

upāsate' (Gītā 13/25). If the person, who describes the Supreme Soul, is a God-realized soul and the listener (striver) has esteemed faith and inquisition, there can be immediate Self-realization.



Link:—The next, is the concluding verse, about discrimination between the body and the soul.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

dehī nityamavadhyo'yaṁ dehe sarvasya bhārata
tasmātsarvāṇi bhūtāni na tvaṁ śocitumarhasi

O Bhārata, this soul residing in the bodies of all, can never be slain. Therefore, you should not grieve, for any being. 30

Comment:—

'Dehī nityamavadhyo'yaṁ dehe sarvasya bhārata'—The soul, residing in bodies of men, gods, animals, birds, insects etc., cannot be slain i.e., it is imperishable.

The term 'Avadhyah', has two meanings—(i) It should not be slain, (ii) It cannot be slain. For example, a cow should not be killed, because it is a deadly sin to kill a cow. But in case of the soul, it does not mean that it should not be slain, but it means that the soul cannot be slain in anyway by anyone. It has also been mentioned in 2/17, that none can bring about the destruction of the indestructible substance.

'Tasmātsarvāṇi bhūtāni na tvaṁ śocitumarhasi'—Therefore, you should not grieve for all beings because the soul is indestructible, while the perishable body cannot remain the same even for a moment.

Here, 'Sarvāṇi bhūtāni', plural number has been used to emphasize the fact that, one should not grieve, for any living being.

The body is perishable, because its nature is such. It is

perishing every moment. But, the self is imperishable. If this reality is realized, then no grief is, possible.

Related and Noteworthy

In this section from the eleventh to the thirtieth verses, it is explained that the soul, which is imperishable and real, is different from a body which is perishable and unreal. Unless, one can discriminate between the soul and the body, one cannot follow anyone of the disciplines, either of Disinterested Action, Knowledge or Devotion. Not only this, but also one who wants to go to heaven should know, the distinction between the two. After the death of a body, who will go to heaven? Therefore, all the philosophers who are believers, in spite of having different opinions about philosophy, agree with the fact, that the soul is different from the body. Here the Lord wants to explain this distinction clearly.

This is everyone's own experience also, that a body changes from babyhood to youth and then to old age. But, there is an unchangeable one that knows this change. That one, is the soul. Therefore, the changeable and the unchangeable, can never be identified. In this section, Lord Kṛṣṇa, has not used a philosophical terminology, because people think that philosophy is a subject for study only. So he has used such words as, the real and the unreal, the perishable and the imperishable etc. One, who can discriminate between the two, is not grieved in the least, while, one who merely studies philosophy, is grieved.

A man may study the six systems of philosophy and may possess knowledge about the Absolute, the soul, the Nature and the world. But, his knowledge is purely theoretical. On the other hand, a striver or a devotee may be concerned who wants to realize his identity with God or who wants to surrender himself to God, by renouncing his assumed affinity for prakṛti, and the world, his knowledge is practical. There is a vast difference in these two sorts of knowledge.

Appendix—The Lord has described the discrimination between the ‘deha’ (body) and ‘dehī’ (possessor of the body) from the eleventh to the thirtieth verses. While describing this topic Lord Kṛṣṇa has not used a philosophical terminology such as brahma-jīva, prakṛti-puruṣa, jaḍa-cetana, māyā-avidyā, ātmā-anātmā etc. The reason is that the Lord, instead of making it a subject for study, wants to make it a subject of everyone’s experience and wants to prove that every man can discriminate the body from the self. It needs no study, no eligibility.

If a man applies the discrimination between the real and the unreal on his body, he is a striver (seeker) and if he applies it on the world, he is learned. By keeping himself aloof, if a person discriminates between the real and the unreal, he may become learned by possessing bookish knowledge (not learning) but he can’t attain Self-realization. But he who discriminates between the real and the unreal in his own body, can attain Self-realization. It means that discrimination between the real and the unreal in the world is for pedantry while the Gītā is not for pedantry. Therefore the Lord, instead of using the philosophical terminology, has used simple words such as ‘deha-dehī’, ‘Śarīra-Śarīrī’ viz., the body and its possessor. Those who discriminate between the real and the unreal in the world, they keeping themselves aloof, make themselves the authority on the knowledge of the Gītā. But any person, who discriminates the body from the self in him, is eligible for Self-realization. For Self-realization the discussion on discrimination between the body and the self, is useful and in order to gain learning, the discussion on ‘tattva’ the Divinity is useful. Therefore the striver who wants to realize the self, first of all should discriminate his own self from the body that the body has no connection with the self and the self has no connection with the body viz., ‘I am not body’. He, who has assumed the existence and greatness (value) of the body with as much truth, firmness, belief and doubtlessness, should assume (accept) the existence and value of the Self (Soul) with

the same truth, firmness, belief and doubtlessness and should realize the self.

