

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 2: Sāṁkhya-Yoga

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YouTube Link: <https://youtu.be/aGyU54IPY-g>

## The Eternal Self: A Lesson to Overcome Grief

The second chapter of the Bhagavad Gītā, titled **Sāṁkhya-Yoga** or "**The Yoga of Knowledge**," unfolds as a profound dialogue between **Bhagavān Sri Krishna** and **Arjuna**, setting the stage for transformative wisdom meant not only for Arjuna but for all of humanity.

The session commenced with deep reverence. Salutations were offered at the feet of **Gurudev Govind Giri Ji Maharaj**, invoking the blessings of **Maa Saraswati**, **Bhagavān Ved Vyasa**, and **Sant Dnyaneshwar Maharaj**. The opening prayer dedicated to the Guru resonated through the gathering:

गुरुर् ब्रह्मा गुरुर् विष्णुः  
गुरुर् देवो महेश्वरः  
गुरुः साक्षात् परब्रह्म  
तस्मै श्री गुरवे नमः

This prayer honors the Guru as **Brahma**, **Vishnu**, and **Maheshwara**, embodying the Supreme Reality that dispels darkness with the light of knowledge.

The **Bhagavad Gītā** was delivered by **Bhagavān Sri Krishna** on the battlefield to uplift Arjuna from his despair. This divine dialogue is intended to bring peace and joy to troubled souls. Known as "**Simhamukhi Gomata**" (a cow with the head of a lion), the Gītā may appear formidable at first but gradually reveals its nurturing nature, guiding us to **bhakti** (devotion) and **gnyana** (knowledge). It dismantles our '**vikar**' (afflictions) and reestablishes our connection with Paramātmā (the Supreme Soul).

**Sant Dnyaneshwar Maharaj** beautifully captures the essence of this divine discourse:

तैसा वाग्विलास विस्तारू, गीतार्थे विश्व भरू  
आनंदाचे आवारू, मांडू जगा

"Let me expand my words in such a way that the essence of the Gita fills the universe, creating a world enveloped in divine joy and bliss."

**Atma-tattva** (the nature of the Self) is often obscured by various afflictions, preventing us from realizing our true essence. Arjuna, overwhelmed by **moha** (delusion), was unable to discern what was truly beneficial. **Sri Bhagavan** imparted the teachings of the Gītā to dispel Arjuna's confusion and remind him of his duty.

Though **Sri Bhagavan** is not present with us physically as he was with Arjuna, guiding him as his charioteer, he remains with us in the form of the **Bhagavad Gītā**.

**Chapter 2** focuses on **Sāṃkhya Yoga**, one of the six branches of **Shaddarshana (six schools of philosophy)**:

- **Nyāya (Logic)** – Founded by **Sage Gautama**, it emphasizes logical reasoning for valid knowledge.
- **Vaiśeṣika (Atomism)** – Founded by **Sage Kaṇāda**, focusing on metaphysics and the composition of reality.
- **Sāṃkhya (Analysis)** – Founded by **Sage Kapila**, distinguishing between **Puruṣa** (consciousness) and **Prakṛti** (matter).
- **Yoga (Practice)** – Propounded by **Sage Patanjali**, offering practical steps for self-realization and union with the divine.
- **Mīmāṃsā (Rituals)** – Founded by **Sage Jaimini**, advocating Vedic rituals and dharma.
- **Vedānta (Upanishadic Philosophy)** – Founded by **Sage Bādarāyaṇa**, exploring the nature of **Brahman** and the self, leading to liberation.

The **Bhagavad Gītā** is associated with **Vedānta**, while **Sāṃkhya** presents a dualistic philosophy that distinguishes between **Puruṣa** and **Prakṛti**. It provides a comprehensive account of cosmic evolution, emphasizing knowledge as a means to liberation.

In **Sāṃkhya philosophy**, the universe is described through **36 elements (tattvas)** that outline the process of creation and existence:

- 1. **Puruṣa** (Consciousness) – The eternal observer.
- 2. **Prakṛti** (Primordial Nature) – The root cause of creation.

