



श्रीमद्भगवत् गीता

Chapter 13

Volume 19

अनादित्वात् निर्गुणत्वात् परमात्मा अयं अव्यय ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 13-31

यथा सर्वगतं सौक्ष्म्यात् आकाशं न उपलिप्यते ।
सर्वत्र अवस्थितो देहे तथा आत्मा न उपलिप्यते ॥ 13-32

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ 13-33

क्षेत्रक्षेत्रज्ञयोरेवम् अन्तरं ज्ञानचक्षुषा ।
भूत प्रकृतिमोक्षं च ये विदुः यान्ति ते परम् ॥ 13-34

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ॥

Even with all the teachings of Sri Krishna we have heard so far, it may not yet be possible for most of us to recognize one's स्वरूप – one's identity as परमेश्वर Itself. If such is the case, भगवान्'s advice is "Do not get discouraged. Continue to cultivate ईश्वर भक्ति, ईश्वर प्रसाद बुद्धि and the attitude of पूर्ण ईश्वर शरणागति, by being परमेश्वर conscious at all times, under all circumstances and doing whatever is your स्वधर्म – natural duties in daily life. While being so, and doing so, please remember also the लक्षण – the distinguishing mark, the glory of your own true identity, The Self I, The परमेश्वर already in yourself, as follows:

अनादित्वात् निर्गुणत्वात् परमात्मा अयं अव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 13-31



ब्रह्मविद्या **Brahma Vidya**

कौन्तेय – O! Arjuna, please remember this at all times. Your स्वरूप – your true identity is आत्मा. That आत्मा is

अनादि – beginningless, causeless, which means unborn and eternal. Also

निर्गुणः – That आत्मा is गुण-free. While आत्मा is the abode of all गुणs, It Itself is totally free from the hold of all powers and limitations of all गुणs. Every गुण by itself has its own powers and limitations, but the आत्मा is free from all of them, being Itself limitless Itself. Therefore

अनादित्वात् निर्गुणत्वात् – Being beginningless, causeless, and limitless

अयं आत्मा परमात्मा – The आत्मा is परमात्मा, not bound by time, space, qualities, etc. Being so,

अयं आत्मा अव्ययः – The आत्मा is changeless, never subject to any change

The आत्मा, The Self I, The परमेश्वर already in yourself, is beginningless, causeless, limitless, eternal and never subject to any change. Such is the nature of your own स्वरूप – your own identity. Further,

शरीरस्थः अपि – Even though That आत्मा indwells in your शरीर – exists everywhere in your body

आत्मा न करोति – The आत्मा does not perform any action

आत्मा न लिप्यते – The आत्मा is not tainted by any action. It is not affected by any actions or their results

That means, even while you are performing all actions, and experiencing the results of your actions, your स्वरूप – The आत्मा Itself neither performs any action, nor does it experience the results of your actions. Such is the nature of your own स्वरूप, The आत्मा, which you must learn ultimately to recognize by your own understanding and appreciation, by your own बुद्धि, so says भगवान्.

We must understand the message here clearly. I do all actions, and I experience the consequences of my actions. This is daily experience. भगवान् says, even while I am doing all actions, my स्वरूप, The आत्मा, The Self I in myself does not perform any action. Then who performs the actions?



ब्रह्मविद्या **Brahma Vidya**

It is my transient स्वभाव, my प्रकृति गुणs - personal qualities of mind and बुद्धि that performs the actions, and again, it is my स्वभाव गुणs - my body, mind, intellect and their attributes which are tainted by and affected by the consequences of my actions. That means my actions and their consequences have nothing to do with my true identity, my स्वरूप, The आत्मा, The Self I.

भगवान् has told this already in Chapter 5. We may recall his words here:

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥

5-14

लोकस्य – For any person

प्रभुः – The आत्मा

कर्तृत्वं न सृजति – The आत्मा does not create doership for any person, which means The आत्मा does not order any person to do anything

कर्माणि न सृजति – The आत्मा does not create actions for any person, which means The आत्मा does not perform any action. Further,

कर्मफलसंयोगं न सृजति – The आत्मा does not create a connection between one's कर्म, कर्मफल, and सुख and दुःख – pleasures and pains.

