



VedantaNz Online
Bhagavad Gita Study Group

अथ त्रयोदशोऽध्यायः ।

Chapter 13:

क्षेत्रक्षेत्रज्ञविभागयोगः

DISCRIMINATION BETWEEN NATURE
AND SELF

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The aim in our study of the Gita is to **assimilate** the principal ideas presented in the Gita.

Swami Vivekananda: We must have life-building, man-making, character-making **assimilation of ideas**. **If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library.** "The ass carrying its load of sandalwood knows only the weight and not the value of the sandalwood." If education is identical with information, the libraries are the greatest sages in the world and encyclopaedias (and ChatGPT!!) are the Rishis.

Swami Vivekananda: "...the whole science of Yoga, is directed to the end of teaching men how, by intensifying the power of **assimilation**, to shorten the time for reaching perfection, instead of slowly advancing from point to point and waiting until the whole human race has become perfect. All the great prophets, saints and seers of the world--what did they do? In one span of life they lived the whole life of humanity, traversed the whole length of time that it takes ordinary humanity to come to perfection. In one life they perfect themselves; they have no thought for anything else, never live a moment for any other idea and thus the way is shortened for them. This is what is meant by concentration, **intensifying the power of assimilation**, thus shortening the time. Raja-Yoga is the science which teaches us how to gain the power of concentration."

Assimilation of ideas involves processing them through all the six stages as per the following:

Bloom's Taxonomy of Cognitive Development

Bloom identified six levels within the cognitive domain, from the simple recall or recognition of facts, as the lowest level, through increasingly more complex and abstract mental levels, to the highest order which is classified as evaluation. A description of the six levels as well as verb examples that represent intellectual activity are listed here.



outcomes in the cognitive domain.

Verbs: arrange, define, duplicate, label, list, memorize, name, order, recognize, relate, recall, repeat, reproduce state.

Knowledge is defined as remembering of previously learned material. This may involve the recall of a wide range of material, from specific facts to complete theories, but all that is required is the bringing to mind of the appropriate information. Knowledge represents the lowest level of learning

Comprehension is defined as the ability to grasp the meaning of material. This may be shown by translating material from one form to another (words to numbers), by interpreting material (explaining or summarizing), and by estimating future trends



(predicting consequences or effects). These learning outcomes go one step beyond the simple remembering of material, and represent the lowest level of understanding.

Verbs: classify, describe, discuss, explain, express, identify, indicate, locate, recognize, report, restate, review, select, translate.

Application refers to the ability to use learned material in new and concrete situations. This may include the application of such things as rules, methods, concepts, principles, laws, and theories. Learning outcomes in this area require a higher level of understanding than those under comprehension.

Verbs: apply, choose, demonstrate, dramatize, employ, illustrate, interpret, operate, practice, schedule, sketch, solve, use, write.

Analysis refers to **the ability to break down material into its component parts so that its organizational structure may be understood**. This may include the identification of the parts, analysis of the relationships between parts, and recognition of the organizational principles involved. Learning outcomes here represent a higher intellectual level than comprehension and application because they require an understanding of both the content and the structural form of the material.

Verbs: analyze, appraise, calculate, categorize, compare, contrast, criticize, differentiate, discriminate, distinguish, examine, experiment, question, test.

Synthesis refers to **the ability to put parts together to form a new whole**. This may involve the production of a unique communication (theme or speech), a plan of operations (research proposal), or a set of abstract relations (scheme for classifying information). Learning outcomes in this area stress creative behaviours, with major emphasis on the formulation of new patterns or structures.

Verbs: arrange, assemble, collect, compose, construct, create, design, develop, formulate, manage, organize, plan, prepare, propose, set up, write.

Evaluation is concerned with **the ability to judge the value of material** (statement, novel, poem, research report) **for a given purpose**. The judgements are to be based on definite criteria. These may be internal criteria (organization) or external criteria (relevance to the purpose) and the student may determine the criteria or be given them. Learning outcomes in this area are highest in the cognitive hierarchy because they contain elements of all the other categories, plus conscious value judgements based on clearly defined criteria.