From **Prakṛti**, the following elements evolve:

**Mahat and Ahamkara:**

- 3. **Mahat (Buddhi)** – Cosmic intelligence.
- 4. **Ahamkara** – The sense of individuality or ego.

**Divisions of Ahamkara:**

- **Sattvic Ahamkara** leads to:
  - **Five Jñānendriyas** (Organs of Perception): Ears, Skin, Eyes, Tongue, Nose.
  - **Five Karmendriyas** (Organs of Action): Mouth, Hands, Feet, Genitals, Anus.
  - **Manas (Mind)** – Coordinator of sensory input.
- **Rajasic Ahamkara** – Linked to action and energy.
- **Tamasic Ahamkara** leads to:
  - **Five Tanmatras** (Subtle Elements): Sound, Touch, Form, Taste, Smell.
  - **Five Mahābhūtas** (Gross Elements): Ether, Air, Fire, Water, Earth.

**Additional Elements:**

26-36. The three **Gunās** (qualities):

- **Sattva** (Purity/Harmony)
- **Rajas** (Activity/Passion)
- **Tamas** (Inertia/Darkness)

These elements present a detailed perspective of how **Purusha** and **Prakriti** interact to shape the cosmos.

At the beginning of his exposition on the **Bhagavad Gita**, **Dnyaneshwar Maharaj** offers this invocation:

"ओं नमोजी आद्या| वेद प्रतिपाद्या| जय जय स्वसंवेद्या| आत्मरूपा"

*"Om, salutations to the Primordial One, the subject expounded by the Vedas. Victory to the self-aware, self-revealing essence that is the true form of the Self."*

Our journey through the Gita is a journey from truth to truth.

## 2.17

**avināśi tu tadviddhi, yena sarvamidam(n) tatam,  
vināśamavyayasyāsyā, na kaścitkartumarhati. 2.17**

Know that alone to be imperishable, which pervades this universe; for no one has power to destroy this indestructible substance.

In this verse, Śrī Bhagavān imparts a profound truth about the nature of the soul. He emphasizes that the true Self, or soul, is eternal and pervades all of existence. This imperishable essence transcends the physical realm and cannot be destroyed. While the body is mortal and subject to decay, the soul remains unchanging and indestructible.

In **Sāṃkhya philosophy**, creation is viewed as a combination of **Puruṣa** (Consciousness)—the eternal, unchanging observer—and **Prakṛti** (Primordial Nature)—the dynamic, material aspect of existence. The body (**Prakṛti**) requires consciousness (**Purusha**) for life, yet **Purusha** itself remains independent and beyond the confines of physical form. Śrī Bhagavān highlights that Arjuna's grief stems from forgetting this **Avinashi Tattva** (imperishable consciousness), leading to **moha** (attachment) and **dukkha** (sorrow).

Sant Dnyaneshwar Maharaj captures the discerning vision of the seers of truth through an elegant metaphor:

सलिलीं पय जैसैं | एक होऊन मीनलें असे।  
परीं निवडूनि राजहंसैं | वेगळें कीजे ॥ १२७ ॥

Just as water and milk blend seamlessly, The royal swan discerns and separates them.

This analogy underscores the ability of wise individuals to distinguish the eternal truth (soul) from the transient physical form, much like the swan discerning milk amidst water.

- **avināśi tu tad viddhi**: Understand this essence as "avināśi" (imperishable), beyond destruction.
- **yena sarvam idam tatam**: This eternal presence permeates the entire cosmos.
- **vināśam avyayasya asya**: The unchanging and indestructible nature of the soul ensures its continuity beyond the cycle of birth and death.
- **na kaścit kartum arhati**: No force can bring about the end of this eternal essence.

## Key Insight

This verse emphasizes the soul's unchanging and immortal nature. Realizing that the soul is beyond decay or destruction cultivates inner strength and detachment. Śrī Bhagavān encourages us to look beyond the impermanent aspects of life and connect with the eternal truth within, fostering resilience and profound peace amidst life's changing circumstances.

## 2.18

**antavanta ime dehā, nityasyuktāḥ(ś) śarīraṇaḥ,  
anāśīno'prameyasya, tasmādyudhyasva bhārata. 2.18**

All these bodies pertaining to the imperishable, indefinable and eternal soul are spoken of as perishable; therefore , Arjuna, fight.

