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॥ ॐ श्री परमात्मने नमः ॥

॥ om śrī paramātmāne namaḥ ॥

अथ द्वितीयोऽध्यायः ।

साङ्ख्ययोगः

atha dvitīyo'dhyāyaḥ ।

sāṅkhyayogaḥ

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrībhagavānuvāca ।

aśocyānanvaśocastvaṁ prajñāvādāṁśca bhāṣase ।

gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

The Supreme Lord said: You grieve for those who are not worthy of grief, and yet speak the words of wisdom. The wise grieve neither for the living nor for the dead. (2.11)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२ ॥

na tvevāhaṁ jātu nāsaṁ na tvāṁ neme janādhipāḥ ।

na caiva na bhaviṣyāmaḥ sarve vayamataḥ param ॥ 2-12 ॥

There was never a time when I, you, or these kings did not exist; nor shall we ever cease to exist in the future. (2.12)

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३ ॥

**dehino'sminyathā dehe kaumāraṁ yauvanaṁ jarā ।
tathā dehāntaraprāptirdhīrastatra na muhyati ॥ 2-13॥**

Just as the Atma acquires a childhood body, a youth body, and an old age body during this life, similarly Atma acquires another body after death. The wise are not deluded by this. (See also 15.08)
(2.13)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४ ॥

**mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkhadāḥ ।
āgamāpāyino'nityāstāṁstitikṣasva bhārata ॥ 2-14॥**

The contacts of the senses with the sense objects give rise to the feelings of heat and cold, and pain and pleasure. They are transitory and impermanent. Therefore, (learn to) endure them, O Arjuna. (2.14)

Atma or Atman means conscious-ness, spirit, soul, self, the source of life and the cosmic power behind the body-mind complex. Just as our body exists in space, similarly our thoughts, intellect, emotions, and psyche exist in Atma, the space of consciousness. Atma cannot be perceived by the senses, because, the senses abide in Atma.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

**yaṁ hi na vyathayantye te puruṣaṁ puruṣarṣabha ।
samaduḥkhasukhaṁ dhīraṁ so'amṛtatvāya kalpate ॥ 2-15॥**

Because the calm person, who is not afflicted by these feelings and is steady in pain and pleasure, becomes fit for immortality, O Arjuna. (2.15)

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

**nāsato vidyate bhāvo nābhāvo vidyate sataḥ ।
ubhayorapi dṛṣṭo'ntastvanayostattvadarśibhiḥ ॥ 2-16॥**

There is no nonexistence of the Sat (or Atma) and no existence of the Asat. The reality of these two is indeed certainly seen by the seers of truth. (2.16)

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २-१७ ॥

**avināśi tu tadviddhi yena sarvamideṁ tatam ।
vināśamavyayasyāsyā na kaścitkartumarhati ॥ 2-17॥**

Know That, by which all this (universe) is pervaded, to be indestructible. No one can destroy the indestructible (Atma) .(2.17)

Sat exists at all times—past, present, and future. Atma is called Sat. Asat is a notion that does not exist at all (like the horn of a rabbit, or the water in a mirage). The one that has a beginning and an end is neither Sat nor Asat. The body is neither Sat nor Asat, or both Sat and Asat, because, it has a temporary existence.

Mithya is the one that appears Sat at first sight, but is really Asat. Body, like the universe or Jagat, is called Mithya.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २-१८ ॥

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ ।

anāśino'prameyasya tasmādyudhyasva bhārata ॥ 2-18॥

Bodies of the eternal, imperishable, and incomprehensible soul are said to be perishable. Therefore, fight, O Arjuna. (2.18)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २-१९ ॥

ya enam vetti hantāraṁ yaścainaṁ manyate hatam

ubhau tau na vijānīto nāyaṁ hanti na hanyate ॥ 2-19॥

The one who thinks that Atma is a slayer, and the one who thinks that Atma is slain, both are ignorant, because Atma neither slays nor is slain. (2.19)

