

*śrī-bhagavān uvāca
 aśocyān anvaśocas tvaṁ
 prajñā-vādāṁś ca bhāṣase
 gatāsūn agatāsūṁś ca
 nānuśocanti paṇḍitāḥ*

Translation

The Supreme Personality of Godhead said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead.

TEXT 12

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
 न चैव नभविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

*na tv evāhaṁ jātu nāsaṁ
 na tvaṁ neme janādhipāḥ
 na caiva na bhaviṣyāmaḥ
 sarve vayam ataḥ param*

Translation

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

TEXT 13

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
 तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

Translation

As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.

TEXT 14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

*mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata*

Translation

O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

TEXT 15

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

*yam hi na vyathayanty ete
puruṣam puruṣarṣabha
sama-duḥkha-sukham dhīram
so 'mṛtatvāya kalpate*

Translation

O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.

TEXT 16

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

*nāsato vidyate bhāvo
nābhāvo vidyate sataḥ
ubhayor api dṛṣṭo 'ntas
tv anayos tattva-darśibhiḥ*

Translation

Those who are seers of the truth have concluded that of the nonexistent [the material body] there is no endurance and of the eternal [the soul] there is no change. This they have concluded by studying the nature of both.

TEXT 17

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

*avināśi tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyāśya
na kaścit kartum arhati*

Translation

That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul.

TEXT 18

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

*antavanta ime dehā
nityasyoktāḥ śarīriṇaḥ
anāśino 'prameyasya
tasmād yudhyasva bhārata*

Translation

The material body of the indestructible, immeasurable and eternal living entity is sure to come to an end; therefore, fight, O descendant of Bharata.

TEXT 19

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

*ya enaṁ vetti hantāraṁ
yaś cainaṁ manyate hatam
ubhau tau na vijānīto
nāyaṁ hanti na hanyate*

Translation

Neither he who thinks the living entity the slayer nor he who thinks it slain is in knowledge, for the self slays not nor is slain.

TEXT 20

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

*na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre*

Translation

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

TEXT 21

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

*vedāvināśinaṁ nityaṁ
ya enam ajam avyayam
kathaṁ sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam*

Translation

O Pārtha, how can a person who knows that the soul is indestructible, eternal, unborn and immutable kill anyone or cause anyone to kill?

TEXT 22

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

*vāsāṁsi jīrṇāni yathā vihāya
navāni gr̥hṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī*

Translation

As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.