In this verse, Śrī Bhagavān enlightens Arjuna on the fundamental difference between the body and the soul. The body, being made of matter, is finite and subject to decay. It is transient and will eventually perish. However, the soul—the true essence within the body—is eternal, indestructible, and beyond any physical or measurable bounds. By understanding this distinction, Arjuna is encouraged to fulfill his duty as a warrior without attachment or fear for the physical consequences, knowing that the soul remains untouched by the demise of the body.

- **antavanta ime dehāḥ**: The body is "antavant" (perishable), signifying its temporary nature and inevitable end.
- **nityasya uktāḥ śarīraṇaḥ**: The soul, referred to as "nitya" (eternal), continues to exist beyond the death of the body.
- **anāśīnaḥ aprameyasya**: The soul is "anāśīnaḥ" (indestructible) and "aprameya" (immeasurable), transcending the confines of time and space.
- **tasmād yudhyasva bhārata**: Arjuna is called to action, reassured that only the mortal body can be harmed, not the eternal soul. As a Kshatriya, fulfilling his dharma is paramount, especially when righteousness is at stake.

## Key Insight

This verse emphasizes that while the body is temporary and will perish, the soul is eternal and indestructible. Understanding this allows one to act with courage and detachment. Śrī Bhagavān inspires Arjuna to uphold his dharma without fear, highlighting that true identity lies in the soul, not the physical form. Recognizing this truth enables an individual to face life's challenges with resilience and unwavering focus.

## 2.19

**ya enaṃ(ṽ) vetti hantāraṃ,(ṽ) yaścainaṃ(m) manyate hatam  
ubhau tau na vijānīto, nāyaṃ(m) hanti na hanyate.2.19**

Both of them are ignorant, he who considers the soul to be capable of killing and he who takes it as killed; for verily the soul neither kills, nor is killed.

In this verse, Śrī Bhagavān imparts a deeper understanding of the soul's true nature. He emphasizes that those who perceive the soul as capable of killing or being killed are mistaken, as such notions pertain only

to the physical body. The soul, being eternal and beyond all material actions, is untouched by the cycles of life and death that apply to the body. This teaching underscores that the Self, or soul, transcends the dualities of existence and remains unaffected by any act of violence or destruction.

- **ya enaṃ vetti hantāraṃ:** Refers to one who mistakenly believes the soul has the power to kill or harm.
- **yaś ca enaṃ manyate hatam:** Points to one who thinks the soul itself can be destroyed or killed.
- **ubhau tau na vijānīto:** Śrī Bhagavān states that both perspectives stem from ignorance and misunderstanding of the soul's eternal nature.
- **nāyaṃ hanti na hanyate:** The soul neither kills nor can it be killed; it exists beyond the realm of physical acts and limitations.

### Key Insight

This verse highlights the soul's transcendent and immutable nature, which is not bound by the physical concepts of life and death. Śrī Bhagavān teaches that the soul remains eternally detached from actions like killing or being killed, urging us to recognize its indestructible essence. This understanding fosters a perspective that transcends fear and attachment, allowing one to engage in the world with an awareness rooted in the soul's immortality.

## 2.20

**na jāyate mriyate vā kadācin,  
nāyaṃ(m) bhūtvā bhavitā vā na bhūyaḥ,  
ajo nityaḥ(ś) śāśvato'yaṃ(m) purāṇo,  
na hanyate hanyamāne śarīre. 2.20**

The soul is never born, nor it ever dies; nor does it become after being born. For, it is unborn, eternal, everlasting and primeval; even though the body is slain, the soul is not.

In this verse, Śrī Bhagavān elaborates on the eternal nature of the soul, emphasizing that it is beyond birth and death. Unlike the physical body, which undergoes changes, decay, and eventual destruction, the soul remains constant and unaffected. This teaching highlights that the soul is not created at a certain time nor does it cease to exist; it is ever-present and ageless. Śrī Bhagavān reminds Arjuna that the death of the body does not equate to the death of the true Self, which is the soul.