Verbs: appraise, argue, assess, attach, choose compare, defend estimate, judge, predict, rate, core, select, support, value, evaluate.

Reference: *Major categories in the cognitive domain of the taxonomy of educational objectives* (Bloom, 1956).



Based on Swami Gambhirananda-ji's translation of Sankaracharya's commentary of the Gita:

Introduction to Chapter 13

In Chapter seven two aspects of God (Pure Universal Consciousness) were briefly mentioned: (1) that consisting of the three gunas, which is divided eightfold and is lower since it leads to transmigration and (2) the other, the higher, which has become the individual soul, described as the “knower of the body” and which is essentially divine. Through which two aspects God becomes the Cause of creation, continuance and dissolution of the Universe.

This chapter¹ 13 determines the true nature of God through the exposition of the two aspects characterised as the ‘field’ and the ‘knower of the field’. In the previous chapter (12 - Bhakti Yoga), the virtues were stated which when practised endear the devotee to the Lord. The present chapter shows the knowledge of Reality which are to accompany the practice of the virtues.

Nature, consisting of the three gunas and transformed into all the bodies, organs, and objects becomes aggregated in the form of bodies and organs for subserving the ends viz. enjoyment and Liberation of the individual soul. That aggregate is this body.

¹ In the first six chapters of the Gita and the subsequent six chapters the meaning of the words ‘thou’ and ‘That’, respectively, have been spoken of. The last six chapters are concerned with determining the meaning of the sentence (‘Thou art That’) **as a whole**.



Verse 13.1

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-१ ॥

śrībhagavānurvāca /

idaṁ śarīraṁ kaunteya kṣetramityabhidhīyate /

etadyo vetti taṁ prāhuḥ kṣetrajña iti tadvidaḥ || 13-1||

श्रीभगवानुवाच *the Blessed Lord said:* कौन्तेय *O son of Kunti* इदं *this* शरीरं *body* अभिधीयते *is referred to* क्षेत्रं *इति as the 'field'*. They तद्विदः *who are versed with this* प्राहुः *call* तं *him*, यः *who* वेत्ति एतत् *is conscious of (knows) this (body as an object of knowledge)* इति *as* क्षेत्रज्ञः *the knower of the field.*

The Supreme Lord said: O Arjuna, this body is referred to as the 'field'. Those who are versed in this call him who is conscious of it as the 'knower of the field'. (13.01)

Notes and diagrammatic representation.



Verse 13.2

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-२ ॥

kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata /

kṣetrakṣetrajñayorjñānam yattajjñānam mataṁ mama // 13-2//

च अपि *And* विद्धि *know* मां *Me (the supreme God who am transcendental)* to be the क्षेत्रज्ञं '*Knower of the field*' सर्व क्षेत्रेषु *in all the fields.* भारत *O son of Bharata (since there remains nothing else to be known apart from the true nature of the field, the knower of the field and God) therefore* तत् *that is* ज्ञानं *Knowledge* यत् *which is the* ज्ञानं *knowledge* क्षेत्र क्षेत्रज्ञयो *of the field and the knower of the field.* This is मम *My* मतं *opinion.*

And O Arjuna, understand Me to be the 'Knower of the field' in all the fields. In My opinion, that is Knowledge which is the knowledge of the field and the knower of the field. (13.02)

Notes and diagrammatic representation.



