



भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

Chapter 2

Volume 7

अथ चैनं नित्यं जातं नित्यं वा मन्यसे मृतम् ।

atha cainam nitya jātam nityam vā manyase mṛtam ।

तथापि त्वं महाबाहो, नैनं शोचितुं अर्हसि ॥ 2 - 26

tathāpi tvaṁ mahābāho, nainam śocitum arhasi ॥

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च ।

jātasya hi dhruvo mṛtyuḥ dhruvaṁ janma mṛtasya ca ।

तस्मात् अपरिहार्येऽर्थे, न त्वं शोचितुं अर्हसि ॥ 2 - 27

tasmāt aparihārye'rthe, na tvaṁ śocitum arhasi ॥

अव्यक्तादीनि भूतानि, व्यक्त मध्यानि भारत ।

avyaktadīni bhūtāni, vyakta madhyāni bhārata ।

अव्यक्त निधनान्येव तत्र का परि देवना ॥ 2 - 28

avyakt nidhanānyeva tatra kā pari devanā ॥

आश्चर्यवत् पश्यति कश्चिदेनं आश्चर्यवत् वदति तथैव चान्यः ।

āścaryavat paśyati kaścidenam āścaryavat vadati tathaiva cānyaḥ ।

आश्चर्यवच्चैनमन्यः श्रुणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ 2 - 29

āścaryavaccainamanyaḥ śruṇoti śrutvāpyenam veda na caiva kaścit ॥

देही नित्यं अवध्योऽयं देहे सर्वस्य भारत ।

dehī nityam avadhyo'yaṁ dehe sarvasya bhārata ।

तस्मात् सर्वाणि भूतानि, न त्वं शोचितुं अर्हसि ॥ 2 - 30

tasmāt sarvāṇi bhūtāni, na tvaṁ śocitum arhasi ॥

Sri Krishna has been explaining to Arjuna that the true nature of oneself is आत्मा *ātmā*, and the nature of आत्मा *ātmā* is नित्यः *nityaḥ* Eternal, अव्ययः *avyayaḥ* unchanging,



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अविनाशि *avināśi* unchangeable, अप्रमेयः *aprameyaḥ* incomprehensible through any means of knowledge, etc. and for one to be happy, one has to know oneself, and one has to be oneself in terms of one's true nature, and at the same time, do whatever is one's duty in the circumstances of one's own life in this transient world of existence.

Arjuna has been listening to all this talk about आत्मा *ātmā*, self-realization, etc, but his own mind is in a different plane, and in a different mood. Whatever be the truth about one's real nature, one still has to deal with the reality of one's own world of daily life; and that world is an ever-changing one, where a person is identified only in terms of one's body, mind and intellect, and their actions. In terms of such identification, Arjuna is certainly not happy in the situation in which he finds himself at this time and place.

Therefore Arjuna does not feel particularly enlightened or uplifted from his state of depression, sorrow and distress by the words of Sri Krishna. Arjuna obviously needs more help to uplift himself; Sri Krishna knows this, and He now comes to the rescue of Arjuna at his own level.

Sri Krishna says:

अथ चैनं नित्यं जातं नित्यं वा मन्यसे मृतम् ।
atha caīnaṁ nitya jātaṁ nityaṁ vā manyase mṛtam ।
तथापि त्वं महाबाहो, नैनं शोचितुं अर्हसि ॥ 2 - 26
tathāpi tvaṁ mahābāho, nainaṁ śocitum arhasi ॥

महाबाहो *mahābāho* - O! Arjuna

अथ च एनं (आत्मानं) मन्यसे *atha ca enaṁ (ātmānaṁ) manyase* - Even if you look upon Self simply as

नित्यं जातं वा नित्यं मृतम् *nitya jātaṁ vā nityaṁ mṛtam* - the physical body which is subject to repeated birth and death,

तथा अपि त्वं एनं शोचितुं न अर्हसि *tathā api tvaṁ enaṁ śocitum na arhasi* - even then, it does not befit you, a person of your stature and maturity, to entertain sorrow in the manner you are doing now. Even if you accept the popular view that the self is only शरीर *śarīr* - the physical body, and that it is not eternal, but it is subjected to repeated birth and death, even then, there is no reason for you to entertain grief, because,

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च ।
jātasya hi dhruvo mṛtyuḥ dhruvaṁ janma mṛtasya ca ।
तस्मात् अपरिहार्येऽर्थे, न त्वं शोचितुं अर्हसि ॥ 2 - 27
tasmāt aparihārye'rthe, na tvaṁ śocitum arhasi ॥