- **na jāyate mriyate vā kadācin:** The soul does not experience birth or death; it transcends the cycle of life and death.
- **nāyaṃ bhūtvā bhavitā vā na bhūyaḥ:** The soul does not come into being or cease to exist; it has always existed.
- **ajo nityaḥ śāśvato'yaṃ purāṇo:** The soul is "aja" (unborn), "nitya" (eternal), "śāśvata" (permanent), and "purāṇa" (ancient).
- **na hanyate hanyamāne śarīre:** The soul is not destroyed even when the body is; it transcends physical destruction.

To draw a simple analogy, just as we might struggle to recognize school friends at a reunion due to their physical changes, our true connection lies beyond the body. The soul, which is constant and unchanged, is the essence that endures.

## Key Insight

This verse underscores the soul's eternal, indestructible nature. By understanding that the soul is beyond the transient physical body, one can cultivate detachment and realize the true, unchanging Self. Śrī Bhagavān's teachings inspire a deeper awareness of our immortal essence, encouraging us to look beyond physical life and embrace the timeless nature of who we truly are.

### 2.21

**vedāvināśīnam(n) nityam(ॐ), ya enamajamavyayam,  
katham(m) sa puruṣaḥ(ph) pārtha, kaṁ(ॐ) ghātayati hanti kam.2.21**

Arjuna, the man who knows this soul to be imperishable, eternal and free from birth and decay-how and whom will he cause to be killed, how and whom will he kill ?

In this verse, Śrī Bhagavān illuminates the nature of the soul and its transcendence over physical actions. He teaches that the soul is eternal, beyond birth and death, and unchanging. This understanding frees one from misconceptions tied to the physical body, such as notions of killing or being killed. Bhagavān's message is clear: the true Self is untouched by any act or consequence associated with the material world.

- **veda avināśīnam nityam**: Recognizing the soul as imperishable and eternal, beyond the reach of time or decay.
- **ya enam ajam avyayam**: Describes the soul as unborn and immutable, unaltered by creation or destruction.
- **katham sa puruṣaḥ pārtha**: Bhagavān questions how one with this understanding could perceive themselves as a killer or think of others as slain.
- **kaṁ ghātayati hanti kam**: Emphasizes that the act of killing is a physical event tied only to the body, not to the indestructible soul.

## Dnyaneshwar Maharaj's Insight

Dnyaneshwar Maharaj illustrates this teaching with a vivid metaphor:

कां पूर्ण कुंभ उलंडला । तेथ बिंबाकारु दिसे भ्रंशला । परी भानु नाही नासला । तयासर्वे ॥ १४१ ॥

When a full pot is overturned, its reflection appears shattered, but the sun itself remains unaffected. This metaphor underscores that while external events (the pot and reflection) may change, the true essence (the sun) remains intact.

ना तरी मठीं आकाश जैसे । मठाकृती अवतरलें असे । तो भंगलिया आपैसे । स्वरूपचि ॥ १४२ ॥

Just as the sky appears to be contained within a pot, when the pot breaks, the sky remains unchanged. This signifies that the eternal Self is unaffected by the physical state of the body.

## Key Insight

This verse serves as a powerful reminder of the soul's timeless, indestructible nature. Understanding this truth dissolves fear and detaches one from the dualities of life and death. Śrī Bhagavān invites us to recognize that the Self is beyond physical acts, fostering a deeper awareness that transcends the

impermanent nature of the body and worldly experiences.

## 2.22

**vāsāṃsi jīrṇāni yathā vihāya,  
navāni grhṇāti naro'parāṇi,  
tathā śarīrāṇi vihāya jīrṇā-  
nyanyāni saṃyāti navāni dehī. 2.22**

As a man shedding worn-out garments, takes other new ones, likewise, the embodied soul, casting off worn-out bodies, enters into others that are new.

Śrī Bhagavān presents a simple yet profound analogy to illustrate the soul's journey through different bodies. Just as one changes old clothes for new ones, the soul sheds its aged or unfit body and moves into a fresh one. This analogy highlights the soul's continuity and detachment from the physical form. The soul itself remains unaffected, regardless of the number of bodies it passes through, emphasizing that life and death are merely transitions in the soul's eternal existence.

