

the topic of devotion He draws a devotee's attention towards Him because a devotee has firm faith in Him. God is his means as well as end. But in the topic of knowledge the Lord draws attention towards the 'Kṣetrajña' (Self) that identification of 'Kṣetrajña' with 'Kṣetra' has led the man to the bondage of birth and death. Here the question arises that there is attraction and union between the objects of the same class, then how has there been a union of 'Kṣetrajña' (the Self) with the inert (the non-Self)? The answer is that as there can't be union of day and night, similarly there can't be union of 'Kṣetrajña' and 'Kṣetra'. But being a fragment of God, 'Kṣetrajña' has this power that it can draw an object belonging to a different class and can assume its affinity with that object. God has bestowed this freedom upon this being. But he has misused this freedom viz., he instead of assuming his affinity with God, has assumed his affinity with the world and has thus got entangled in the wheel of life and death (Gītā 13/21).



Link:—In the preceding verse, the Lord explained that the identification of the spirit with the body, leads the spirit to birth and death. Now, the question arises what should a man do, to be free from the cycle of birth and death. The Lord answers the question, in the next verse.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram
vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati

He alone truly sees God who perceives the Supreme Lord, as imperishable and abiding equally, in all perishable beings. 27

Comment:—

'Samaṁ sarveṣu bhūteṣu'—It means, that the Lord abides equally in all beings, moving or unmoving, of various sizes, colours

and forms, endowed with Sattva, Raja and Tama, modes of nature.

The Lord, in the second verse of this chapter declared, "Know Me as the Knower of the field (Kṣetrajña) in all fields (Kṣetras)". As the Lord identifying Himself with the spirit (Kṣetrajña), there said, that He is the spirit in all the bodies, here also points out that He abides, equally in all beings.

'Tiṣṭhantam'—All beings undergo birth, life and dissolution; they are born in the cosmic dawn and dissolve in the cosmic night. They are born in various species. In other words, they are always circulating. They do not remain constant, even for a moment. But the Lord remains constant, uniform and the same, in all these revolving beings.

'Parameśvaram'—God, is the Supreme Lord, of all beings who regard themselves as the Lord of someone or the other. He is the supreme Lord, of the entire creation, sentient or insentient.

'Vinaśyatsvavinaśyantam yaḥ paśyati sa paśyati'—He truly sees, who perceives the imperishable Supreme Lord, the same, without any modifications, in all perishable beings. It means, that he who sees his own self, identified with a body does not see truly, while he who sees his self, identified with the Lord, sees truly.

In the second verse of this chapter, the Lord declared, "It is the knowledge of Kṣetra (prakṛti or matter) and Kṣetrajña (Puruṣa or Spirit), which I regard as true knowledge." The same fact, has been mentioned by the Lord here, when He declares, "He alone truly sees, who realises the Supreme Lord, as imperishable and abiding equally, in all perishable beings." It means, that in the union of Kṣetra (Matter) and Kṣetrajña (Spirit), Kṣetra ever undergoes modifications, while Kṣetrajña always remains the same. Similarly, all beings are born and then their bodies perish, but the Supreme Lord, ever remains the same, in all conditions and circumstances.

In the preceding (twenty-sixth) verse, the Lord explained that whatever being is born, know it as emanated, from the

union of Kṣetra, and Kṣetrajñā. Out of the two the Kṣetra ever undergoes modification, while there is no modification at all in the Kṣetrajñā. So a striver, should realize this fact, that matter is constantly separating, from the self. In this verse, the Lord explains, that a striver should realize his identity with the Supreme Lord, Who is imperishable and Who abides, equally in all perishable beings.

Appendix—As in the sky sometimes there is light of the sun, sometimes it is dark, sometimes there is a cloud of smoke, sometimes the sky is overcast, sometimes there is lightning and thundering, sometimes it rains, sometimes it hails and sometimes different kinds of sounds are produced, but the sky does not undergo any change; it remains the same—untainted, unaffected and immutable. Similarly in the omnipresent Entity sometimes there is new creation and final annihilation, sometimes there is creation and annihilation, sometimes there is birth and death, sometimes there is famine, sometimes there is flood, sometimes there is an earthquake, sometimes there is a terrifying war but there is no difference in that Entity. There may be a lot of topsyturvydom but that Entity ever remains the same—untainted and immutable. This immutability is natural while modifications (attachment) are unnatural and assumed. A person may be bound or liberated, he may be sinful or virtuous, this immutable Entity prevails equally in both of them.

As the Ganges flows continuously but the bedrock, over which it flows, ever remains fixed. Sometimes the water of the Ganges is pure and clean, sometimes it is mixed with dust; sometimes water is lessened while sometimes it is in flood, sometimes the water becomes warm, sometimes it is cool; sometimes the speedy flow of water causes sound, sometimes it becomes calm. But the bedrock remains as if is, it does not undergo any change. Similarly sometimes there are fish in water, sometimes creatures such as snakes etc., come flowing, sometimes planks or beams come swimming, sometimes flowers appear flowing, sometimes rubbish, filth and dung etc., appear flowing, sometimes a dead

body seems floating and sometimes a living person comes swimming. They all appear and disappear but the foundation stone remains the same fixed, unaffected and immutable. Similarly space, time, objects, persons, actions, states, circumstances and incidents etc., are continuously changing but the Self (divine Entity) ever remains immovable. All changes and destruction occur in space and time etc., but not in the self.

‘Yah paśyati sa paśyati’—This expression in the fifth verse of the fifth chapter has been used about the means and here in this verse it has been used for the end (perfection). The same fact will be pointed out ahead in the sixteenth verse of the eighteenth chapter by the negative inference that he who looks upon the pure Self as the doer, that man of perverse understanding, does not see right—‘na sa paśyati durmatih’.



Link:—In the next verse, the Lord declares the reward of the vision of a person, who sees the Lord, as imperishable and abiding, equally in all beings.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥

samaṁ paśyanhi sarvatra samavasthitamīśvaram
na hinastyātmanātmānaṁ tato yāti parāṁ gatim

He who sees the Lord present, equally everywhere, realising this he does not destroy himself by the self, therefore, he reaches the Supreme Goal. 28

Comment:—

‘Samaṁ paśyanhi sarvatra samavasthitamīśvaram’—The person who beholds the Lord, pervading the entire universe, the sentient and the insentient, the moving and the unmoving beings i.e., he realizes his identity with Him, does not kill the self, by the self i.e., does not follow a cycle of birth and death.

On the other hand, a person, who by identifying himself