

Reflections from Shrimad Bhagavadgita– Part 125: Chapter 13, Verses 26-29

(September 23 – September 29, 2020)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

anye tv evam ajānantaḥ śhrutvānyebhya upāsate

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३-२६ ॥

te 'pi chātitaranty eva mṛityuṁ śhruti-parāyaṇāḥ

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

*yāvat sañjāyate kiñchit sattvaṁ sthāvara-
jaṅgamam*

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

*kṣhetra-kṣhetrajña-sanyogāt tad viddhi
bharatarṣhabha*

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

*samaṁ sarveṣhu bhūteṣhu tiṣṭhantaṁ
parameśhvaram*

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३-२८ ॥

*vinaśhyatsv avinaśhyantaṁ yaḥ paśhyati sa
paśhyati*

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

*samaṁ paśhyan hi sarvatra samavasthitaṁ
īśhvaram*

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ १३-२९ ॥

na hinasty ātmanātmānaṁ tato yāti parāṁ gatim

TRANSLATION

- (26) There are still others who are unaware of these spiritual paths, but they hear from others and begin worshipping the Supreme Lord. By such devotion to hearing from saints, they too can gradually cross over the ocean of birth and death.
- (27) O best of the Bharatas, whatever moving or unmoving being you see in existence, know it to be a combination of the field of activities and the knower of the field.
- (28) They alone truly see, who perceive the *Paramātmā* (Supreme Soul) accompanying the soul in all beings, and who understand both to be imperishable in this perishable body.
- (29) Those, who see God as the Supreme Soul equally present everywhere and in all living beings, do not degrade themselves by their mind. Thereby, they reach the supreme destination.

<https://drive.google.com/file/d/1zhmtYQ8hG9Obqjg-fSjFkMlt9Bn3LRy/view?usp=sharing>

Chapter 13

Verse 26:

Continuing on the theme of deliverance from the cycle of birth and death, Lord Krishna here refers to yet others who are incompetent or incapable of following the paths of *Yoga* or the science of conjoining the individual consciousness with the ultimate consciousness, which lead to *atma tattva* or self realization of the soul. These are the people who have never listened to a spiritual master, who have not meditated, who have not discriminated between matter and spirit and who are totally bound to the rewards of their labor. Provided that they hear, from the great devotees of the Supreme Lord, the teachings of spiritual knowledge of the sages, who are established in truth and righteousness, and then start following the paths of sages with faith and conviction, they too can be purged of all their sins, embark upon the path of spirituality, and eventually cross the barrier of the cycle of birth and death.

Verse 27:

This is one of the most important verses of Bhagavadgita! In this verse, Lord Krishna talks about an important element that distinguishes Sanatan Dharma from other major world religions such as Christianity, Islam, and Judaism that are collectively referred to as Abrahamic religions. The latter religions do not believe that the living beings other than

humans possess any soul, which thus allows condoning of violence toward other life forms.. In sharp contrast, Lord Krishna tells Arjuna in this verse that whatever life that exists in this universe, whether moving (like animals) or still (like plants), are all the products of *Kshetrajna* (like *Soul* or *Purusha*) and *Kshetra* (like *matter* or *Prakriti*). However, according to Vedic philosophy, the consciousness is always rooted in the soul, meaning anything that possesses consciousness must have soul. Scientifically, it has been well established that plants and other forms of life do possess consciousness. For example, Sir Jagadish Chandra Bose, a world-renown botanist in early part of the 20th century, through a series of sophisticated scientific experiments, proved that plants do have feelings and emotions, and that a soothing music can enhance their growth, as well they mourn the loss of a bird nesting on their branches.

Verse 28:

In this verse, Lord Krishna reiterates what he had said earlier in Verse 23 of this Chapter 13 as well as in Verse 20 of Chapter 10 that both *Soul* and *Supersoul (Paramaatma)* co-exist within the body of all living beings, and that both are imperishable and indestructible. This concept is in accordance with many scriptures of *Sanatan Dharma*, for example, *Śhwetāśhvatar Upaniṣhad* (6.11) states: “*Eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā,*” meaning “*God is one. He resides in the hearts of all living beings. He is omnipresent. He is the Supreme Soul of all souls.*” Therefore, the *Supreme Soul* accompanies the *individual soul* as it undergoes transmigration from body to body in the cycle of life and death. Now Lord Krishna confirms that the one who sees the Supreme Lord as *Paramatma (Supreme Soul)*, co-existing with *Individual Soul*, situated equally within all living entities of life (*sarva bhuteshu*), such a person is the one who actually perceives reality.

Verse 29:

Lord Krishna explains here that one who perceives and recognizes the Supreme Being in every being is the one who sees the actual reality. By seeing the resplendent Supreme Lord everywhere, within oneself, within all beings and within all things, one does not perform any activity that will degrade the *atma* or the immortal soul of either self or of others. The mind by nature is inclined to material pleasures. An uncontrolled mind will drag one deeper and deeper into the material world to the point that one erroneously looks upon one’s physical body as being the same as the *atma* thinking that when the physical body perishes the *atma* perishes with it. The only way to control the mind is by intellect that is full of knowledge. That knowledge is the recognition of existence of God as the Super Soul within all living beings. The ones possessing such knowledge maintain a healthy attitude of respect for others. They no longer seek personal gain and enjoyment in their relationships with others. They neither get attached to others for any good done by them, nor hate them for

any harm caused by them. They naturally refrain from mistreating, cheating, or insulting others, when they perceive in them the presence of God. In addition, matters such as nationality, creed, caste, sex, status, and color, all become irrelevant for them. Thus, they elevate their mind by seeing God in all living beings, which eventually allow them to attain the supreme destination, the *Paramaatman*.