स्वभावस्तु प्रवर्तते – A person becoming a doer of actions, doing actions, and experiencing the consequences of one's actions, all these things happen only because of one's own स्वभाव गुणs, प्रकृति गुणs and not because of one's स्वरूप, The आत्मा, The Self I, The परमेश्वर Itself already in oneself

This knowledge about oneself must be understood very clearly.

Further, भगवान् is talking here particularly about शरीरस्थः आत्मा – आत्मा indwelling in one's own शरीर, in one's own body. That is The आत्मा one should learn to recognize.



Why? आत्मा, The परमेश्वर is everywhere. That being so, why should one focus attention on recognizing That परमेश्वर in one's body? Why not simply try to recognize परमेश्वर, see परमेश्वर everywhere outside of oneself.

The answer to that question is, without seeing परमेश्वर as The Self I Itself, as The Self in oneself itself, one cannot really see परमेश्वर anywhere else, because, suppose, one does. Then, परमेश्वर becomes the seen, which means the seer is the subject and the परमेश्वर is the object seen. We know परमेश्वर is not an object. There is always a distance between the subject and the object. Until this distance vanishes, one cannot really see परमेश्वर as It is, which means one cannot gain पूर्ण ईश्वर ज्ञानं.

The only way to recognize परमेश्वर everywhere is to recognize परमेश्वर as The Self in oneself itself, first. Such Self-recognition spontaneously reveals परमेश्वर everywhere as we have seen in Taittiriya Upanishad. Again, let us remember this at all times:

The आत्मा in one's body, The Self I in oneself, The स्वरूप of oneself
न करोति – performs no action, and
न लिप्यते – is not tainted, is not affected by any action or its consequences.

This is essential knowledge on the nature of आत्मा, The Self I, The परमेश्वर already in one's body. This is essential knowledge on the nature of one's own identity.

In order to firmly establish this knowledge in one's mind and बुद्धि, भगवान् gives two illustrations in the next two verses, where भगवान् says that the nature of आत्मा is like that of आकाश – the space and also like that of रविः – the sun. Comparing the nature of आत्मा with that of आकाश – the space, भगवान् says:

यथा सर्वगतं सौक्ष्म्यात् आकाशं न उपलिप्यते ।
सर्वत्र अवस्थितो देहे तथा आत्मा न उपलिप्यते ॥

13-32



ब्रह्मविद्या **Brahma Vidya**

आकाश is सर्वगतं, all pervasive. So is आत्मा. आकाश is सौक्ष्म्यं, means सूक्ष्मभावं, most subtle, and hence formless, so is आत्मा. Because of its all-pervasiveness and formlessness, the space is न उपलिप्यते – untainted and unaffected by anything that takes place in space. Similarly, आत्मा being देहे सर्वत्र अवस्थितः, आत्मा indwelling everywhere in the शरीर, in the body

न उपलिप्यते – remains untainted and unaffected by anything that takes place in the body.

Just as the all-pervading space, by reason of its formlessness, is not tainted or affected by anything that takes place in the space, so also the आत्मा, indwelling everywhere in the शरीर – the physical body, remains untainted and unaffected by anything that takes place in the body. No matter what the body vehicle is doing or experiencing, the आत्मा in the body remains untouched, untainted and unaffected.

Again, comparing the nature of आत्मा with that of रविः – the sun, भगवान् says:

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

13-33

Here क्षेत्री means आत्मा. The आत्मा in every क्षेत्र is called क्षेत्री. Just as ONE SUN lights up कृत्स्नं लोकं – the entire world, similarly, the ONE आत्मा that indwells every क्षेत्र, every objectifiable entity, कृत्स्नं क्षेत्रं प्रकाशयति – lights up the entire world of objects.

भारत – O! Arjuna! Just as ONE SUN lights up the entire world, similarly, ONE आत्मा lights up the entire world of objects. Even though the sun lights up everything, the sun does not perform any कर्म, because the sun lights up everything by its own स्वरूप, by स्वतेजसा, by its own self-effulgent nature. Just as Fire is hot by its own very nature, the sun shines by its own very nature, by its own स्वरूप. Further, the sun is not affected by whatever happens under the sun, whether it is good or bad, so is आत्मा. This illustration is particularly appropriate because it illustrates both the characteristics of आत्मा, namely



आत्मा न करोति – आत्मा does not perform any action, and also

आत्मा न लिप्यते – आत्मा remains unaffected by one's actions and their results

Such is the glory of one's own identity, the आत्मा. Sri Krishna now concludes this discourse with this message

क्षेत्र क्षेत्रज्ञयोरेवम् अन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुः यान्ति ते परम् ॥ 13-34

ये विदुः एवं – Those who understand, appreciate, realize and recognize what is unfolded by भगवान्'s teachings in this discourse - how can one understand, appreciate, realize and recognize those teachings?

