



भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

Chapter 2

Volume 6

वेदाविनाशिनं नित्यं, य एनं अजं अव्ययं ।

vedā vināśinam nityam, ya enam ajam avyayam ।

कथं स पुरुषः पार्थ, कं घातयति हन्ति कम् ॥

2 - 21

katham sa puruṣaḥ pārtha, kaṁ ghātayati hanti kam ॥

वासांसि जीर्णानि यथा विहाय, नवानि गृह्णाति नरोपराणि ।

vāsānsi jīrṇāni yathā vihāya, navāni gṛhṇāti naroparāṇi ।

तथा शरीराणि विहाय जीर्णानि, अन्यानि संयाति नवानि देही ॥

2 - 22

tathā śarīrāṇi vihāya jīrṇāni, anyāni saṁyāti navāni dehī ॥

नैनं छिन्दन्ति शस्त्राणि, नैनं दहति पावकः ।

nainam chindanti śastrāṇi, nainam dahati pāvakaḥ ।

न चैनं क्लेदयन्त्यापो, न शोषयति मारुतः ॥

2 - 23

na cainam kledayantyāpo, na śoṣayati mārutaḥ ॥

अच्छेद्योऽयं अदाह्योऽयं, अक्लेद्योऽशोष्य एव च ।

acchedhyo'yam adāhyo'yam, akledyo'śoṣya eva ca ।

नित्यः सर्वगतः स्थाणुः, अचलोऽयं सनातनः ॥

2 - 24

nityaḥ sarvagataḥ sthāṇuḥ, acalo'yam sanātanaḥ ॥

अव्यक्तोऽयं अचिन्त्योऽयं, अविकार्योऽयं उच्यते ।

avyakto'yam acintyo'yam, avikāryo'yam ucyate ।

तस्मादेवं विदित्वैनं, नानुशोचितुमर्हसि ॥

2 - 25

tasmādevam viditvainam, nānu śocitu marhasi ॥

Sri Krishna has been talking about the nature of Atma - the nature of the SELF in oneself.

Continuing, भगवान् *bhagavān* says:

वेदाविनाशिनं नित्यं, य एनं अजं अव्ययं ।



ब्रह्मविद्या **Brahma Vidya**

vedā vināśinām nityam, ya enam ajam avyayam |

कथं स पुरुषः पार्थ, कं घातयति हन्ति कम् ॥

2 - 21

katham sa puruṣaḥ pārtha, kaṁ ghātayati hanti kam ||

पार्थ *pārtha* - O! Arjuna,

यः एनं *yaḥ enam* (आत्मानं *ātmānam*) वेद *veda* - The one who understands and appreciates the true nature of oneself as आत्मा *atma*, and the nature of आत्मा *atma* as:

अविनाशिनं *avināśinam* - That which is not subject to destruction,

नित्यं *nityam* - That which is ever-existent-eternal,

अजं *ajam* - That which is not born - That which is immortal,

अव्ययं *avyayam* - That which is not subject to any kind of change;

सः *saḥ* - That person - the one recognizes oneself as आत्मा *atma* as described above, that person - an आत्म ज्ञानी *ātma jñānī*

कथं हन्ति, कथं घातयति *katham hanti, katham ghātayati* - how does he kill or how does he cause anyone to kill; again,

कं हन्ति, कं घातयति *kaṁ hanti, kaṁ ghātayati* - whom does he kill, or whom does he cause to kill.

As we may recall, in terms of कठोपनिषत् *kāthopaniṣat*, the हनन क्रिया *hanana kriyā* - the action of killing - is just an illustration here for any action.

Therefore, Sri Krishna says "How can an आत्म ज्ञानी *aatma jñānī* do any action, or cause anyone to do any action, meaning thereby, he neither acts nor causes any one to act; he is neither a कर्ता *karta* - doer of any कर्म *karma* - nor does he seek to do any कर्म *karma*". In other words an आत्म ज्ञानी *aatma jñānī* is really a सर्व कर्म सन्यासी *sarva karma sanyāsī* - he is a renunciate of all actions.

Saying that, as we may recall, Sri Krishna also advised Arjuna in the earlier verse

तस्मात् युध्यस्व *tasmāt yudhyasva* - "Therefore, Arjuna, carry on with this war, and fight, as you must".