न जायते म्रियते वा कदाचिन्

नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyate mriyate vā kadācin

nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ।

ajo nityaḥ śāśvato'yaṁ purāṇo

na hanyate hanyamāne śarīre ॥ 2-20॥

The Atma is neither born nor does it die at any time, nor having

been it will cease to exist again. It is unborn, eternal, permanent, and primeval. The Atma is not destroyed when the body is destroyed. (2.20)

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २-२१ ॥

vedāvināśinam nityam ya enamajamavyayam ।

katham sa puruṣaḥ pārtha kaṁ ghātayati hanti kam ॥ 2-21॥

O Arjuna, how can a person who knows that the Atma is indestructible, eternal, unborn, and imperishable, kill anyone or cause anyone to be killed? (2.21)

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णानि

अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāmsi jīrṇāni yathā vihāya

navāni grhṇāti naro'parāṇi ।

tathā śarīrāṇi vihāya jīrṇāni

anyāni saṁyāti navāni dehī ॥ 2-22॥

Just as a person puts on new garments after discarding the old ones, similarly Atma acquires new bodies after casting away the old bodies. (2.22)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २-२३ ॥

**nainam chindanti śastrāṇi nainam dahati pāvakaḥ |
na cainam kledayantyāpo na śoṣayati mārutaḥ || 2-23||**

Weapons do not cut this Atma, fire does not burn it, water does not make it wet, and the wind does not make it dry. (2.23)

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २-२४ ॥

**acchedyo'yamadāhyo'yamakledyo'śoṣya eva ca |
nityaḥ sarvagataḥ sthāṇuracalo'yam sanātanaḥ || 2-24||**

This Atma cannot be cut, burned, wetted, or dried up. It is eternal, all pervading, unchanging, immovable, and primeval. (2.24)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २-२५ ॥

**avyakto'yamacintyo'yamavikāryo'yamucyate |
tasmādevam viditvainam nānuśocitumarhasi || 2-25||**

The Atma is said to be unmanifest, unthinkable, and unchanging. Knowing this Atma as such you should not grieve. (2.25)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २-२६ ॥

**atha cainam nityajātam nityam vā manyase mṛtam |
tathāpi tvam mahābāho naivam śocitumarhasi || 2-26||**

If you think that this (body) takes birth and dies perpetually, even then, O Arjuna, you should not grieve like this. (2.26)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७ ॥

**jātasya hi dhruvo mṛtyurdhruvaṁ janma mṛtasya ca ।
tasmādaparihārye'rthe na tvam śocitumarhasi ॥ 2-27॥**

Because, death is certain for the one who is born, and birth is certain for the one who dies. Therefore, you should not lament over the inevitable. (2.27)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८ ॥

**avyaktādīni bhūtāni vyaktamadhyāni bhārata ।
avyaktanidhanānyeva tatra kā paridevanā ॥ 2-28॥**

All beings, O Arjuna, are unmanifest before birth and after death. They are manifest between the birth and the death only. What is there to grieve about? (2.28)

आश्चर्यवत्पश्यति कश्चिदेनम्

आश्चर्यवद्वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

āścaryavatpaśyati kaścidenam

āścaryavadvadati tathaiva cānyaḥ ।

āścaryavaccainamanyaḥ śṛṇoti

śrutvāpyenam veda na caiva kaścit ॥ 2-29॥

Some look upon this Atma as a wonder, another describes it as wonderful, and others hear of it as a wonder. Even after hearing about it no one actually knows it. (2.29)

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २-३० ॥

dehī nityamavadhyo'yam dehe sarvasya bhārata ।
tasmātsarvāṇi bhūtāni na tvam śocitumarhasi ॥ 2-30॥

O Arjuna, the Atma that dwells in the body of all (beings) is eternally indestructible. Therefore, you should not mourn for any body. (2.30)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

**om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogasāstre śrīkṛṣṇārjunasaṁvāde
sāṅkhyayogo nāma dvitīyo'dhyāyaḥ ॥ 2॥**

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

॥ om śantiḥ śantiḥ śantiḥ ॥