- **vāsāṃsi jīrṇāni yathā vihāya**: Symbolizes the act of discarding worn-out garments, representing how the soul leaves behind an old body.
- **navāni grhṇāti naro'parāṇi**: Just as a person takes up new clothes, the soul adopts new bodies to continue its journey.
- **tathā śarīrāṇi vihāya jīrṇāni**: Reflects the departure from an old, exhausted body.
- **anyāni saṃyāti navāni dehī**: The embodied soul (dehī) moves forward into new bodies, signaling the cyclical nature of life.

### Key Insight

This verse invites us to perceive the body as a temporary covering for the eternal soul. By understanding this, one can develop detachment from physical changes and accept the natural flow of life and death. Śrī Bhagavān's teaching encourages a broader perspective on existence, emphasizing that while bodies come and go, the soul's journey continues unhindered.

## 2.23

**nainaṃ(ñ) chindanti śastrāṇi, nainaṃ(n) dahati pāvakaḥ,  
na cainaṃ(ñ) kledayantyāpo, na śoṣayati mārutaḥ. 2.23**

Weapon can not cut it nor can fire burn it; water cannot wet it nor can wind dry it.

In this verse, Śrī Bhagavān emphasizes the soul's imperishable and indestructible nature. The soul is beyond the reach of any material force, untouched by the physical elements that can harm or affect the body. This teaching reinforces the understanding that the soul, unlike the body, is not susceptible to external influences or destruction. The imperviousness of the soul to weapons, fire, water, and wind symbolizes its transcendent and eternal essence.

- **nainaṃ chindanti śastrāṇi**: The soul cannot be cut or harmed by weapons, illustrating its incorporeal and indestructible nature.
- **nainaṃ dahati pāvakaḥ**: Fire cannot burn the soul, signifying that it is beyond the effects of physical destruction.



- **na cainaṃ kledayanti āpo:** Water cannot wet the soul, highlighting its resistance to external influence.
- **na śoṣayati mārutaḥ:** Wind cannot dry the soul, underscoring its immunity to all external forces.

Historical anecdotes tell of freedom fighters who, while facing execution, would recite these verses, finding strength in the assurance that their true self could never be harmed.

### Key Insight

This verse reveals the eternal and untouchable nature of the soul. Understanding that the soul is impervious to physical harm cultivates a profound sense of detachment and fearlessness. Śrī Bhagavān's teaching serves as a reminder that our true essence lies beyond the limitations of the physical world, reaffirming the soul's immortality and unchanging nature.

## 2.24

**acchedyo'ya madāhyo'yam, akledyo'śoṣya eva ca,  
nityaḥ(s) sarvagataḥ(s) sthāṇur, acalo'yaṃ(m) sanātanaḥ. 2.24**

For this soul is incapable of being cut, or burnt by fire; nor can it be desolved by water and is undriable by air as well; This soul is eternal, all-pervading, immovable, constant and everlasting.

In this verse, Śrī Bhagavān emphasizes the imperishable and immutable nature of the soul. He elaborates on its qualities, asserting that the soul cannot be harmed or altered by any physical means. Unlike the body, which is susceptible to external forces and changes, the soul remains unaffected, unchanging, and eternal.

- **acchedyo'ayam:** The soul cannot be cut, signifying its indivisible and indestructible essence.
- **adāhyo'ayam:** It cannot be burned, highlighting its immunity to destruction by fire.
- **akledyo'śoṣya eva ca:** The soul cannot be dissolved by water or dried by air, illustrating its resistance to external elements.
- **nityaḥ:** Eternal, existing beyond the temporal realm.
- **sarvagataḥ:** All-pervading, present everywhere and within all beings.
- **sthāṇuḥ:** Firm and unwavering, not subject to change.
- **acalaḥ sanātanaḥ:** Immovable and timeless, indicating its perpetual existence.

Unlike the body, which undergoes constant change, the Ātman (soul) is avikāri (unchanging). Tulsidasji expresses this eternal, changeless nature of the Ātman as an aspect of Paramātmā, calling for the elimination of vices:



एति वदति तुलसीदास, शंकर सुमन मुनि मन रंजन।  
मम हृदय कंजनि पास कुरु, कामादि खल दल भंजनम्।

Tulsidas invokes Bhagavan Shankar (Shiva) to reside in his heart and destroy negative qualities such as lust and wickedness.