Now, "If I am to be, neither a कर्ता *karta* - a doer of an action - nor should I seek to do any कर्म *karma*". if I am in fact to be a सर्व कर्म सन्यासी *sarva karma sanyāsī* then why does Krishna ask me to carry on this fight? There is obviously some contradiction in Sri Krishna's words" - so thinks Arjuna, and he does not hesitate to call attention to this contradiction, for the benefit of humanity. He says:



ब्रह्मविद्या Brahma Vidya

"व्यामिश्रेणेव वाक्येन, बुद्धिं मोहयसीव मे "

"vyāmiśreṇeva vākyaena, buddhiṁ mohayasīva me "

तदेकं वद निश्चित्य, येन श्रेयः अहं आप्नुयाम् ॥

3 - 2

tadekaṁ vada niścitya, yena śreyaḥ ahaṁ āpnuyām ॥

Krishna, by your contradicting words, it seems as if you are deliberately causing confusion to my बुद्धि *buddhi*; please tell me with certainty the one Means by which I can gain श्रेयस् *śreyas*. That is how the 3rd chapter of भगवत् गीता *bhagavat gītā* begins.

Since we still have a long way to go, before we enter into the 3rd chapter, let us now make a special effort to understand why, and what exactly, Sri Krishna has been talking about, in all the above verses, especially with reference to आत्मा *ātmā*. Let us briefly recall the context, as it is right now.

Arjuna says "To fight, I am not happy; to run away from the battlefield, I am not happy either. My mind is confused as to what to do. What should I do to be happy?" That is essentially Arjuna's question.

Sri Krishna replies "To be happy, to gain happiness is not a matter of simply doing something, or not doing something; it is essentially a matter of Being something".

The difference between Being and Doing and the relationship between the two must be clearly understood. If you want to be happy, you must know the Source of your Happiness. Your Source of Happiness is Yourself - your true Self. Therefore, if you want to be happy, you must know yourself, and you must be yourself - Your true Self - That is all.

That means - what? That means, you have to learn to appreciate the true nature of yourself, and then you have to learn to realize your true nature in yourself by yourself. That is why I am trying to educate you, through different words, the true nature of yourself, and what you need to do to realize your true nature, in your own self, by your own self.

Your true nature is, what Vedanta calls आत्मा *ātmā*. That आत्मा *ātmā* is सर्वान्तर आत्मा *sarvāntara ātmā*. It is all-pervading आत्मा *ātmā*, which by its very nature is

नित्यः *nityaḥ* - Ever existent, eternal

अविनाशि *avināśi* - indestructible

अप्रमेयः *aprameyaḥ* - It cannot be comprehended by your mind and sense organs as an object, because, It is,



ब्रह्मविद्या Brahma Vidya

अविक्रिय आत्मा *avikriya ātmā* - It does not do, nor cause any one to do, any action.

That is the Nature of Atma - You are! If you realize That आत्मा *ātmā* in yourself, by yourself, you will discover yourself not only as the source of your happiness, you will discover yourself as All-Happiness Itself.

You will not only gain happiness, you will be Happiness as well. That Happiness is the ONE you are really seeking. Now, what should one do in order to realize That happiness in oneself? As the कैवल्य उपनिषत् *kaivalya upaniṣat* points out:

न कर्मणा न प्रजया धनेन

na karmaṇā na prajāyā dhanena

त्यागेन एके अमृतत्वं आनशुः ।

tyāgena eke amṛtatvaṁ ānaśuḥ ।

No action can give you That Happiness. No other person can give you That happiness, nor can you buy That Happiness by any kind of wealth. All happiness, derived from actions, people and wealth, can only be of a transient nature. One need not have to go after them; they come and go in everybody's life naturally.

On the other hand, अमृतत्वं *amṛtatvaṁ* - The Immortal Happiness - the ONLY Happiness that is worth seeking - The Happiness that you are seeking right now, whether you know it or not - That Immortal Happiness - That realization of your true nature as सत् स्वरूपं *sat svarūpaṁ*, चित् स्वरूपं *cit svarūpaṁ*, आनन्द स्वरूपं *ānanda svarūpaṁ* - The realization of your own eternal nature, all-conscious nature, all-happiness nature, can be accomplished only through, as the Upanishad says

त्यागेन एके आनशुः *tyāgena eke ānaśuḥ* - only through त्याग बुद्धि *tyāga buddhi* सर्व कर्म सन्यास बुद्धि *sarva karma sanyāsa buddhi* - which means renunciation of all actions.

Now, what is त्याग *tyāga* or सर्व कर्म सन्यास *sarva karma sanyāsa*? Does it mean "Stop doing all actions"? No, says the Vedanta. You cannot stop doing actions, even if you want to. Never is there any moment when you are not doing some कर्म *karma* - some action or other. Then, how can one be a त्यागी *tyāgī* or सर्व कर्म सन्यासी *sarva karma sanyāsī*?

