

should utilize these circumstances. The favourable and the unfavourable circumstances are determined by fate; and to utilize those circumstances by regarding them as material for spiritual progress, is the real valour. This valour results in immortality. Utilization of favourable circumstances is to provide happiness to others and to render service to them; while the utilization of unfavourable circumstances is to renounce the desire for pleasure or favourable circumstances. By utilizing the unfavourable circumstances a striver discovers the reason for pain. The reason for pain is the desire for pleasure—‘ye hi saṁsarpaśajā bhogā duḥkhaṇayā eva te’ (Gītā 5/22). The person (bhogī) who enjoys pleasure and suffers pain has a downfall while he (yogī) who utilizes pleasure and pain, by rising above pleasure and pain, attains immortality.



Link:—In the next three verses also, the nature of the real (spirit), and the unreal (matter, body), is dwelt.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

nāsato vidyate bhāvo nābhāvo vidyate sataḥ
ubhayorapi dr̥ṣṭo'ntastvanayostattvadarśibhiḥ

The unreal has no existence and the real, never ceases to be; the truth of both these, has been perceived by seers of truth. 16

Comment:—

'Nāsato vidyate bhāvo'—This body, neither existed in the past, before birth, nor will exist in the future after death, and is also perishing, at present. Thus, actually it is non-existent. This body is the world in miniature. The change in the body signifies the change, in the world. Similarly, the non-existence of a body signifies the non-existence of the world, in all the times.

The entire world is burning like wood continuously in the

fire, of time. On firewood being burnt, ash remains. But this time-fire consumes the world, in such a way that no remains, are left. There is total annihilation of the world. Therefore, it has been said, that the unreal has no existence.

'Nābhāvo vidyate sataḥ'—The real never ceases to be. The Ātmā (spirit or soul) remains constant. It existed, before the birth of the body, exists now, when the body is undergoing change and will exist, after the death of the body. Similarly, God also ever remains the same, while the world undergoes a change, every moment.

A Vital Fact

The world is kaleidoscopic, it changes every moment. So it cannot be seen in the same state, the very next moment. Bodies are taking birth, and dying every moment, but the process is not perceived, with these dull physical eyes.* Similarly, the world is also perishing, all the time. But it is not perceived, because the senses, mind and intellect etc., also belong to the same class, to which the world belongs. So, how can the perishable perceive, the perishable? Only the imperishable (self), (spirit) can perceive it.

Secondly the self cannot perform any activity, without assistance of the world (body, senses, mind and intellect). It proves, that all activities take place in the world rather than, in the self. The self has no affinity with activities, and objects. It proves, that the world, with body, mind, senses and intellect etc., is non-existent. Only the super soul (God), is ever existent, who ever remains untainted and is the basis and illuminator, of the entire world.

'Ubhayorapi dr̥ṣṭo'ntastvanayostattvadarsibhiḥ'—Seers of truth, have perceived the truth, about the real, and the unreal, or the

* Though there is a continuous process of birth and death of bodies, yet the process is not perceived because of the subtle speed of time.

soul and the body. The fact is, that the real is ever-existent, the unreal has no existence, but it seems to exist because of the light of the real. Therefore the essence of the real (Sat), and the unreal (asat) is 'sat', (ever-existent). The real has been called as 'Parā Prakṛti' (higher or sentient nature) (Gītā 7/5), 'Kṣetrajña' (self, soul) (Gītā 13/1-2), 'Puruṣa' (spirit) (Gītā 13/19) and 'akṣara' (the imperishable) (Gītā 15/16), while the unreal has been called 'aparā prakṛti' (lower or insentient nature), Kṣetra (non-self), prakṛti (matter) and 'Kṣara' (the perishable).

Arjuna is grieved by thinking, that the warriors will die. So, the Lord explains that the real never dies, and the unreal never exists as it is continuously dying. Therefore, it is not wise, to grieve.

In the eleventh verse, it has been said, that 'paṇḍita' (the wise) grieve neither for the living, nor for the dead. In the twelfth and thirteenth verses the word 'dhīra' (wise or enlightened) has been used for the person, who realizes the distinction, between the soul and the body; in the fifteenth verse also 'dhīra', has been used for a person who does not grieve over, the decay of the body and the world, In the sixteenth verse 'tattvadarśī' (the seers of truth), has been used for a discerning person, who distinguishes between the real and unreal. All these words dhīra etc., show that the wise do not grieve and if they grieve, it means, that they are not wise.