Dnyaneshwar Maharaj beautifully explains that even the formless can become perceivable:

निराकार देखिले वो माये

This insight portrays that the boundless and formless essence can be experienced through divine vision.

Bhagavan Adi Shankaracharya, in **Nirvāṇa Śaṭkam**, encapsulates the realization of the self:

न मे मृत्यु शंका न मे जातिभेदः।  
पिता नैव मे नैव माता न जन्मः।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः।  
चिदानन्द रूपः शिवोऽहम् शिवोऽहम् ॥ 5 ॥

This verse conveys the realization of the self as eternal consciousness, beyond birth, death, and relationships, embodying pure bliss and the essence of “I am Shiva.”

### Key Insight

This verse underscores the soul’s indestructible and timeless nature, in stark contrast to the perishable body. By realizing that the true Self cannot be harmed or altered, one gains detachment from physical fears and anxieties. Śrī Bhagavān’s teaching invites us to look past the transient nature of the physical world and recognize the soul’s enduring essence, fostering resilience and inner peace.

## 2.25

**avyakto'yama cintyo'yam, avikāryo'yamucyate,  
tasmādevaṃ(ṽ) viditvainaṃ(n) nānuśocitumarhasi.2.25**

This soul is unmanifest; it is incomprehensible and it is spoken of as immutable. Therefore, knowing it as such, you should not grieve.

This soul is incapable of being cut, burned by fire, dissolved by water, or dried by air. It is eternal, all-pervading, immovable, constant, and everlasting.

### Explanation

In this verse, Śrī Bhagavān emphasizes the imperishable and immutable nature of the soul. He elaborates on its attributes, asserting that the soul cannot be harmed or altered by any physical means. Unlike the body, which is subject to external forces and change, the soul remains unaffected, unchanging, and eternal.

- **acchedyo'ayam**: The soul cannot be cut, signifying its indivisible and indestructible essence.
- **adāhyo'ayam**: It cannot be burned, highlighting its immunity to destruction by fire.

- **akledyo'śoṣya eva ca**: The soul cannot be dissolved by water or dried by air, illustrating its resistance to all external elements.
- **nityaḥ**: Eternal, existing beyond the confines of time.
- **sarvagataḥ**: All-pervading, present in all beings and throughout the universe.
- **sthāṇuḥ**: Steadfast and unyielding, unchangeable in its essence.
- **acalaḥ sanātanaḥ**: Immovable and timeless, denoting its perpetual and unchanging existence.

Unlike the body, which undergoes constant change and decay, the Ātman (soul) is avikāri (unchanging). Tulsidasji expresses this eternal, immutable nature of the Ātman as an aspect of Paramātmā, calling for the removal of vices:

एति वदति तुलसीदास, शंकर सुमन मुनि मन रंजन।  
मम हृदय कंजनि पास कुरु, कामादि खल दल भंजनम्।

Tulsidas invokes Bhagavan Shankar (Shiva) to reside in his heart and eradicate negative qualities such as lust and wickedness.

Dnyaneshwar Maharaj beautifully illustrates that even the formless can be perceived:

निराकार देखिले वो मायें

This insight suggests that the boundless, formless essence can be experienced through divine realization.

Bhagavān Adi Shankaracharya, in **Nirvāṇa Śaṭkam**, encapsulates the realization of the self:

न मे मृत्यु शंका न मे जातिभेदः।  
पिता नैव मे नैव माता न जन्मः।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः।  
चिदानन्द रूपः शिवोऽहम् शिवोऽहम् ॥ 5 ॥

This verse conveys the realization of the self as eternal consciousness, free from birth, death, relationships, and worldly distinctions, embodying pure bliss and the essence of “I am Shiva.”

### Key Insight

This verse underscores the indestructible and eternal nature of the soul, in stark contrast to the perishable body. By recognizing that the true Self is beyond physical harm or change, one can cultivate detachment from fears and anxieties related to the body. Śrī Bhagavān’s teaching encourages us to look past the transient nature of physical existence and acknowledge the soul’s enduring essence, fostering inner resilience and peace.

