

by its biological condition. Nor can anybody other than its wearer, the ego, decide it.

Critics rise up in hosts, however, against the truth of this stanza and their main platform of arguments is built upon the observed facts of young people dying away in the bloom of their life. In the observers' opinion, the individual was young and his body was not worn out (*Jeerna*), but from the standpoint of the evolutionary necessity of the ego concerned, that body was already useless for it. A rich man feels like changing his house or vehicle almost every year, and he invariably finds ready purchasers. As far as the rich owner is concerned, the thing has become useless for him while for the purchaser it is "as good as new." Similarly, here nobody else can decide, whether a given body is worn out or not, except its "wearer."

In short, the stanza emphasizes the doctrine of reincarnation which we have already explained in an earlier stanza.

On the whole, it must have definitely conveyed to Arjuna the idea that death grins only at those who have no understanding, and that it has no pain for those who understand its implications and working. Just as changing the dress is no pain to the body, so too, when the dweller in the body leaves the envelopment there is no pain possible; again, undressing does not mean that thereafter we will ever live naked, so too, the embodied Self, ere