ब्रह्मविद्या **Brahma Vidya**

जातस्य ध्रुवो मृत्युः *jātasya dhruvo mṛtyuḥ* – For the one who is born, death is certain;
and

ध्रुवं जन्म मृतस्य च *dhruvaṁ janma mṛtasya ca* – For the one who is dead, birth is
also certain

हि *hi* - indeed. That being so,

अपरिहार्ये अर्थे *aparihārye arthe* – in this matter, which is inevitable and this being the
natural and unalterable fact of life,

त्वं न शोचितुं अर्हसि *tvam na śocitum arhasi* – it does not befit you to entertain sorrow.

From the point of view of this शरीर *śarīra* - this physical body - birth and death are
nothing but changes in one's continuing evolution. Therefore, from the point of view of the
शरीर *śarīra* also, it does not befit you to entertain शोक *śoka* - any kind of sorrow,
particularly because

अव्यक्तादीनि भूतानि, व्यक्त मध्यानि भारत ।

avyaktādīni bhūtāni, vyakt madhyāni bhārata ।

अव्यक्त निधनान्येव तत्र का परि देवना ॥ 2 - 28

avyakta nidhanānyeva tatra kā pari devanā ॥

अव्यक्त आदीनि भूतानि *avyakt ādīni bhūtāni*

- All people who are living today were unmanifest to begin with;
- they were not seen before their birth;
- for all people, beginning is unknown;
- for all of us, the origin of our शरीर *śarīra* is unknown;

अव्यक्त निधनानि एव *avyakt nidhanāni eva* – All people living today will become
unmanifest again some day; when they leave their physical bodies, they disappear into the
unknown;

व्यक्त मध्यानि *vyakta madhyāni* – In between birth and death, people become manifest

- they move about with an appearance. All of us, living now, are व्यक्त मध्यानि *vyakta
madhyāni* - we have an appearance of existence in the in-between stages of our
journey. Such appearance is called मिथ्या *mithyā* or माया *māyā* in Vedanta. With
reference to all living beings:

- before, they were not here;
- later, they will not be here;
- in-between, it appears they are here;
- that is the nature of मिथ्या *mithyā*



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मिथ्या *mithyā* is an appearance; anything that has an appearance can also disappear; on this kind of appearance and disappearance,

तत्र का परि देवना *tatra kā pari devanā* - What is there to lament?

भारत *bhārata* - O! Arjuna,

Just look at the infinite kinds of appearances and disappearances taking place in the world every day. This kind of appearance and disappearance is indeed a wonder; indeed, मिथ्या *mithyā* is indeed a wonder to marvel and enjoy. In order to marvel and enjoy this wonder of मिथ्या *mithyā*, one should first be able to appreciate the marvel that is आत्मा *ātmā* - The सत्यं *satyaṁ*, the Truth behind all मिथ्या *mithyā*, the Truth behind all appearances and disappearances.

That is why, you should first have an appreciation of the nature of आत्मा *ātmā*. If you have that appreciation, then you will naturally appreciate and enjoy the marvel of मिथ्या *mithyā*, and then you will realize that in this marvel of मिथ्या *mithyā*, there is nothing to lament, there is nothing to entertain sorrow.

Therefore, in order to bring enlightenment to मिथ्या *mithyā* - the appearances and disappearances in this transient world - Sri Krishna has all along been talking about आत्मा *ātmā*. Then, Sri Krishna points out that it is only natural that आत्मा *ātmā* is something difficult to understand.

This आत्मा *ātmā*, this पूर्ण आत्मा *pūrṇa ātmā* - This आत्मा *ātmā* which is Full and All-embracing, is indeed difficult to comprehend, appreciate and realize, because of माया *māyā* - the inherent power of ब्रह्मन् *brahman* - manifesting itself as मिथ्या *mithyā* - transient existence, characterized by continuous changes involving infinite appearances and disappearances. We are caught up in these changes so much that we cannot easily understand what is behind all these changes.

Sri Krishna tells here how difficult it is to realize आत्मा *ātmā*

आश्चर्यवत् पश्यति कश्चिदेनं आश्चर्यवत् वदति तथैव चान्यः ।

āścharyavata paśyati kaścidenam āścharyavat vadati tathaiva cānyaḥ ।

आश्चर्यवच्चैनमन्यः श्रुणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

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āścharyavaccainamanyaḥ śruṇoti śrutvāpyenam veda na caiva kaścit ॥



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कश्चित् *kaścit* means "a few" - which few?