Appendix—The ever-existent entity (self) is real and except that entity whatever Prakṛti (Nature) and its evolutes (actions and objects) are, they are all unreal and kaleidoscopic. Those great souls who have perceived the truth about both the real and the unreal viz., those, who have realized the self, hold that the unreal has no existence and the real never ceases to be viz., there is nothing except that entity (the real).

The Lord in the fourteenth and fifteenth verses described the transitory nature of the body; here the same has been described by the expression—'nāsato vidyate bhāvaḥ' (the unreal has no

existence); and in the twelfth and thirteenth verses the eternal nature of the 'Śarīrī' (self) was described, that has been mentioned here by the expression—'nābhāvo vidyate sataḥ' (the real never ceases to be).

'Nāsato vidyate bhāvo nābhāvo vidyate sataḥ'—In these sixteen letters there is the gist of all the Vedas, Purāṇas and scriptures. 'Asat' and 'Sat'—these two have been called by several names such as 'Prakṛti' (Nature) and 'Puruṣa' (self), 'Kṣara' (perishable) and 'Akṣara' (imperishable), 'Śarīra' (body) and 'Śarīrī' (self), transitory and eternal, perishable and imperishable etc. Whatever is seen, heard, understood, thought of and determined etc., is 'unreal' and the organs of senses, by which the actions of seeing, hearing and thinking etc., are done, are also 'unreal' and whatever seen is also 'unreal'.

In the half verse (sixteen letters) three roots have been used—

- (1) 'bhū sattāyām'—as 'abhāvaḥ' and 'bhāvaḥ'
- (2) 'as'bhuvi'—as 'asataḥ' and 'sataḥ'
- (3) 'vid sattāyām'—as 'vidyate' and 'na vidyate'

Although these three roots mean only an 'entity' yet in their subtle form they have also their independent meanings—as the meaning of 'bhū' root is 'utpatti' (origin), the meaning of 'as' root is 'sattā' (entity) existence and the meaning of 'vid' root is 'vidyamānatā' (existence of the present).

The meaning of the expression 'nāsato vidyate bhāvaḥ' means 'asataḥ bhāvaḥ na vidyate' viz., the unreal has no existence or the unreal is non-existent because it is continuously perishing (changing). The unreal is not present. The unreal is not acquired. The unreal is not constant. The thing which is born, certainly dies—this is the rule. As soon as it is born, it starts perishing at once. It perishes so quickly that no one can see it two times viz., having seen it once, it can't be seen in the same condition the second time. This is the principle that the thing which has no existence at any time is always non-existent. Therefore the

world is always non-existent. However existence we may give to the world, however importance (value) we may attach to it, but it doesn't exist at all. The unreal is neither acquired, nor was acquired nor will ever be acquired. It is not possible to acquire the unreal.

‘Nābhāvo vidyate sataḥ’—This expression means—‘sataḥ abhāvaḥ na vidyate’ viz., the real never ceases to be rather the real is existent, it is never non-existent (changeable). The entity which ceases to be is not called the real. The entity of the real is ever-existent. The real is ever present. The real is ever attained. The real is ever constant.

The real never ceases to be in any place, thing, person, action, incident, circumstance, state and time etc. The reason is that the place, time and thing etc., are unreal (kaleidoscopic) but the real ever exists the same, in it there is never any change, it never ceases to be. Therefore the real is ever-existent. To whatever extent we may deny the existence of the Supreme Soul, to whatever extent we may neglect Him, to whatever extent we may have disinclination for Him, to whatever extent we may disregard Him, to whatever extent we may contradict His existence by giving arguments but He never ceases to be. The non-existence of the real is not possible. No one can destroy the imperishable entity (Gītā 2/17).

‘ubhayorapi dr̥ṣṭaḥ’—Seers of truth have not created (produced) the real entity but they have seen it viz., perceived the truth about it. It means that non-existence of the unreal and existence of the real—the truth of both of these have been perceived by the liberated enlightened souls who perceive only the real entity viz., realize the self-evident ‘Is’. The base of the unreal is also real and the truth about the real is also real—by knowing this, in the view of the exalted souls no other entity except the real entity ‘Is’ remains.

The non-existence of the unreal and the existence of the

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 ॥