

Reflections from Shrimad Bhagavadgita– Part 121: Chapter 13, Verses 10-13

(August 26 – September 1, 2020)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

asaktir anabhiṣvāṅgaḥ putra-dāra-gṛihādiṣhu

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

nityaṁ cha sama-chittatvam iṣṭāniṣṭopapattiṣhu

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

mayi chānanya-yogena bhaktir avyabhichāriṇī

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३-११ ॥

vivikta-deśha-sevitvam aratir jana-sansadi

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

adhyātma-jñāna-nityatvaṁ tattva-jñānārtha-darśhanam

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥

etaj jñānam iti proktam ajñānaṁ yad ato 'nyathā

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

ñeyaṁ yat tat pravakṣhyāmi yaj jñātvāmṛitam aśhnute

अनादि मत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३ ॥

anādi mat-param brahma na sat tan nāsad uchyate

TRANSLATION

- (10) non-attachment; absence of clinging to spouse, children, home, and so on; even-mindedness amidst desired and undesired events in life; + constant and exclusive devotion toward Me; an inclination for
(11) solitary places and an aversion for mundane society; constancy in spiritual knowledge; and philosophical pursuit of the Absolute + Truth—all these I declare to be knowledge, and what is contrary to it,
(12) I call ignorance.
- (13) I shall now reveal to you that which ought to be known, and by knowing which, one attains immortality. It is the beginningless Brahman, which lies beyond existence and non-existence.

https://drive.google.com/file/d/1SKQ8A5IIztP6CrugHyV2IjS57seS4C_F/view?usp=sharing

Chapter 13

Verses 10 - 12:

Verses 10-13 are a continuation of the enumeration of attributes that are essential to qualify for the knowledge of the *kshetra-jna* or the knower of the field of activities, which Lord Krishna described earlier in Verses 8 and 9 above. A total of 12 attributes were described in Verses 8 & 9. In these five verses, Lord Krishna describes an additional 8 qualifications for knowledge of the Kshetra-jna. These include: *Asakti* is detachment from excessive attraction to wife, sons and family members. *Anaabhishvanga* is neutrality in both happiness and distress. *Samachitta* is equipoise of mind in both favorable and unfavorable circumstances. *Bhakti* is rendering exclusive loving devotion to the Supreme Lord Krishna. *Vivikta-desha-sevitvam* is fondness for solitary places out in nature for inhabiting. *Aratirjnanasansadi* is aversion from mundane activities, such as finding pleasure in talks about worldly people and worldly affairs. The one who is cultivating divine consciousness develops a natural distaste for such activities. *Adhyatma-jnana-nityatvam* is to be permanently established in knowledge of the soul. *Tattva-jnana-darshana* is contemplating the spiritual teachings of the Vedas to gain insight. *Jnana* refers to that knowledge where one can achieve atma tattva or realization of the soul. The aggregate of imbibing these 20 most excellent attributes facilitates atma tattva within the jiva or embodied being. Whatever

is contrary and opposed to these 20 attributes is to be considered ignorance and detrimental to any real knowledge of the soul.

Verse 13:

After describing the 20 indispensable attributes that are required to achieve the Supreme Ultimate Truth, Lord Krishna now explains at length the nature of the *ksetra-jna* or knower of the field of activity with reference to the individual *atma* or immortal soul which is well worth knowing and of great value. Understanding that the *atma* is eternal and completely different from the perishable physical body and is not subject to mundane modifications like birth, old age, disease and death, one begins to taste Supreme Bliss. The *atma* is beyond all the qualities and potencies of material existence, no matter how powerful they may be. When the true nature of the *Brahman*, the innermost self as the *atma*, is revealed and all nescience is completely removed, it is known to be neither *sat* or existence nor *asat* or non-existence. The use of the term innermost self to refer to the *Brahman* does not create any contradiction because when the *atma* is realized its veil is removed and nescience is removed with it and the extensive and unlimited nature it is endowed with is revealed.