

thereby gets split, integrity shattered and character lost. Such a man falls from yoga. Arjuna is warned against this fall.

Speak out that only which is in your mind. Do not create conflict between word and deed. Nothing good comes from the disharmony of the thought, word and deed in oneself.

— Sri Ramakrishna

Atman is Immortal — 12

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२

न तु एव अहम् जातु न आसम् न त्वम् न इमे जन-अधिपाः ।

न च एव न भविष्यामः सर्वे वयम् अतः परम् ॥

*na tv evā 'ham jātu nā 'sam na tvam ne 'me janādhipāḥ ।  
na cai 'va na bhaviṣyāmaḥ sarve vayam ataḥ param ॥*

न *na* nor तु *tu* indeed एव *eva* also अहम् *aham* I  
जातु *jātu* at any time न *na* not आसम् *āsam* was न *na*  
not त्वम् *tvam* thou न *na* not इमे *ime* these जनाधिपाः  
*janādhipāḥ* rulers of men न *na* not च *ca* and एव *eva*  
also न *na* not भविष्यामः *bhaviṣyāmaḥ* shall be सर्वे  
*sarve* all वयम् *vayam* we अतः *ataḥ* from this time  
परम् *param* after

Nor I, nor you, nor any of these ruling princes  
was ever non-existent before; nor is it that we shall  
cease to be in the future. 12

Bodies appear and disappear, but not so the  
Atman which ever Is. A question may be raised  
as to how the Atman persists while the body perishes.  
The answer comes :—