

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥

II. 29.

कश्चित् Some one एनं this (Self) आश्चर्यवत् as a wonder पश्यति looks upon तथा एव च and so also अन्यः another आश्चर्यवत् as a wonder वदति speaks. अन्यः च another again एनं this आश्चर्यवत् as a wonder शृणोति hears कश्चित् च and yet another श्रुत्वा अपि though hearing एनं this न एव वेद knows not at all.

Some look upon the Self as marvellous. Others speak of It as wonderful. Others again hear of It as a wonder. And still others, though hearing, do not understand It at all.

[The sloka may also be interpreted in the sense that those who see, hear and speak of the Self are wonderful men, because their number is so few. It is not therefore remarkable that you should mourn, because the Atman is so difficult to comprehend.]

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ॥

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

II. 30.

भारत Bhārata अयं this देही Indweller सर्वस्य of all देहे in the body नित्यं ever अवध्यः indestructible तस्मात् therefore त्वं thou सर्वाणि all भूतानि beings शोचितुं to mourn न अर्हसि oughtest not.

This, the Indweller in the bodies of all, is ever indestructible, O descendant of Bharata. Wherefore thou oughtest not to mourn for any creature.

[Krishna here returns to His own point of view.]