

you surely existed. *Ca*, and so also; *na ime*, nor is it that these; *jana-adhipāh*, rulers of men, did not exist. On the other hand, they did exist. And similarly, *na eva*, it is surely not that; *vayam*, we; *sarve*, all; *na bhavisyamah*, shall cease to exist; *atah param*, after this, even after the destruction of this body. On the contrary, we shall exist. The meaning is that even in all the three times (past, present and future) we are eternal in our nature as the Self. The plural number (in *we*) is used following the diversity of the bodies, but not in the sense of the multiplicity of the Self.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

13. As are boyhood, youth, and decrepitude to an embodied being in this (present) body, similar is the acquisition of another body. This being so, an intelligent person does not get deluded.

As to that, to show how the Self is eternal, the Bhagavān cites an illustration by saying, ‘...of the embodied,’ etc. *Yathā*, as are, the manner in which; *kaumāram*, boyhood; *yauvanam*, youth, middle age; and *jarā*, decrepitude, advance of age; *dehinah*, to an embodied being, to one who possesses a body (*deha*), to the Self possessing a body; *asmin*, in this, present; *dehe*, body—. These three states are mutually distinct. Of these, when the first state gets destroyed the Self does not get destroyed; when the second state comes into being It is not born. What then? It is seen that the Self, which verily remains unchanged, acquires the second and third states. *Tathā*, similar, indeed; is Its, the unchanging Self’s *dehāntaraprāptih*, acquisition of another body, a body different from the present one. This is the meaning.

*Tatra*, this being so; *dhīrah*, an intelligent person; *na*, does not; *muhyati*, get deluded.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