**atha cainaṃ(n) nityajātaṃ(n), nityaṃ(ṽ ) vā manyase mṛtam,  
tathāpi tvaṃ(m) mahābāho, naivaṃ śocitumarhasi.2.26**

And, Arjuna, if you should assume this soul to be subject to perpetual birth and death, even then you should not grieve like this.

In this verse, Śrī Bhagavān offers Arjuna an alternative way to view the nature of the soul. Even if one were to believe that the soul experiences an ongoing cycle of birth and death, lamenting such a reality is unwarranted. The essence of life encompasses transitions that are inevitable and beyond human control. Whether one sees the soul as eternal or as part of an endless loop of rebirths, understanding the natural order of existence helps transcend grief and maintain inner stability.

- **atha cainaṃ nityajātaṃ**: Even if one considers the soul to be continuously reborn.
- **nityaṃ vā manyase mṛtam**: Or believes it to be perpetually dying, cycling through existence.
- **tathāpi tvaṃ mahābāho**: Even then, O mighty-armed Arjuna, sorrow is not fitting.
- **naivaṃ śocitum arhasi**: Lamenting such transitions does not align with wisdom.

**Key Insight**

This verse teaches that regardless of whether one perceives the soul as eternal or bound by cycles of rebirth and death, grieving is not productive. Śrī Bhagavān's guidance encourages Arjuna—and all spiritual seekers—to accept the inevitable cycles of life with equanimity, recognizing that wisdom lies in embracing life's changes without attachment or sorrow.

**2.27**

**jātasya hi dhruvo mṛtyuḥ(r), dhruvaṃ(ñ) janma mṛtasya ca,  
tasmādaparihārye'rthe, na tvaṃ(m) śocitumarhasi. 2.27**

For, in that case death is certain for the born, and rebirth is inevitable for the dead. You should not, therefor, grieve over the inevitable.

Śrī Bhagavān imparts an essential truth about the cycle of life and death: it is inescapable and applies to all beings. Birth ensures death, and death guarantees rebirth. This verse encourages acceptance of the natural order of existence and helps cultivate a mindset free from undue attachment and grief.

- **jātasya hi dhruvo mṛtyuḥ**: Death is an inevitable outcome for any being that takes birth.
- **dhruvaṃ janma mṛtasya ca**: Likewise, rebirth is assured for any being that dies, signifying the continuous cycle of life.
- **tasmād aparihārye arthe**: As this cycle cannot be altered or avoided, accepting it as a fundamental aspect of existence is wise.
- **na tvaṃ śocitum arhasi**: Śrī Bhagavān advises Arjuna not to lament over what is unavoidable, as grieving over the inevitable only deepens suffering.

Dnyaneshwar Maharaj illustrates this eternal truth poetically:

उपजे ते नाशे । नाशले पुनरपि दिसे । हे घटिकायंत्र जैसे । परिभ्रमे गा ॥ १५९ ॥

"Whatever comes into existence also perishes; when it disappears, it reappears. This is like the mechanism

of a clock that revolves ceaselessly."

This metaphor emphasizes the perpetual cycle of existence, illustrating how life flows in a continuous rhythm of birth, death, and rebirth.

ना तरी उदो अस्तु आपैसैं । अखंडित होत जात जैसैं । हें जन्ममरण तैसैं । अनिवार जगीं ॥

Just as the sun rises and sets in an unbroken cycle, so too are birth and death inevitable in this world."

This comparison to the cycle of the sun underscores that life and death are natural, constant processes that sustain the flow of existence.

### Key Insight

This verse serves as a profound reminder that life's transience is part of its very fabric. Recognizing the inevitability of death and rebirth helps foster detachment from the fear of loss and cultivates peace of mind. Śrī Bhagavān's words encourage Arjuna—and all seekers—to view the cycle of life with acceptance, understanding that grieving over what cannot be changed only binds one to sorrow.

## 2.28

**avyaktādīni bhūtāni, vyaktamadhyāni bhārata,  
avyaktanidhanānyeva, tatra kā paridevanā. 2.28**

Arjuna, before birth beings are not manifest to our human senses; on death they return to the unmanifest again. They are manifest only in the interim between birth and death. What occasion, then, for lamentation?