Verse 13.3

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३-३ ॥

tatkṣetraṁ yacca yādr̥kca yadvikāri yataśca yat /

sa ca yo yatprabhāvaśca tatsamāsenā me śṛṇu // 13-3//

शृणु *Hear* मे *from Me* समासेन *in brief about* तत् *that (the true nature of the field and the knower of the field) as to* यत् *what* तत् *that* क्षेत्रं *field is* च *and* यादृक् *how it is along with its own qualities;* च *and* यत् *विकारि* *what its changes are* च *and* यतः *from what cause (arises)* यत् *what effect;* सः च यः *and who He (the Knower of the field) is* च *and* यत् *प्रभावः* *what His powers are.*

Hear from me in brief about (all) that as to what the field is and how it is; what its changes are and from what cause arises what effect; and who He is and what His powers are. (13.03)

Notes and diagrammatic representation.



To generate more interest the Lord praises the true nature of the field and the Knower of the field which is intended to be taught:

Verse 13.4

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३-४ ॥

ṛṣibhirbahudhā gītāṁ chandobhirvividhaiḥ pṛthak |

brahmasūtrapadaiścaiva hetumadbhirviniścitaiḥ || 13-4||

गीतं *It has been sung of (spoken of) बहुधा in various ways ऋषिभिः by the wise sages; sung पृथक् separately विविधैः by the different kinds of छन्दोभिः Vedic texts च and हेतुमद्भिः by the rational and विनिश्चितैः convincing ब्रह्मसूत्र पदैः एव sentences themselves which are indicative of and lead to Brahman. [Brahmasutras are sentences indicative of Brahman.]*

It has been sung of in various ways by the Rṣis, separately by the various kinds of Vedic texts and also by the rational and convincing sentences themselves which are indicative of and lead to Brahman. (13.04)

Notes and diagrammatic representation.



Verse 13.5

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३-५ ॥

*mahābhūtānyahaṅkāro buddhiravyaktameva ca /
indriyāṇi daśaikam ca pañca cendriyagocarāḥ || 13-5||*

महाभूतानी *the great elements (tanmatras of earth, water, fire, air and space)* अहङ्कारः *egoism (which is the source of the five great elements)* बुद्धिः *intellect (source of egoism)* च *and* अव्यक्तं एव *the Unmanifest (Prakriti) itself* च *and* दशैकं इन्द्रियाणि *the eleven organs (5 organs of knowledge i.e. of sight, hearing, smell, touch and taste; 5 organs of action i.e. of speech, hands, feet, evacuation, and regeneration; and the mind)* च *and* पञ्च *five* इन्द्रियगोचराः *the objects of the senses (sound etc).*
[Total of 24 categories of the Sankhya.]

The five basic elements, egoism, intellect, and the Unmanifest itself; the ten organs and the mind and the five objects of the senses; (13.05)

Notes and diagrammatic representation of all the verses so far.



Thereafter, the Lord now says that even those qualities which the vaisesikas speak of as the attributes of the soul are certainly attributes of the field but not of the Knower of the field:

Verse 13.6

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-६ ॥

icchā dveṣaḥ sukhaṁ duḥkhaṁ saṁghātaścetanā dhṛtiḥ |

etatkṣetram samāseṇa savikāramudāhṛtam || 13-6||

इच्छा *Desire (having experienced an object which had given him the feeling of pleasure earlier, a man wants to have it again under the idea that it is a source of pleasure)* द्वेषः *repulsion* सुखं *happiness* दुःखं *sorrow* सङ्घातः *the aggregate (of body and organs),* चेतना *sentience (a state of the internal organ manifest in that aggregate like fire in a heated lump of iron, and pervaded by an essence in the form of a semblance of Consciousness of the Self)* धृतिः *fortitude;* एतत् *this* क्षेत्रं *field* सविकारं *together with its modifications has been* समासेन *briefly* उदाहृतं *spoken of.*

Desire, repulsion, happiness, sorrow, the aggregate (of body and organs), sentience, fortitude – this field, together with its modifications, has been spoken of briefly. (13.06)

Notes and diagrammatic representation of all the verses so far.



The qualities of the Knower of the field will be narrated in verse 12. But for the present, the Lord enjoins a group of disciplines which lead one to the knowledge of the Self. The group of humility etc. are referred to by the word Knowledge since they lead to Knowledge and owing to the existence of which one becomes competent for the realisation of that Knowable.