त्याग *tyāga* or सर्व कर्म सन्यास *sarva karma sanyāsa*? does not mean not doing actions; it means, not being attached to the actions; it means not being attached to the actions or their results. That is possible only for a ज्ञानी *jñānī*, the one who is always in



ब्रह्मविद्या **Brahma Vidya**

union with आत्म ज्ञानं *ātma jñānam* - SELF-Knowledge - ईश्वर ज्ञानं *īśvara jñānam* - God consciousness.

As our Upanishad says:

तेन त्यक्तेन भुञ्जीथाः *tena tyaktena bhujñithāḥ* - enjoy doing what has been left for you to do by ईश्वर *īśvara*. Do all actions as ईश्वर आराधन *īśvara ārādhana* - as Worship of the Lord, and receive the results of your actions as ईश्वर प्रसाद *īśvara prasād* - as the very Grace of the Lord. That is त्याग *tyāga*. That means, as the Gita says a little later, नियतं कुरु कर्म त्वं *niyataṁ kuru karma tvam* - Do whatever comes to you as your duty, in terms of धर्म *dharma*, at this time and place, with absolutely no attachment whatsoever, either for the action or its results.

You do the action simply because, it needs to be done, and it has been left for you to do by ईश्वर *īśvara*. That is कर्म योग *karma yoga*, कर्म फल त्याग *karma phala tyāga*. In your case, that is also सर्व कर्म सन्यास *sarva karma sanyāsa*.

योगस्थः कुरु कर्माणि *yogasthaḥ kuru karmāṇi* - Fix your mind in the Glory of the Lord, and do all your actions. That is ध्यान योग *dhyāna yoga*.

With ईश्वर अर्पित बुद्धि *īśvara arpita buddhi* - with your बुद्धि *buddhi* focused on the Lord, do all your actions as यज्ञ *yajña*- as dedication to the Lord - That is भक्ति योग *bhakti yoga*. Doing your कर्म *karma* as कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga* and भक्ति योग *bhakti yoga*, you ultimately gain the maturity of a ज्ञानी *jñānī* - the wise person. A wise man is enthusiastically engaged in actions all the time, for the welfare of everybody - family, community and the world at large - and that is precisely what is left for him to do by ईश्वर *īśvara*. While being so engaged in actions, he is also absolutely free from any notion of doer-ship. That is ज्ञान योग *jñāna yoga* - That is त्याग *tyāga* - That is सर्व कर्म सन्यास *sarva karma sanyāsa*.

When one is in the state of ज्ञान योग *jñāna yoga*, one is untouched by actions or their results; one is totally in union with परमेश्वर *paramēśvar* in a state of perennial Happiness; in That state, one is the very embodiment of Actionlessness. Arjuna! That State of Existence is your Destination.



ब्रह्मविद्या **Brahma Vidya**

Go ahead and do whatever is your duty to do, with the attitude of कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga* and भक्ति योग *bhakti yoga*.

सर्व धर्मान् परित्यज्य, मां एकं शरणं व्रज ।

sarva dharmān parityajya, maṁ ekaṁ śaraṇaṁ vraja ।

अहं त्वा सर्व पापेभ्यो मोक्षयिष्यामि मा शुचः ॥

18-66

ahaṁ tvā sarva pāpebhyo mokṣa yiṣyāmi mā śucaḥ ॥

Give up all bondages with कर्म *karma* and कर्म फल *karmaphala*, and set your mind on परमेश्वर *parameśvar*. I will take care of you and uplift you from all obstacles in your endeavor to reach your Destination". That is Sri Krishna's answer to Arjuna; and That is also Sri Krishna's answer to all our prayers.

All that we have talked about today, is explained in detail by Sri Krishna in the next 16 chapters of the भगवत् गीता *bhagavat gītā*. However, at this point, it is important to know that the first step in the process of Self-Realization is to have a clear and firm understanding of what is to be realized, namely, the true nature of one's own self, called in Vedanta as the Atma.

As we have already seen, through a variety of word-pointers, Sri Krishna has described आत्मा *ātmā* as नित्यः अव्ययः *nityaḥ avyayaḥ*, अविनाशि *avināśi*, अप्रमेयः *aprameyaḥ* अचिक्रियः *avikriyaḥ*, etc. Atma is eternal, not subject to any change, indestructible, incomprehensible as an object, Atma neither acts nor can be acted upon, etc. Now, to start with, these word pointers are no more than words, which seem to unfold more our ignorance about ourselves, than our knowledge about ourselves.

