarding the body as self that there appears difference between the past, the future and the present. In fact the past, the future and the present don't exist for the self, it being eternal.

Many ages may change yet 'Śarīrī' (the self) doesn't undergo any change, it remains the same because it is a fragment of God. But the body does ever change, it doesn't remain the same even for a moment.

