

‘This Self under discussion is inscrutable. Why should I blame you alone regarding a thing that is a source of delusion to all!’ How is this Self inscrutable? (60) This is being answered in, ‘Someone visualizes It as a wonder,’ etc.

*Kaścī*, someone; *paśyati*, visualizes; *enam*, It, the Self; *āścaryavat*, as a wonder, as though It were a wonder—a wonder is something not seen before, something strange, something seen all on a sudden; what is comparable to that is *āścaryavat*; *ca*, and; *tathā*, similarly; *eva*, indeed; *kaścī*, someone; *anyah*, else; *vadati*, talks of It as a wonder. And someone else *śrnoti*, hears of It as a wonder. And someone, indeed, *na*, does not; *veda*, realize It; *api*, even; *śrutvā*, after hearing, seeing, and speaking about It.

Or, (the meaning is) he who sees the Self is like a wonder. He who speaks of It and he who hears of It is indeed rare among many thousands. Therefore, the idea is that the Self is difficult to understand.

Now, in the course of concluding the topic under discussion, (61) He says, ‘O descendant of Bharata, this embodied Self’, etc.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।  
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

30. O descendant of Bharata, this embodied Self existing in everyone’s body can never be killed. Therefore you ought not to grieve for all (these) beings.

Because of being partless and eternal, *ayam*, this *dehī*, embodied Self; *nityam avadhyah*, can never be killed, under any condition. That being so, although existing *sarvasya dehe*, in all bodies, in trees etc., this One cannot be killed on account of Its being all-pervasive. Since the indwelling One cannot be killed although the body of everyone of the living beings be killed, *tasmāt*, therefore; *tvam*, you; *na arhasi*, ought not; *śocitum*, to grieve; for *sarvāni bhūtāni*, all (these) beings, for Bhishma and others.