Verse 13.7

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-७ ॥

amānitvamadambhitvamahimsā kṣāntirājavam /

ācāryopāsanam śaucam sthairyamātmavinigrahaḥ // 13-7//

अमानित्वं *Humility (not boasting about oneself)* अदम्भित्वं *unpretentiousness (not proclaiming one's own virtues)* अहिंसा *nonviolence (absence of cruelty to creatures)* क्षान्तिः *forbearance* आर्जवं *sincerity or straightforwardness* आचार्योपासनं *service of the spiritual teacher* शौचं *cleanliness (washing away the dirt from the body and internally removing the 'dirt' of the mind such as attachment, anger etc. by thinking of their opposites)* स्थैर्यं *steadiness (in the path of Liberation alone)* आत्मविनिग्रहः *control of the body and organs.*

Humility², modesty, nonviolence, forbearance, sincerity, service to spiritual teacher, purity (of thought, word and deed)³, steadiness, control of body and organs; (13.07)

Notes and diagrammatic representation of all the verses so far.

² Holy Mother: 'In the fullness of one's spiritual realization, one will find that He, who resides in one's heart, resides in the hearts of others as well – the oppressed, the persecuted, the untouchable and the outcast. This realization makes one truly humble.'

³ वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥३४॥ (PYS 2.34): Perverse thoughts such as injury etc. whether done by oneself or caused to be done or approved, preceded by greed, anger and delusion which is mild, moderate or intense, result in endless pain and ignorance - this (kind of thought) is a counter thought.



Verse 13.8

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-८ ॥

indriyārtheṣu vairāgyamanahāṅkāra eva ca /

janmamṛtyujarāvvyādhiduhkhadoṣānudarśanam // 13-8//

वैराग्यं *Dispassion* इन्द्रियार्थेषु *with regard to the objects of the senses* एव च *and also* अनहङ्कारः *absence of egoism (pride)* अनुदर्शनं *seeing* दोष *evil in* जन्म *birth* मृत्यु *death* जरा *old age* व्याधि *disease and* दुःख *misereries;*

Non-attachment with regard to objects of the senses, and also absence of egotism, reflection on the evil inherent in birth, death, old age, disease, and death. (13.08)

See Bharthari's Vairāgya-shatakam.

Notes and diagrammatic representation of all the verses so far.



Verse 13.9

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-९ ॥

*asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu /
nityaṁ ca samacittatvamiṣṭāniṣṭopapattiṣu // 13-9//*

असक्तिः *being without attachment* अनभिष्वङ्गः *absence of fondness with regard to*
पुत्र *son* दारा *wife* गृहादिषु *home, etc.* च *and* नित्यं *constant* समचित्तत्वं *equanimity*
of mind with regard to उपपत्तिषु *attainment* इष्ट *the desirable* अनिष्ट *and the*
undesirable.

Non-attachment and absence of fondness regarding son, wife and home etc.; and constant equanimity of the mind with regard to the attainment of the desirable and the undesirable; (13.09)

Notes and diagrammatic representation of all the verses so far.



Verse 13.10

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३-१० ॥

*mayi cānanyayogena bhaktiravyabhicāriṇī |
viviktadeśasevitvamaratirjanasamsadi // 13-10//*

च *and* अव्यभिचारिणी *unwavering* भक्तिः *devotion* मयि *to Me* अनन्ययोगेन *with single-minded concentration, inclination to* सेवित्वं *repair* विविक्त *to solitary and clean* देश *places*; अरतिः *not being happy* जनसंसदि *in a crowd of people*;

And unswerving devotion to Me (the Inner Self – Atman) with single-minded concentration; inclination to repair into a solitary (and clean) place; lack of delight in a crowd of people; (13.10)

Notes and diagrammatic representation of all the verses so far.