ज्ञान चक्षुषा – only by the eyes of wisdom

We must understand that भगवान्'s उपदेश is ईश्वर प्रसादं – the very grace of परमेश्वर. Therefore

ज्ञान चक्षुषा – By the eyes of wisdom means by the knowledge gained from this discourse by the very grace of परमेश्वर.

(We are listening to the words of भगवत् गीता now, only by the very grace of परमेश्वर, already in every one of us). Those who understand, appreciate, realize and recognize, by the very grace of परमेश्वर the knowledge gained from this discourse, with respect to:

क्षेत्र क्षेत्रज्ञयोः अन्तरं – the extraordinary relationship between क्षेत्र and क्षेत्रज्ञ – both the differences and the non-differences between क्षेत्र and क्षेत्रज्ञ, the extraordinary relationship between one's स्वभाव and one's स्वरूप, and also

भूत प्रकृति मोक्षं च – the cause for the birth of beings, together with the means for their ultimate liberation

Let us understand भूत प्रकृति मोक्षं clearly. भूत प्रकृति means, the cause for the birth of beings, and that is अज्ञानं – ignorance of the स्वरूप of beings



मोक्षं – means liberation, liberation for the cause for the birth of beings, and that is ज्ञानं – knowledge of the स्वरूप of beings. What is the relationship between अज्ञानं and ज्ञानं? अज्ञानं disappears in the wake of ज्ञानं. Therefore, the मोक्षं for अज्ञानं is ज्ञानं – the liberation for ignorance is knowledge. The process of enquiry into the truth of anything - material or spiritual, is always from अज्ञानं to ज्ञानं. For example, you look at the chain, and recognize its स्वरूप – its true nature as gold. Then, with the vision of gold, look at the chain again, what do you see? Only gold, the chain disappears, simply as a transient form and name. The मोक्षं – the liberation for the notion of chain is only the knowledge of its स्वरूप as gold.

Similarly, you look at the शरीर – the body and recognize its स्वरूप as आत्मा. Then, with the vision of आत्मा, look at the शरीर again. What do you see? Only आत्मा. The शरीर disappears simply as a transient form and name. The मोक्षं for the notion of शरीर as oneself is only the knowledge of the स्वरूप of oneself as आत्मा. That is precisely what the Upanishad also teaches

पूर्णस्य पूर्णम् आदाय, पूर्णम् एव अवशिष्यते – From पूर्णम्, removing forms and names, what remains is indeed पूर्णम्. That is what भूत प्रकृति मोक्षं means. Therefore, the concluding message is this:

Those who understand, appreciate, realize and recognize, by the very grace of परमेश्वर, the extraordinary relationship between one's स्वभाव and स्वरूप, and the cause for one's birth and the means for one's मोक्षं – liberation, as pointed out by भगवान् in this discourse

ते यान्ति परम्

- they go to the supreme, they gain श्रेयस्
- they reach their ultimate destination
- they gain total fulfillment in life
- they gain मोक्षं
- they gain immortality, becoming **ONE** with परमेश्वर Itself. That is certain.



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ब्रह्मविद्या **Brahma Vidya**

So says Sri Krishna

Thus ends the 13th chapter in भगवत् गीता, क्षेत्र-क्षेत्रज्ञ विभाग योग. One must read this chapter several times, reflecting on the content of each and every verse, so that one may gain a grasp of the knowledge communicated in this entire chapter. That is why it has taken 19 sessions for us to go through this chapter. Commenting on this chapter, Sri Adi Sankaracharya says:

एतावान् सर्वो हि वेदार्थः गीतार्थः च उपसंहृत्य उक्तः – भगवान्'s teachings in this chapter constitute the very essence of all Veda-Vedantic knowledge, and indeed the content of the entire भगवत् गीता.

Such is the glory of गीतोपदेश in this chapter.

We will go to Chapter 14 next time.