

**Reflections from Shrimad Bhagavadgita– Part 126: Chapter 13, Verses 30-32**

(September 30 – October 6, 2020)

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**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

*prakṛityaiva cha karmāṇi kriyamāṇāni  
sarvaśhaḥ*

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३-३० ॥

*yaḥ paśhyati tathātmānam akartāram  
sa paśhyati*

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

*yadā bhūta-prīthag-bhāvam eka-stham  
anupaśhyati*

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ १३-३१ ॥

*tata eva cha vistāram brahma  
sampadyate tadā*

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

*anāditvān nirguṇatvāt paramātmāyam  
avyayaḥ*

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३२ ॥

*śharīra-stho 'pi kaunteya na karoti na  
lipyate*

## TRANSLATION

- (30)** They alone truly see who understand that all actions (of the body) are performed by material nature, while the embodied soul actually does nothing.
- (31)** When they see the diverse variety of living beings situated in the same material nature, and understand all of them to be born from it, they attain the realization of *Brahman*.
- (32)** The Supreme Soul is imperishable, without beginning, and devoid of any material qualities, O son of Kunti. Although situated within the body, it neither acts, nor is it tainted by material body.

<https://drive.google.com/file/d/1Gz47JHfSR5XVjFt0fcPTWOSxUtozCF7J/view?usp=sharing>

## Chapter 13

### Verse 30:

In this verse, Lord Krishna declares “*Yah Pashyati*”, meaning one who sees. Sees what? He reveals that one who understands that all activities in all respects are factually performed by *prakriti* or the material substratum pervading physical existence, and that the *atma* or immortal soul, having no material qualities or material attributes, is only the witness and performs no actions, such a person can realize the Supreme Lord Krishna. Associated with the three *gunas* or modes of goodness, passion and ignorance, *Prakriti* directs and influences the mind, body and senses to actions. Such a person comprehends that the purely spiritual *atma* or immortal soul is the monitor and witness to these actions only. Any misconception arising contrary to this reality is due to the erroneous identification of the *atma* as being the physical body instead of understanding that the *atma* is imperishable and completely independent of the perishable physical body. One who comprehends all these truly perceives reality.

### Verse 31:

While irrefutably establishing the fact that *atma* or immortal soul exists equally within the etheric heart of each and every living entity and the reality that *Paramatma* or the Supreme

Soul also resides equally within the etheric heart of all living entities, Lord Krishna confirms that prakriti or the material substratum pervading physical existence is the source of all variegated species and forms of the physical bodies of the *jivas* or embodied beings. When one can see and understand that all *jivas* in material existence are in possession of the *atma* whether they are demigods, human or animal, etc. and are all rooted in the same absolute reality and appear only as different manifestations of the same absolute nature expanded at the commencement of creation. At that very moment one achieves infinite knowledge and realization of the Brahman or the spiritual substratum pervading all existence.

### **Verse 32:**

In this verse, Lord Krishna reveals that *Paramatma*, the all-pervading Supreme Soul as well as the localized *atma* or the immortal individual soul are both distinctly different from *prakriti* or the material substratum pervading physical existence. It may also be understood that it is only by the medium of *prakriti* that bodies and senses manifest and cause the *jiva* or embodied being to engage in activities which gives *karma* or reactions to actions. But the question may be raised that if *Paramatma* and the *atma* have such intimate contact with the physical body, which is experiencing joy and grief as it performs unlimited activities, then how are they both not affected, implicated and contaminated by such enactments and remain only the witness and monitor? Anticipating such a query, Lord Krishna answers that they are both *anaditva* and *nirgunatvat*, meaning eternal without beginning and possessing no material qualities or attributes whatsoever. They are transcendental to *prakriti* and everything material, including the physical body, mind and intellect. Whatever has manifested from *prakriti* possesses the *three gunas*, including goodness, passion and nescience and are perishable. This comprises the scope of *prakriti* but *Paramatma* and the *atma* are not implicated by the physical body or influenced by its modifications thereof, and therefore, are only monitoring all thoughts and actions as the witness.