

Reflections from Shrimad Bhagavadgita– Part 127: Chapter 13, Verses 33-35

(October 07 – October 13, 2020)

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TRANSLITERATION

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

yathā sarva-gataṁ saukṣhmyād ākāśhaṁ
nopalipyate

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३३ ॥

sarvatrāvasthito dehe tathātmā nopalipyate

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

yathā prakāśhayaty ekaḥ kṛitsnaṁ lokam
imaṁ raviḥ

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३-३४ ॥

kṣhetraṁ kṣhetrī tathā kṛitsnaṁ prakāśhayati
bhārata

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

kṣhetra-kṣhetrajñayor evam antaraṁ jñāna-
chakṣhuṣhā

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३-३५ ॥

bhūta-prakṛiti-mokṣhaṁ cha ye vidur yānti te
param

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु

om tatsaditi shrimadbhagavadgitasu
upanishatsu

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

brahmavidyayaam yogashaastre
shrikrishnaarjunasamvaade

क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

kshetrakshetrajnavibhaago naama
trayodashodhyaayah

TRANSLATION

- (33) Space holds everything within it, but being subtle, does not get contaminated by what it holds. Similarly, though its consciousness pervades the body, the soul is not affected by the attributes of the body.
- (34) Just as one Sun illuminates the entire solar system, so do the individual and Ultimate Consciousness illuminate the entire body.
- (35) Those who perceive with the eyes of knowledge the difference between the body and the knower of the body, and the process of release from material nature, attain the supreme destination.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 13th Chapter called “Kshetra Kshetrajna Vibhaag Yoga”.

https://drive.google.com/file/d/1846s2LxNEFwxDee_NV11_LSUmxBzXo9/view?usp=sharing

Chapter 13

Verse 33:

Lord Krishna uses the word *akasham* which means ether and denotes space. As space prevails everywhere and encompasses all objects, yet by its extremely subtle nature, the properties of any object are not able to influence, taint or modify it. In the same way, *Paramatma* or the all-pervading Supreme Soul and the localized *Atma* or individual immortal soul, while residing within the physical body, are not contaminated and infected by the material qualities associated with it such as pleasure and pain, joy and distress.

Verse 34:

In order to explain the subtle nature of *Atma* or the individual soul, Lord Krishna here takes an analogy of the Sun, who single-handedly is able to *prakashyati* or illuminate the entire universe. In the same way, from within the etheric heart, the *Atma* is able to illuminate the entire physical body by the medium of consciousness. The *Atma* is neither omnipresent nor modifiable in size. The *Mundaka Upanisad III.I.IX*, beginning *eso anuratma chetasa veditavyo* states: The soul is infinitesimal in size and is realized directly by the mind which has neutralized completely all effects and influences of the five senses, which reveals the enlightenment of the soul. In the *Shvetasvatara Upanishad V.VIII*, beginning *balagrashata bhagasya* states: The *Atma* is known to be as subtle as 1/10,000 the tip of a

hair. The *Vedanta Sutra II.III.XXIV*, beginning *gunadva lokavat* states: The *Atma*, although residing in the heart by its quality of consciousness, illuminates the physical body as a light illuminates a room.

Verse 35:

Lord Krishna concludes this chapter with a brief synopsis of what He has elaborated upon distinguishing the *kshetra* or the sphere of activity and the *kshetrajna* or the knower of the sphere of activity, which for the omnipresent *Paramatma* or the Supreme Soul, includes each and every *atma* or the immortal soul. In the case of the *atma* as the *kshetrajna*, the sphere of activity is the physical body. The synopsis also includes the distinction between the *atma* or the individual immortal soul and the *Paramatma* or the all-pervading Supreme Soul, as well as their distinction from *prakriti* or the material substratum pervading physical existence.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 13th Chapter called “Kshetra Kshetrajna Vibhaag Yoga”.