

and pleasure, whom these cannot disturb, alone is able, O great amongst men, to attain to immortality.

[Thus perfect sameness amidst the 'ills' of life means full and unbroken consciousness of our oneness with the Immortal Self. Thus is immortality attained.]

नासतो विद्यते भावो नाभावो विद्यते सतः ॥

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६॥

II. 16.

असतः Of the unreal भावः existence न विद्यते is not सतः of the real अभावः non-existence न विद्यते is not तत्त्वदर्शिभिः by the knowers of the Truth अनयोः उभयोः of these two अन्तः the final truth दृष्टः seen.

The Unreal never is. The Real never is not. Men possessed of the knowledge of the Truth fully know both these.

[*Unreal: Real:* The determination of the nature of the Real is the quest of all philosophy. Sri Krishna here states that a thing which never remains the same for any given period is unreal, and that the Real on the other hand is always the same. The whole of the phenomenal world therefore, must be unreal, because in it no one state endures even an infinitesimal division of time. And that which takes note of this incessant change, and is therefore itself changeless,—the Atman, Consciousness,—is the Real.]

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ॥

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥

II. 17.

येन By which इदं this सर्वं all ततं is pervaded तत्