

day and the night is impossible, so is the union of the real and the unreal impossible. Therefore doership and enjoyership are merely assumed—'kartāhamiti manyate' (3/27). When a striver discriminately, totally renounces attachment to the body viz., wipes out the sense of 'I' and 'mine' (which is actually not there), then he remains neither a doer nor an enjoyer but only a divine entity remains. In this way a striver, having realized the absence of doership and enjoyership in him, is liberated viz., he does not remain a doer or an enjoyer (experiencer) but remains the Pure Self (Divine Entity).

'Na karoti na lipyate'—The Lord has explained and discussed this expression in the thirty-second and thirty-third verses of this chapter.



*Link:—How is the self dwelling in the body, not tainted?*

*The answer ensues:—*

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

yathā sarvagataṁ sauksmyādākāśaṁ nopalipyate  
sarvatrāvasthito dehe tathātmā nopalipyate

As the all-pervading ether is not tainted because of being subtle, so the self (ātmā) permeated everywhere in the body, is not tainted. 32

*Comment:—*

[In the previous verse, the Lord explained by the expression 'Na karoti' (neither acts), that the self is a non-doer, while by the expression 'Na lipyate' (nor is tainted), He explained that the self, is not an experiencer. But here in this verse, first He explains, how the self, is a non-experiencer, while in the next verse, He will explain how the self, is a non-doer. Why has He changed the order? The answer is, that a man performs actions in order to, receive its fruit. So, first he thinks of the reward,

and then performs actions. Thus, the Lord asks a striver, not to be an enjoyer. By renouncing the fruit of action, doership, is automatically renounced.]

**'Yathā sarvagataṁ saukṣmyādākāśaṁ nopalipyate'**—Ether equally, pervading the air, fire, water and earth is not tainted by their qualities and modifications, because of its subtle character.

**'Sarvatrāvasthito dehe tathātmā nopalipyate'**—As ether, equally pervading the gross elements, such as air etc., is not tainted, so the Self pervading, all bodies is not tainted, because it is eternal, omnipresent, immovable, constant, everlasting, unmanifest, unthinkable and immutable (Gītā 2/24-25) and the entire universe, is pervaded, by the imperishable Self (Gītā 2/17).

**Appendix**—Consciousness is one but because of ego, it appears diverse. The soul is called a fragment because it has identified itself with ego, a fragment of 'aparā prakṛti' (lower nature)—'mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ' (Gītā 15/7). If it does not identify itself with ego, there is only one consciousness. Besides that entity all is illusion. That divine entity is the base, support, illuminator and refuge of all illusions. That divine entity is not unipresent but that pervades everywhere. The entire creation (actions and objects) are within that entity. The creation is born and perishes but that entity remains the same. It means that the divine entity neither dwells in the body nor in prakṛti only but like the ether pervades everywhere within and without the entire creation including all the bodies. That all pervading entity is the self and that is Godhood. It means that the omnipresent entity is only one. That is Yoga of the Yogīs, that is wisdom of the wise and that is God of devotees. A striver should always aim at attaining that entity.

That entity seems to be unipresent because of ego. That ego is based on the desire for pleasure. While practising the spiritual discipline also, a striver starts enjoying pleasures—'sukhasaṅgena

badhnāti' (Gītā 14/6). This desire for pleasure lingers till a striver transcends the three guṇas (modes). Therefore a striver should be very cautious in order to ward off the desire for pleasure.



*Link:—In the preceding verse, the Lord explained that the Self is not tainted i.e., the Self is not an enjoyer. In the next verse, He will explain, how the Self is not a doer.*

**यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।**

**क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥**

**yathā prakāśayatyekah kṛtsnaṁ lokamimaṁ raviḥ  
kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata**

O scion of the Bharata (Arjuna), as the one sun, illumines the entire universe, so does the Lord of the Kṣetra (spirit) light up, the whole Kṣetra (field). 33

*Comment:—*

'Yathā prakāśayatyekah kṛtsnaṁ lokamimaṁ raviḥ'—One sun, illumines the entire universe, and all activities are performed in its light, but it has no feeling of doership. A learned Brāhmaṇa, studies the Vedas in the light of the sun, while a hunter shoots animals in the same light, but the light is not held responsible, for the study of the Vedas or for hunting.

Here the term 'Loka', stands for the entire universe (fourteen worlds), because all objects (moon, stars, fire, jewels and herbs etc.) are, illumined by the sun.

'Kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata'—Like the sun, one Kṣetrī (Kṣetrajña or spirit), illumines the entire field (bodies) i.e., all actions are performed in the light of the spirit (self), yet the self, neither performs actions nor, does it cause them to be performed.

The sun, illumines the gross universe only i.e., actions of the gross universe, are performed in the light of the sun, while