That is naturally so, because it is only at maturity in our spiritual progress, through कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, भक्ति योग *bhakti yoga* and ज्ञान योग *jñāna yoga*, the reverse process can take place, namely the unfolding of knowledge and elimination of ignorance about the true nature of ourselves. Nevertheless, a clarity of vision as to the nature and scope of the knowledge to be realized, is a necessary prerequisite even for a meaningful entry into a life of कर्म योग *karma yoga*. It is for this reason that Sri Krishna repeats again and again about the Nature of Atma, Jiva (the individual) and the relationship between the two.

Continuing this Discourse, भगवान् *bhagavān* says:

चासांसि जीर्णानि यथा विहाय, नवानि गृह्णाति नरोपराणि ।



ब्रह्मविद्या **Brahma Vidya**

vāsāmsi jīṛṇāni yathā vihāya, navāni gṛhṇāti naroparāṇi |
तथा शरीराणि विहाय जीर्णानि, अन्यानि संयाति नवानि देही ॥ 2 - 22
tathā śarīrāṇi vihāya jīṛṇāni, anyāni saṁyāti navāni dehī ||

Here देही *dehī* means the जीव *jīva* - the individual person, who is made up of the perceptible gross physical body, the imperceptible subtle causal bodies, together with आत्मा *atma*. The verse says:

Just as a जीव *jīva* - an individual person gives up worn out or old clothing and takes up new ones, similarly, the same जीव *jīva*, on giving up the worn out or old gross physical body, naturally takes up an appropriate new gross physical body. By giving up the old clothes and putting on new ones, the person does not change. Similarly, by giving up the old body and assuming a new one, the आत्मा *atma* in the जीव *jīva* - the individual person - does not change.

The verse also tells something more about every जीव *jīva* - every individual person. By virtue of one's own कर्म *karma*, the जीव *jīva* already becomes ready to assume a new body, prior to casting out the old worn-out body which has served its purpose.

In other words, the mental make-up of a person does not die along with the death of the gross body. The mental make-up of the person, along with its कर्म *karma*-born tendencies and dispositions is called the subtle-body (सूक्ष्म शरीर *sūkṣma śarīra*) which is the core of every जीव *jīva*; and it survives the death of the physical frame. In its next step of evolution, the जीव *jīva* assumes a new physical frame more suited to the fulfillment of its natural tendencies and dispositions. In all these changes, the Atma remains unchanged. Further,

नैनं छिन्दन्ति शस्त्राणि, नैनं दहति पावकः ।
nainam chindanti śastrāṇi, nainam dahati pāvakaḥ |
न चैनं क्लेदयन्त्यापो, न शोषयति मारुतः ॥ 2 - 23
na cainam kledayantyāpo, na śoṣayati mārutaḥ ||

एनं आत्मानं शस्त्राणि न छिन्दन्ति *enam ātmānam śastrāṇi na chindanti* - Weapons, do not and cannot, cleave That आत्मा *atma*, because Atma has no body; for the same reason,

एनं आत्मानं पावकः न दहति *enam ātmānam pāvakaḥ na dahati* - The fire cannot and does not burn Atma



ब्रह्मविद्या Brahma Vidya

एनं आत्मानं आपः न क्लेदयन्ति *enam ātmānam āpaḥ na kledayanti* - The water does not , and cannot wet or drown That आत्मा *ātmā*

एनं आत्मानं मारुतः न शोषयति *enam ātmānam mārutaḥ na śoṣayati* - The air does not, and cannot dry That Atma

Weapons cannot destroy Atma, fire cannot burn Atma, water cannot wet or drown Atma and air cannot dry Atma; which means none of these things - weapon, fire, water, air, etc. can bring about any change in Atma; thus Atma is not the object of an action. That does not mean आत्मा *ātmā* is non-existent.

अच्छेद्योऽयं अदाह्योऽयं, अक्लेद्योऽशोष्य एव च ।

acchedhyo'yam adāhyo'yam, akledyo'śoṣya eva ca ।

नित्यः सर्वगतः स्थाणुः, अचलोऽयं सनातनः ॥

2 - 24

nityaḥ sarvagataḥ sthāṇuḥ, acalo'yam sanātanaḥ ॥

आत्मा *ātmā* is अयं अपरोक्ष आत्मा *ayam aparokṣa ātmā* - The existence of आत्मा *ātmā* is a matter of immediate knowledge; the existence of आत्मा *ātmā* - The "I" - is self-evident. The true nature of That Self-evident "I" is