भगवान् *bhagavān* tells later: मनुष्याणां सहस्रेषु *manuṣyāṇām sahasreṣu*

कश्चित् यतति सिद्धये *kaścit yatati siddhaye* - that कश्चित् *kaścit* - only a few among the millions even try to realize आत्मा *atma*, those few are referred here as कश्चित् *kaścit*.

Among those few, भगवान् *bhagavān* says,

कश्चित् एनं (आत्मानं) आश्चर्यवत् पश्यति *kaścit enam (ātmānam) āścaryavat paśyati* - a few among those few, see आत्मा *ātmā* as if It is a wonder (आश्चर्यवत् *āścaryavat*)

तथा एव च, अन्यः एनं (आत्मानं) आश्चर्यवत् *tathā eva ca, anyaḥ enam (ātmānam) āścaryavat*

वदति *vadati* - In a similar manner, a few others among those few, talk about - or teach about - आत्मा *aatmaa* as if It is a wonder;

अन्यः च एनं (आत्मानं) आश्चर्यवत् शृणोति *anyaḥ ca enam (ātmānam) āścaryavat śrṇoti* - yet a few others , among those few, listen about आत्मा *aatmaa*, as if It is a Wonder;

श्रुत्वा अपि एनं (आत्मानं) कश्चित् न वेद एव च *śrṭvā api enam (ātmānam) kaścit na veda eva ca* - Even though one may see, talk, teach or listen about आत्मा *aatmaa* as a Wonder, no one really knows आत्मा *ātmā* - because आत्मा *ātmā* is:

अदृष्टं पूर्वं *adrṣṭa pūrvam* - one has never seen anything like that before;

अद्भुतं *adbhutam* - one has never experienced anything like that before;

अकस्मात् दृश्यमानं *akasmāt drśyamānam* - recognition of आत्मा *ātmā* is totally unexpected and spontaneous.

Realization of आत्मा *ātmā* is not something you gain logically by doing certain things;

- it happens, when it happens;

- You realize आत्मा *ātmā* when you realize आत्मा *ātmā*, that is all to it.

- That is indeed आश्चर्यं *āścaryam* - a wonder, a marvel, a miracle.

The Nature of आत्मा *ātmā* Itself, is indeed a Wonder because:

- It is सत् *sat* as well as असत् *asat* - It is ever-existent, but it is never separate from anything that is transient existence only;

- आत्मा *ātmā* has no eyes to see, but all eyes see because of आत्मा *ātmā* only;



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- आत्मा *ātmā* has no ears to hear, but all ears hear because of आत्मा *ātmā* only;
- आत्मा *ātmā* has no mind, but all minds function because of आत्मा *ātmā* only;
- आत्मा *ātmā* is not located anywhere, but still It is available for recognition in the बुद्धि *buddhi* of everyone, as one's very Self - "I";
- आत्मा *ātmā* has no form, but all forms are nothing but those of आत्मा *ātmā* only;
- आत्मा *ātmā* does not undergo any change, but all changes which do take place are inseparable from आत्मा *ātmā*;
- आत्मा *ātmā* is free from time and place, but all time and place are only in आत्मा *ātmā*;
- आत्मा *ātmā* is not bound by birth and death, but again, birth and death are only appearances of आत्मा *ātmā*;
- आत्मा *ātmā* has no गुण *guṇa* but all गुण *guṇas* - all attributes, arise from आत्मा *ātmā* only;
- आत्मा *ātmā* is ONE and indivisible, but It appears divided in this creation as माया *māyā* with all its infinite manifestations;
- आत्मा *ātmā* is the cause for everything, but It itself has no cause;

That is why आत्मा *ātmā* is a Wonder, until It is realized. This entire creation arises from, is sustained by, and ultimately merges into आत्मा *ātmā*, while आत्मा *ātmā* remains unchanged during all the changes in this creation. It is indeed an inexplicable Wonder. We really cannot talk much about this creation. As we go on analyzing the cause of everything in this creation, we finally find that we have less and less to talk about. The thing with which we start first as a creation, on further and further analysis, ultimately disappears. What is finally left is only आत्मा *ātmā*, and at this point we have nothing to talk about, and we are reduced to Silence, and That Silence is आत्मा *ātmā*.

We find that every little thing in this creation is a Wonder. A point has no dimension, but a succession of points making up a line has a dimension; how can you have dimension from no dimension - It is a wonder. All my limbs work; how? It is a wonder.

