

real prove that only the real exists. In that real entity there is no such duality as 'deha' (body) and 'dehī' (self).

So long as the unreal's existence is assumed, there is discrimination. But when the unreal ceases to exist, then discrimination changes into Self-realization. 'Ubhayorapi dṛṣṭo'-ntastvanayostattvadarśibhiḥ'—in this expression in 'Ubhayorapi' there is discrimination; in 'antaḥ' there is Self-realization and in 'dṛṣṭaḥ' there is perception of the real viz., discrimination changed into Self-realization and only the entity remained. There is nothing except that entity—this is the most important fact of the Discipline of Knowledge.

The unreal has no existence—this is true and the real never ceases to be—this is also true. It is the duty of a striver to accept this truth. A striver may have this realization or not, he has to accept this fact. One has to accept the entity 'Is' and to deny 'No'—this is Vedānta, this is the main gist of the Vedas.

In the world in spite of the appearance of both—existence and non-existence there is predominance of 'non-existence'. In God also both of them appear, but there is predominance of 'existence.' In the world within 'non-existence' there are existence and non-existence and in God within 'existence' there are existence and non-existence. In other words in the world within 'eternal disunion' there are union and disunion while in God within 'eternal union' there are union and disunion (meeting-separation). Therefore in the world only non-existence persists while in God only existence persists.



*Link:—In the next two verses, there is description, of the real and the unreal.*

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

**avināśi tu tadviddhi yena sarvamidam tatam  
vināśamavyayasyāśya na kaścitkartumarhati**

Know that to be imperishable, by which all this world is pervaded; for none can bring about the destruction, of the indestructible. 17

*Comment:—*

'Avināśi tu tadviddhi'—Here 'tu' (indeed), has been used to explain 'Sat' the real out the two 'sat' (real) and 'asat' (unreal), described in the preceding verse.

The Lord advises Arjuna, to realise that imperishable entity. He explains that this entity is abstract. By calling it abstract, (parokṣa), the Lord means to say, that this abstract imperishable entity, is pervading the whole world, which appears as separate, from that entity. In reality, only this all-pervading entity exists, while the world which appears to exist, does not exist really.

By the term 'tat' (that), it is not meant to say that 'sat tattva' (the real), stands afar, but it means, that it is not a subject of senses and inner sense.

'Yena sarvamidam tatam'\*—The abstract-entity is described here. This whole world, is pervaded by that imperishable entity. As ornaments made of gold have nothing but gold, weapons made of iron, have nothing but iron, pots of clay have nothing but clay, and in ice, there is nothing but water, similarly, this world is pervaded by 'sat' (real) (imperishable). So, in the world, there is nothing to be realised except the real.

**'Vināśamavyayasyāśya na kaścitkartumarhati'**—The spirit

\* Yena sarvamidam tatam' has been used in the Gītā three times. Here it has been used for the imperishable by which the whole world is pervaded. It is described with the view of 'Sāṅkhyayoga' (the Discipline of Knowledge). In the twenty-second verse of the eighth chapter it has been used for God (Supreme Puruṣa) Who can be attained by exclusive devotion. Again in the forty-sixth verse of the eighteenth chapter there is the description, 'By whom all this is pervaded' which also is with the point of view of devotion.

(Soul), is imperishable,\* while the body is perishable, and is perishing every moment. No one, can check its process of destruction. But whether you wage war or withdraw from it, the imperishable cannot be destroyed and the perishable cannot be saved.

Here the word 'asya' means, that whatever reality appears in the kaleidoscopic body, is because of real entity (self), and that self (spirit), is different from the body.

**Appendix**—In practical life we say, 'This is a man, this is an animal, this is a tree, this is a house' etc. In these expressions 'man, animal, tree, house' etc., neither existed in the past nor will exist in future and at present also they are perishing every moment. But in them the eternal reality 'Is' ever remains the same. It means that 'man, animal, tree, house' etc., are the world (unreal) and 'Is' is the imperishable Self (the real). Therefore 'man, animal, tree, house' etc., are different but in all of them 'Is' (Eternal reality) remains the same. Similarly in 'I am a man, I am an animal, I am a god' etc., bodies are different but 'am' or 'is' remains the same.

**'Yena sarvamidaṁ tatam'**—This expression here has been used for the embodied soul while in the twenty-second verse of the eighth chapter and in the forty-sixth verse of the eighteenth chapter, this expression has been used for God. It means that the self has the same characteristics as all-pervading God has. Therefore as God is detached from the world, so is the self naturally detached from the body and the world—'asaṅgo hyayaṁ puruṣaḥ' (Bṛhadā. 4/3/15), 'dehe'sminpuruṣaḥ paraḥ' (Gītā 13/22). The self is not seated in a particular body. It is not attached to any body. But without realizing this detachment, it is following the cycle of birth and death.



\* In the Gītā the Lord has called the spirit as well as Himself imperishable. But the difference is that the Lord incarnates and conceals Himself by His free-will while the spirit seated in Matter takes birth and dies because it identifies itself with the body.