Verse 13.11

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३-११ ॥

*adhyātmajñānanityatvaṁ tattvajñānārthadarśanam /
etajñānamiti proktamajñānam yadato'nyathā // 13-11//*

नित्यत्वं *Steadfastness* अध्यात्म ज्ञान *in the knowledge of the Self* दर्शनं *contemplation on the* अर्थ *Goal* तत्त्वज्ञान *of knowledge of Reality*. एतत् *This* प्रोक्तं *is spoken of* इति *as* ज्ञानं *Knowledge*. अज्ञानं *Ignorance is* यत् *that which is* अन्यथा *other* अतः *than this*.

Steadfastness in knowledge of the Supreme Spirit, contemplation on the Goal of the knowledge of Reality – this is spoken of as knowledge. Ignorance is that which is other than this. (13.11)

Notes and diagrammatic representation of all the verses so far.



Verse 13.12

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१२ ॥

*jñeyam yattatpravakṣyāmi yajjñātvāmṛtamaśnute /
anādimatparam brahma na sattannāsaducyate || 13-12||*

प्रवक्ष्यामि *I shall speak of* तत् *that* यत् *which is* ज्ञेय *to be known* ज्ञात्वा *by knowing* यत् *which* अश्नुते *one attains* अमृतं *Immortality*. अनादिमत् *beginningless is the* परं *Supreme* ब्रह्म *Brahman*. तत् *That* उच्यते *is called* न सत् *neither being* न *nor is it called* असत् *non-being*.

I shall speak of that which is to be known, by realising which one attains Immortality. The supreme Brahman is without any beginning. That is called neither being nor non-being. (13.12)

Notes and diagrammatic representation of all the verses so far.



Verse 13.13

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३-१३ ॥

*sarvataḥ pāṇipādaṁ tatsarvato'kṣiśiromukham /
sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati // 13-13//*

तत् *that (the Knowable) which has पाणि hands and पदं feet सर्वतः everywhere; has अक्षि eyes शिरः heads मुखं mouths सर्वतः everywhere; has श्रुतिमत् ears सर्वतः everywhere तिष्ठति exists लोके in the multitude of creatures आवृत्य by pervading सर्वं them all.*

That (Knowable), which has hands and feet everywhere, which has eyes, heads and mouths everywhere; which has ears everywhere; exists in creatures by pervading them all. (13.13)

Notes and diagrammatic representation of all the verses so far.



Verse 13.14

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥ १३-१४ ॥

sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam /

asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhoktṛ ca // 13-14//

आभासं *Shining through* गुण *the functions* सर्व *of all* इन्द्रि *organs (including mind) (and yet)* विवर्जितं *devoid of* सर्व *all* इन्द्रिय *organs* असक्तं *unattached* च *also verily the* सर्वभृत् *the supporter of all* निर्गुणं *without the qualities (of sattva, rajas, and tamas)* च *also yet* गुणभोक्तु *the enjoyer and experiencer of the gunas* .

Shining through the functions of all the organs, (yet) devoid of all the organs; unattached and verily the supporter of all; without the gunas and yet the perceiver (enjoyer) of the Gunas. (13.14)

Notes and diagrammatic representation of all the verses so far.



Verse 13.15

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३-१५ ॥

bahirantaśca bhūtānāmacaram̐ carameva ca /

sūkṣmatvāttadavijñeyam̐ dūrastham̐ cāntike ca tat // 13-15//

Existing बहिः outside च and अन्तः inside भूतानां of all living entities; चरं moving च एव as well as अचरं not moving तत् It अविज्ञेयं is incomprehensible (to ignorant people) सूक्ष्मत्वात् due to its intrinsic subtleness; च and तत् It is दूरस्थं far away (for the unenlightened) च and अन्तिके near (being the Self of the enlightened).

Existing outside and inside of all beings; moving as well as non-moving, It is incomprehensible due to subtleness. So also It is far away and yet near. (13.15)

Notes and diagrammatic representation of all the verses so far.