आत्मा *ātmā* is a Wonder, which means "I" am a wonder. It is about this wonderful "I" that I need to know something. The one who realizes आत्मा *ātmā* as "I am ब्रह्मन् *brahman*", that person immediately becomes everything - It is indeed a Wonder.

I thought I was locked up in this body; the moment I realize that "I am ब्रह्मन् *brahman*", I see myself in all beings - It is indeed a Wonder. Such sight itself is a wonder.



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How does one see आत्मा *ātmā*? आत्मा *atma* is not an object. आत्मा *atma* is subject itself. When I realize आत्मा *ātmā*, the subject and the object become identical. The subject आत्मा *ātmā* "I", sees the object आत्मा *ātmā* "I"; such sight itself is a Wonder.

Similarly, neither the mind, nor the words can reach आत्मा *ātmā*. That being the case, how can one talk about आत्मा *ātmā*? Yes, one can talk about आत्मा *ātmā* - how?

ईश्वर प्रसादेन *īśvara prasādena* - by the Grace of God,
गुरु वेदान्त वाक्येन *guru vedānta vākyaena* - by the words of the उपनिषत्स
upaniṣats when unfolded by an enlightened Teacher, as we have here in the भगवत्
गीता *bhagavat gītā*

All that is indeed a Wonder - आश्चर्य *āścarya*;

The word आश्चर्य *āścarya*- Wonder, refers only to the कश्चित् *kaścit* the few who see, talk, teach or listen, with respect to आत्मा *ātmā*. After all, one can get on with the business of life, without any आत्म ज्ञानं *ātma jñānaṁ*. To get on in life, one needs only आत्मा *ātmā* which is already there anyway, no आत्म ज्ञानं *ātma jñānaṁ* is necessary. The need for आत्म ज्ञानं *ātma jñānaṁ* arises only when one becomes mature enough to realize that without आत्म ज्ञानं *ātma jñānaṁ*, life is really meaningless. Even for them, until one realizes आत्मा *ātmā*, आत्मा *ātmā* remains a wonder.

The Nature of आत्मा *ātmā* is indeed a Wonder for everybody, the one who sees the आत्मा *ātmā*, the one who talks about आत्मा *ātmā*, the one who listens about आत्मा *ātmā* - each one is a Wonder. In fact, seeing, talking, listening - each is a Wonder in itself. In spite of all this seeing, talking, listening, etc., until one realizes आत्मा *ātmā*, आत्मा *ātmā* is a Wonder for everybody. That is the meaning of this verse.

आश्चर्यवत् पश्यति कश्चिदेनं आश्चर्यवत् वदति तथैव चान्यः ।

āścaryavat paśyati kaścidenam āścaryavat vadati tathaiva cānyaḥ ।

आश्चर्यवच्चैनमन्यः श्रुणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

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āścaryavaccaina manyaḥ śruṇoti śrutvāpyenam veda na caiva kaścit ॥

That being the nature of आत्मा *ātmā*, भगवान् *bhagavān* says:

देही नित्यं अवध्योऽयं देहे सर्वस्य भारत ।



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dehī nityam avadhyo'yaṁ dehe sarvasya bhārata ।

तस्मात् सर्वाणि भूतानि, न त्वं शोचितुं अर्हसि ॥

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tasmāt sarvāṇi bhūtāni, na tvaṁ śocitum arhasi ॥

भारत *bhārata* - O! Arjuna,

सर्वस्य देहे अयं देही नित्यं अवध्यः *sarvasya dehe ayam dehī nityam avadhyah* -

This आत्मा *ātmā*, which indwells in the bodies of all, is नित्यं अवध्यः *nityam avadhyah* - is ever indestructible.

तस्मात् *tasmāt* - Therefore, realizing this fact,

सर्वाणि भूतानि, त्वं न शोचितुं अर्हसि *sarvāṇi bhūtāni, tvaṁ na śocitum arhasi* - it does not befit you to entertain any sorrow and distress, on behalf of all the people in front of you.

All this talk about आत्मा *ātmā*, the spiritual nature of existence, etc. has not helped Arjuna to uplift himself from his mood of depression and sadness. Knowing this, Sri Krishna now changes his mode of teaching to suit the current mood of Arjuna.

Sri Krishna speaks now in a worldly language, touching the natural, in-born, sensitive mental make-up of Arjuna, and points out why it is the best for him to stick to his स्वधर्म *svadharmā* - one's own duty, at all times.

How Sri Krishna does that, we will see next time.