

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

dehino'sminyathā dehe kaumāraṁ yauvanaṁ jarā  
tathā dehāntaraprāptirdhīrastatra na muhyati

Just as boyhood, youth and old age, changes in this physical body do not affect the soul likewise is the change to another body. Wise man never gets disturbed about this. 13

*Comment:—*

'Dehino'sminyathā dehe\* kaumāraṁ yauvanaṁ jarā'—The body, does not remain the same, but it always changes. It passes by stages, through babyhood, youth and old age. The statement 'Dehino'sminyathā dehe', proves that soul is separate and the body is separate. The soul is the 'Seer', and the body is the 'Seen'. Hence the changes of babyhood and youth etc., in the body, are not in the soul. The soul is changeless.

'Tathā dehāntaraprāptiḥ'—As, one does not grieve for the body when it passes through babyhood, youth and old age; similarly one should not grieve, when the soul passes on, to another body. As babyhood, youth and old age are different stages of physical body, so (attaining) another body after death, is a stage, for the subtle and causal body.

If we perceive in the right perspective, we come to know, that the body does not pass through babyhood, youth and old age only, but it changes every moment. Similarly, subtle and causal bodies, also change, every moment†.

Now, the question arises, that we can perceive our physical body, but we do not perceive our subtle and causal body and

\* The born one passes through babyhood, youth and old age; but here 'Deha' has been used for the human body.

† The physical body is left by a man (soul) when he attains another body. But subtle and causal bodies are not left until he attains salvation. He has affinity for them so long as he does not attain salvation.

their change. Wakefulness, sleep and sound sleep respectively, are regarded, as states of physical, subtle and causal bodies. In sleep, (dream) a baby sees itself as a baby, a youth sees himself as a youth and an old man sees himself, as an old man. It proves that a subtle body, also changes. Similarly, in childhood one gets more soundsleep than in youth, and in old age, it further decreases. It shows, that there is a change in causal bodies also. Secondly, a man is more refreshed in his childhood and youth after sleeping, than he is in his old age. It also proves, the change in causal bodies.

When one acquires the body of a god, a bird or an animal etc., (because of identification of the self with the body), one thinks oneself as the same, it is a change in subtle body. Similarly, the nature (habit) of a god is different from that of a bird or an animal. It shows change, in causal body.

A man passes through babyhood, youth and old age and thus there is a change in his body but he experiences, that he is the same.\* It proves, that there is no change, in his 'self' (soul).

Here a doubt comes to our mind, that we experience a change in the physical body, but we have no knowledge about our previous bodies, after getting new bodies. The answer is, that there is so much of pain at the time of death and rebirth, that one forgets one's previous birth. When a man suffers from paralysis or old age, his memory becomes weak. Similarly, by the pangs of death and birth, one becomes oblivious of his previous birth†. But, one who dies suddenly without any pain, can have a memory of his previous birth‡.

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\* In the sacred books this knowledge is called 'Pratyabhijñā'.

† A man dies by becoming unconscious because of much pain amidst his lamenting kinsmen (Śrīmadbhā. 3/30/18). At the time of death his breath stops and memory is lost (Śrīmadbhā. 3/31/23).

‡ The impression of the previous birth of those who die suddenly and then are reborn suddenly, continues for sometime but as they grow up, their dream like old memory is lost (Mahābhārata, Anuśāsana. 145).

When a man rises, after a sound sleep, he says, that he slept soundly and he was not aware of anything. It means, that he knows that he was not aware of anything, during sound sleep. This knowledge of nothingness by the self, proves that the self existed, even during sound sleep. Thus, his own self existed before his sleep, during his sleep and also, after his sleep i.e., the self (soul) exists continuously. None, feels its non-existence at any time, rather he feels his existence, incessantly. He who feels himself separate from the body, realizes that he is liberated and in that liberated state he ever remains so. In that liberated state, he may not know what bodies he possessed in the past, but his realization that he is separate from the body, remains intact.

**'Dhīrastatra na muhyati'**—The wise man (enlightened one), is he, who can discriminate between the real and unreal. Such a man, is never deluded and he is not reborn, because attachment for the guṇas (qualities, modes), is the cause of birth in good and evil wombs, and he breaks off his attachment with the qualities (modes).

Here 'tatra', has been used, for the difference between the soul (spirit) and the body, the real and the unreal, the permanent and the transient. It means, that these are totally different and one is never deluded about this, because he knows, that he is different from the body.

**Appendix**—The body never remains uniform while the self never becomes multiform. The body neither existed before birth nor will exist after death and at present also it is dying every moment. In fact the process of its death begins as soon as it comes to the womb. At the death of boyhood, youth ensues, at the death of youth, old age ensues and at the death of the old age, the embodied self passes on to another body. The body undergoes all these states. Boyhood, youth and old age—these three states are of the physical body and passing on of the embodied self to another body is the state of the subtle body and the causal

body. But the entity of pure consciousness transcends all these states. The states change while the self remains the same. Thus the enlightened one, who discriminates the distinctiveness of the body from that of the self, is never deluded.

The embodied soul in order to reap the fruit of its actions goes to numberless wombs, to hell and heaven. This utterance proves that eighty-four lac forms of life are left, heaven and hell are left but the self ever remains the same. Womb (bodies) change but the self (Śarīr) doesn't change. The self remains one, so it goes to several wombs and several worlds. The entity which goes to several wombs does not get tainted with anyone, doesn't get entangled anywhere. If it gets tainted and entangled anywhere, then who will reap the fruit in eighty-four lac forms of life? Who will go to heaven and hell? Who will attain salvation?

Birth and death are not our (of the self) traits but are the traits of the body. Our age viz., age of the self is beginningless and endless within which several bodies are born and they die. As we change several clothes but by changing clothes we ourselves don't change, we remain the same (Gītā 2/22); similarly the entity of the self even by transmigrating to several bodies ever remains the same. It means that our freedom and detachment are axiomatic. Our life doesn't depend on a particular body. Because of being detached, we even by transmigrating to several bodies, remain the same, but by assuming our attachment to the body, we have to take birth in several wombs. The assumed attachment doesn't stay but we go on getting attached to other things and persons etc. If we don't get attached to them, salvation (detachment) or independence is self-evident or spontaneous.



*Link:—Now, Lord Kṛṣṇa urges us that we should be indifferent to sorrow and suffering, arising from transitory and perishable things, like the body etc.*