अच्छेद्यः *acchedhyaḥ* - not subject to destruction by any weapon

अदाह्यः *adāhyaḥ* - not subject to be burnt by fire

अक्लेद्यः *akledyaḥ* - not subject to getting wet or drowning by water

अशोष्यः *aśoṣyaḥ* - not subject to get dried by air

This repetition of the previous verse is only to emphasize the fact that Atma is not शून्यः *śūnyaḥ* - zero; It is an Existent Being, and It is

नित्यः *nityaḥ* - Eternal

सर्वगतः *sarvagataḥ* - all-pervasive, in and out of entire creation; and, because It is all-pervasive, It is स्थाणुः *sthāṇuḥ* - stable as a pillar

अचलः *acalaḥ* - unmoving and immovable and

सनातनः *sanātanaḥ* - ever existent and ever new. It is ever new because the Glories of Atma are infinite, and no matter how much you explore, the scope for discovery is limitless. Further,

अव्यक्तोऽयं अचिन्त्योऽयं, अविकार्योऽयं उच्यते ।

avyakto'yam acintyo'yam, avikāryo'yam ucyate ।

तस्मादेवं विदित्वैनं, नानुशोचितुमर्हसि ॥

2 - 25



ब्रह्मविद्या **Brahma Vidya**

tasmādevaṃ viditvainaṃ, nānuśocitumarhasi ||

अयं आत्मा *ayaṃ ātmā* - That Atma

अव्यक्तः *avyaktaḥ* - It is unmanifest; It is not available as an object for the sense organs to perceive, because It is अप्रमेयः *aprameyaḥ* - not available as an object for any means of knowledge. As we will see in Kenopanishad,

न तत्र चक्षुर गच्छति, न वाग् गच्छति नो मनः *na tatra cakṣura gacchati, na vāg gacchati no manaḥ* - The eyes are incapable of reaching Atma, the organ of speech cannot go there, and the mind cannot go there either. Further, indicating That ever-existent Atma, the Kenopanishad says also:

यत् वाचा अनभ्युदितं *yat vācā anabhyuditaṃ* That which is not revealed by words as their meaning,

येन वाग् अभ्युध्यते *yena vāg abhyudhyate* - but That by which words reveal their meaning, both to the speaker and to the listener;

यत् मनसा न मनुते, येन आहुः मनो मतं *yat manasā na manute, yena āhuḥ mano mataṃ* - That which is not known by the mind, but That by which, the mind is capable of knowing;

यत् चक्षुषा न पश्यति, येन चक्षुंसि पश्यति *yat cakṣuṣā na paśyati, yena cakṣūṃsi paśyati* - That which cannot be seen by the eyes, but That by which eyes are capable of seeing;

यत् श्रोत्रेण न श्रुणोति, येन श्रोत्रं इदं श्रुतं *yat śrotreṇa na śruṇoti, yena śrotraṃ idaṃ śrutaṃ* - That which is not heard by the ear as a sound, but That by which the ear is able to hear the sound,

यत् प्राणेन न प्राणिति, येन प्राणः प्रणीयते *yat prāṇena na prāṇiti, yena prāṇaḥ praṇīyate* - That which is not sustained by प्राण *prāṇa* (the vital air), but That by which प्राण *prāṇa* is sustained,

तत् एव ब्रह्म त्वं विद्धि *tat eva brahma tvam viddhi* - Such is the nature of That ब्रह्मन् *brahman* - The आत्मा *atma* - the "I" in yourself. It is That आत्मा *ātmā* that you need to realize by yourself, so says The Kenopanishad. Sri Krishna gives the same message.

अचिन्त्योऽयं *acintyo'yaṃ* - Atma is not available as an object of thought , object of comprehension;

अविकार्योऽयं *avikāryo'yaṃ* - Atma is not available as an object to be acted upon and changed into something else; Atma is विकार रहितः *vikāra rahitaḥ* free from any



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

change. Atma, by Itself, does not change, and It is not available for change, by any means either.

तस्मात् *tasmāt* - Therefore,

एनं आत्मानं एवं विदित्वा, न अनुशोचितुं अर्हसि *enam ātmānam evaṁ viditvā, na anuśocitum arhasi* - Appreciating the Nature of Atma in this manner, as it is, there is nothing for you to entertain any grief - any sorrow.

It does not befit you, to entertain any कर्तृत्व बुद्धि *kartṛtva buddhi* - the notion that "I am the कर्ता *kartā* of a कर्म *karma* - I am the doer of an action".

Get rid of that notion, and DO whatever has come to you as your duty at this time and place; you will then have no sorrow. There is no need to entertain sorrow in following धर्म *dharma* - and doing one's duty. So says Sri Krishna. We will continue next time.