

# Bhagwat Geeta, Class 178 – Chapter 13 Verses 28 to 31

Up to the 24th verse, Lord Krishna dealt with all the six topics Arjuna wanted to know. From verse 25 to 27, Lord Krishna talked about the sadhanas required to gain this knowledge, the culmination of this knowledge should be knowledge. Problem of samsara is because of the error with regard to the perception of ourself or self-error. Through the knowledge, self-delusion goes away, with that samsara also goes away. From 28 onwards, Lord Krishna talks about benefits of this knowledge.

First benefit is complete understanding of the world or sāma darshanam: Universe is a mixture of purusha and prakriti; every human being is also a mixture of purusha and prakriti; our vision will be right vision only if our vision is balanced with purusha and prakriti. The prakriti part is physically visible whereas the purusha part being nirguna nirvikāra sathya chethana tatvam, will not be visible for physical eyes and it has to be appreciated with our jñāna chakshu. Prakriti is useful in all our daily transactions but will not give poornatvam. Purusha alone can give poornatvam. Therefore, we need a balanced vision of purusha and prakriti. The first benefit of jñānam is sāma darshanam – proper vision – understanding that universe is a mixture of purusha and prakriti. Raga Dwesha weakens sāma darshanam

Verse 29

*For, uniformly seeing the Lord who dwells everywhere alike, he does not ruin himself by himself. Thereby he attains the supreme goal.*

Purusha is the supporter of prakriti. Just as without the support of screen, movie can't exist, prakriti can't exist

without purusha. A wise person sees purusha all the time, but this jñāni does not destroy himself. This is the second benefit – immortality.

How does a person destroy himself? A person kills both lower nature and higher nature.

First, a person destroys himself by identifying himself with the body; once you identify yourself with body, you become a kartha or doer as a kartha I perform variety of actions earning pavam and punyam. These punyam and pavam are the reasons for creating a body. Both the arrival and departure of body is the result of my karma. I alone am responsible for repeated birth and death. I destroy my own lower nature again and again.

Secondly, by identifying with the body, one also kills one's own higher nature – figuratively killing atma, by not being aware of higher nature, one disowns one's own higher nature. The benefits available by higher nature are lost and since I am not enjoying the benefits of higher nature, it is as though higher nature is absent. Since it is as though higher nature is absent, we have killed or destroyed the higher nature.

Every ajñāni destroys himself from the standpoint of body as well as Jñāni. A Jñāni does not destroys himself from either perspective.

Verse 30

*He who sees all actions as being done by prakriti alone by all means, and likewise sees the self to be action less alone really sees.*

The third benefit is akartatvam or understanding that I am not the doer. A kartha will be eternally associated with karma. Karma will get converted into favorable and unfavorable conditions. If I am a kartha, then I can't escape being a

boktha and that is a choiceless, helpless situation.

All actions are done by prakriti – body/mind complex or śarīram. It is impossible to escape the cycle of arrival and departure of karma, the only way is to stay away from the cycle. Prakrithi can't be stopped; the only way is to transcend from prakriti is by identifying with higher nature.

Vedanta should not be used for promoting adharmā; a person should not use this verse to do adharmic activities, claiming all the activities are not done by “me” only by my lower nature, the body/mind complex.

Verse 31

*When one sees the diversity of beings to be based on the oneself and their origination to be from that Self alone, then one becomes Brahman*

Understanding atma must be done in many steps. We take the example of space and a hall.

- In a hall, there is hall and space inside the hall. So, there is space and a hall.
- Then, we see that there are many halls, and there is space in all those halls.
- Then we see that the space within them is not many but one and the same. Halls are different, but the space is not different.
- Then we see that the space is not only within the hall, but there is also space outside the hall.
- But really speaking, space is not inside or outside the hall, but there is only one space, and all halls are resting in it.
- Finally, we realize, space is not only supporter of all halls, but all the things are born out of space.

This example should be extended to atma. Space should be

equated to consciousness and the hall should be equated to body:

1. There is a body and consciousness. The consciousness is within the body
2. Then we see there are many bodies and consciousness is within all other bodies also.
3. But the consciousness within our body as well as everyone else's body is the same.
4. Consciousness is outside all the bodies also.
5. But really speaking, consciousness is not inside or outside, but consciousness is everywhere, and all the bodies are residing in consciousness.
6. Really speaking everything arises out of consciousness.
7. That consciousness is I am.