

ॐ

- 14 मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
From the world of the senses comes heat and cold, pleasure and pain. They come and they go;
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥
they are fleeting. Those who are strong of spirit rise above them.
- 15 यं हिन व्यथयन्त्येते पुरुषंषुस्पर्षभ ।
The person who is unmoved by these, the wise one who is beyond happiness and
समदुःखमुरवं धीरं सोऽमृतत्वाय कल्पे ॥
unhappiness, is living in eternity.
- 16 नासता वदन्त भावा नाभावा वदन्त सतः ।
The impermanent has no reality; reality lies in the eternal. The person who
उमयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥
has seen this has attained the end of all knowledge.

ॐ

17 अविनाशि तु तद्विद्धि येन सर्वमिदं ततमू ।

Realize that That which pervades the universe is indestructible; no power can

विनाशमव्ययस्यास्य न कश्चित्कर्तुमहति ॥

affect this unchanging, imperishable Spirit.

18 अन्तवन्त इमे देहा नित्यस्योक्ताः शरीणिः ।

This Spirit dwells in our bodies, though our bodies come to an end in their time.

अनाशिनाऽप्रमेयस्य तस्माद् यध्यस्व भारत ॥

But the Spirit remains — immeasurable, immortal . . .

20 न जायते म्रियते वा कदाचिन् नायं भूत्वा

The Spirit within us is never born and never dies. It abides in Eternity: it

भविता वा न भूयः ।

is for evermore.

ॐ

(20) अजो नित्यः शाश्वतोऽयं पुराणो न

We, in our essential nature, never undergo change. Birthless, eternal, immutable, beyond

हन्यते हन्यमाने शरारे ॥

time past and time to come, we do not die when the body dies.

29 आश्चर्यवत्पश्यति कश्चिदेन माश्चर्यवद्ददति-

The wonder of the eternal inner Spirit is seen by a few; a few even speak

तथैव चान्यः।

of its glory.

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वप्येनं

But there are many who listen

वेद न चैव कश्चित् ॥

without understanding.

ॐ

30 देही नत्यमवध्यो ऽयं देहे सर्वस्य भारत ।

The Spirit that is within all beings is immortal in them all; it is eternal and

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥

cannot die. Do not grieve for what cannot be harmed.

Verses from Chapter Two of the Bhagavad Gita

Penning by Daniel A. Seeger. December, 1997