The body is the means only for performing an action and an action is performed only for the world. As a writer uses a pen only for writing and when he stops writing, he puts the pen at its proper place, similarly a striver should use the body while doing an action and should leave the body in its original position when the work is finished—he should be detached from it. The reason is that if we do nothing, what is the need of the body?

An important fact for a striver is to renounce the known unreal. If a striver renounces what he knows as unreal, his spiritual discipline will become natural and easy and his aim will be attained. The lovability of a striver for the end (aim) is called his spiritual discipline. That lovability is not acquired by anything, person, power etc., or by practice but that is acquired by having the sense of 'mine' for the end (Lord). The person in whom a striver has the sense of 'mine', naturally becomes lovable (dear) to him. But the real sense of mine is with that object (or person) in which (or in whom) there are the following four traits—

1. With whom we have identity (oneness) of the self.
2. With whom our relationship is eternal.
3. From whom we never want anything.
4. To whom we may surrender all what we have.

These four conditions are applicable only in God. The reason is that our relationship with the body and the world is not eternal and the category of the self is quite different from that of the world and body. How can there be identity of the kaleidoscopic world with the never changing self? The identity of the self with the body, which is perceived, is not real but is assumed. This assumed identity is only to perform duty. It means that we can serve the person with whom we have assumed our identity but we can't have the sense of 'mine' with him.

In order to renounce the known unreal, it is necessary that a striver should renounce the relationship which our discrimination does not support. Assuming a person, with whom we have neither eternal relationship nor identity of the self, our own and for us, is anti-discrimination relationship. So long as there is anti-discrimination relationship, no spiritual discipline will lead to Self-realization. By having affinity with the body, a person may undergo austere penance, may have trance, may go round the world, his delusion can't be destroyed and the Supreme Truth can't be attained. Having renounced the anti-discrimination relationship delusion is destroyed and the Supreme Truth is realized. Therefore a striver shouldn't be at ease without renouncing the anti-discrimination relationship. If we don't renounce our assumed anti-discrimination relationship with the body, the body will leave us certainly. Then what is the difficulty in renouncing our kinship with the body? Therefore a seeker may follow any discipline, he will have to accept the truth, "I am not body and the body is not mine and it is not for me because I am 'aśarīrī' (self) and the self is unmanifest."

So long as a striver has the kinship of 'I' and 'mineness' with the body there is no realization of the Supreme Truth and he remains bound by virtuous actions, useful reflection and attachment to Trance. He may perform virtuous actions such as performance of sacrifice, undergoing penances, offering charity, may reflect upon the soul or the Supreme Soul or be established in trance, he is not totally free from bondage. The reason is that assumption of the kinship of the self with the body is the root of bondage and also of the flaw which causes all flaws. If the assumed affinity of a striver with the body is totally wiped out, sinful actions will not at all be performed by him and he will not be attached to virtuous actions. There will not be any meaningless reflection by him at all, and he will not be attached to meaningful reflection. He will not be fickle in the least and will neither be attached to trance, constancy or absence of all

thoughts. Thus at the destruction of attachment of the gross (physical) body to actions, of the subtle body to reflection and of causal body to constancy, his aim will be attained viz., his delusion will be destroyed and the Supreme Truth will be realized. Therefore the Lord at the outset of His gospel has described the discrimination between the body and the self in order to wipe out a striver's (self's) relationship with the body.



Link:—Arjuna was grieved, by apprehending the death of his kinsmen and preceptors. Moreover he was afraid that sin would accrue to him, by killing them and that sin would lead him to hell. Therefore Lord Kṛṣṇa preached this gospel in the eleventh to the thirtieth verses. Now, He starts the worldly standpoint and reminds Arjuna of his duty, as a member of the warrior class.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

svadharmamapi cāvekṣya na vikampitumarhasi
dharmyāddhi yuddhācchreyo'nyatkṣatriyasya na vidyate

Looking at your own duty as well, you should not falter for there is, nothing more meritorious to a person of the warrior class (Kṣatriya) than a righteous war. 31

Comment:—

[In the first two verses, He describes the benefit of war.]

'Svadharmamapi cāvekṣya na vikampitumarhasi'—Man (soul) is a fragment of God. But by identifying himself with the body, noting himself as a Brāhmaṇa (of the priest class) or a Kṣatriya (of the warrior class) etc., he has to discharge his duty as a member of that class. Similarly one who acknowledging himself as a teacher or a father, has to discharge the duty of a teacher or a father.

Here, the duty of a Kṣatriya has been called 'Dharma' (righteousness)*. It is the foremost duty of a Kṣatriya not to

* In the eighteenth chapter (18/42—48) the Lord has described the innate