Śrī Bhagavān offers Arjuna a profound insight into the nature of existence. He explains that life is part of an endless cycle: beings arise from an unmanifest state, exist in a perceivable form during life, and return to the unmanifest state after death. This temporary manifestation is just a phase in the broader continuum of existence. Understanding this cycle reveals that lamentation over birth and death is unwarranted, as they are natural processes within the eternal journey of life.

- **avyaktādīni bhūtāni:** Beings exist in an unmanifest form before their birth, unseen and beyond sensory perception.
- **vyaktamadhyāni:** During life, they take on a visible, perceivable form.
- **avyaktanidhanāni eva:** After death, they return to the unmanifest state, ceasing to be seen or perceived.
- **tatra kā paridevanā:** Since this cycle is inevitable, grieving over it holds no purpose.

The concept of the unmanifest (Indriya Agochar) emphasizes that while something may be imperceptible to our senses, it still exists. Just as infrared light or ultrasonic waves exist outside human perception yet can be detected with instruments, the unmanifest state of beings is real but beyond ordinary sensory reach.

### Key Insight

This verse emphasizes the transient nature of life and the continuous cycle of existence. Śrī Bhagavān's teaching encourages understanding that life and death are natural transitions, not endpoints. By recognizing this, one can rise above grief and develop a deeper acceptance of the impermanence inherent

in worldly existence, fostering inner peace and detachment.

The vivechan concludes here with prayers to Gurudeva and Dnyaneshwar Maharaj.

### Question and Answer

**Padmini Agrawal Ji**

**Q:** It is often said that what we receive and when we receive it is predestined. With this belief, our thoughts and actions align accordingly. So, what role do we truly play? Many times, we put in tremendous effort to achieve something, but do not receive it. Instead, we find that things come to us in their own time.

**A:** Yes, it is true that obstacles can delay the results of our actions, but this does not diminish the importance of continued effort and prayer. Prayers can transform destiny over time. Śrī Bhagavān may not change our circumstances instantly, as even divine intervention respects the right timing. Our faith and perseverance may be tested, but we must not underestimate the transformative power of sincere prayer. The key is to keep striving with dedication while offering prayers, trusting that the appropriate outcomes will manifest when the time is right.

जहाँ कर्म से भाग्य बदलता,  
श्रम निष्ठा कल्याणी है ।  
त्याग और तप की गाथाएँ,  
गाती कवि की वाणी है ।

चंदन है इस देश की माटी,  
तपोभूमि हर ग्राम है ।

*Where destiny is shaped through action, and dedication to hard work brings prosperity.  
Where stories of sacrifice and penance are sung by poets.  
The soil of this land is like sandalwood,  
Every village is a sacred ground of penance.*

**Veena Didi Ji**

**Q:** I read the Bhagavad Gita with full devotion, but sometimes I lose focus and stop for a few days. Then, I start again with sincerity, but eventually, I find myself unable to maintain consistency.

**A:** This is not unusual and should not be a cause for concern. Spiritual knowledge has a certain depth, and there is only so much we can absorb at any given time. If you feel your focus wavering, it is okay to take a break and attend to other responsibilities. Such pauses allow your mind and spirit to process what you have learned. Return to your study when you feel refreshed and ready, maintaining the sincerity and openness needed for deeper understanding.

**Poonam Didi Ji**

**Q:** If we are said to change our bodies like old garments, why do we go to great lengths to prolong life with medications, even at the age of 80-90? People often choose to continue treatments and even go on ventilators. Why is this?

**A:** This stems from the illusion that leaving the body means leaving existence permanently. Many people live as though death will never come, despite witnessing it around them. This was highlighted when Yaksha asked Yudhishtira, “What is the greatest wonder in the world?” Yudhishtira replied, “Though

people see death happening every day, they behave as if it will never happen to them.” However, awareness is growing, and some now choose to forgo artificial life-extending measures like ventilators. While it is important not to be overly attached to the body, we must also respect and care for it, as it is a vessel for Paramātmā’s presence and our spiritual journey. Balancing care for the body with an understanding of its impermanence leads to a more harmonious approach to life and death.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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