Verse 13.16

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३-१६ ॥

avibhaktam ca bhūteṣu vibhaktamiva ca sthitam /

bhūtabhartṛ ca tajjñeyam grasiṣṇu prabhaviṣṇu ca // 13-16//

च तत् *And that ज्ञेयं Knowable though अविभक्तं undivided इव स्थितं appears to be existing as विभक्तं divided भूतेषु in all living beings च and (the Knowable appears as) भूतभर्तृ the sustainer of all living entities च and ग्रसिष्णु the devourer च and प्रभविष्णु the originator.*

And that Knowable, though undivided, appears to be existing as divided in all beings; and It is the sustainer of all beings as also the devourer and originator. (13.16)

Notes and diagrammatic representation of all the verses so far.



Verse 13.17

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१७ ॥

jyotiṣāmapi tajjyotistamasah paramucyate /

jñānam jñeyam jñānagamyam hṛdi sarvasya viṣṭhitam // 13-17//

तत् *That Knowable is the ज्योतिः Light अपि even ज्योतीषां of the lights. It is उच्यते spoken of as परं beyond तमसः darkness or ignorance. It is ज्ञानं Knowledge (humility etc.) ज्ञेयं the knowable and ज्ञानगम्यं the Known which विष्ठितं especially exist हृदि in the hearts (intellects) सर्वस्य of all.*

That is the light even of the lights; It is spoken of as beyond darkness. It is Knowledge, the Knowable and the Known. It exists especially in the hearts of all beings. (13.17)

Notes and diagrammatic representation of all the verses so far.



Verse 13.18

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३-१८ ॥

*iti kṣetram tathā jñānam jñeyam coktam samāsataḥ /
madbhakta etadvijñāya madbhāvāyopapadyate // 13-18//*

इति *thus* उक्तं *has been spoken* समासतः *in brief* क्षेत्रं *the field* तथा *as also* ज्ञानं *Knowledge* च *and* ज्ञेयं *the Knowable* मद्भक्तः *My devotee* विज्ञाय *by understanding* एतत् *this* उपपद्यते *becomes qualified*. मद्भावाय *for My State*.

Thus, has been spoken of in brief the field as also Knowledge and the knowable. By understanding this My devotee becomes qualified for My State. (13.18)

Notes and diagrammatic representation of all the verses so far.



Verse 13.19

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३-१९ ॥

prakṛtiṁ puruṣaṁ caiva viddhyanādī ubhāvapi /

vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavān // 13-19//

विद्धि *Know* उभौ *both* प्रकृतिं *Nature* च एव *and also* पुरुषं *the individual soul to be* अपि *verily* अनादि *without beginning.* च *and* विद्धि *know* विकारान् *the modifications* च एव *as also* गुणान् *the gunas as* सम्भवान् *born of* प्रकृति *Nature* (*Maya is the power of God which is the cause of modifications and which consists of the three gunas*)

Know both Nature as also the individual soul to be verily without beginning; know the modifications as also the gunas to be born of Nature (Maya). (13.19)

Notes and diagrammatic representation of all the verses so far.



Verse 13.20

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३-२० ॥

kāryakāraṇakarṭṛtve hetuḥ prakṛtirucyate /

puruṣaḥ sukhaduḥkhānāṃ bhokṭṛtve heturucyate // 13-20//

कर्तृत्वे *With regard to the cause of* कार्य *the body and* कारण *the thirteen organs existing in it (5 sense organs, 5 motor organs, mind, intellect and ego) प्रकृतिः Nature उच्यते is said to be हेतुः the cause (originator.) पुरुषः The soul उच्यते is said to be हेतुः the cause so far as भोक्तृत्वे enjoyer-ship सुख of happiness दुःखानां and sorrow is concerned.*

Regarding the source of the body and the organs, Nature is said to be the cause. The soul is the cause so far as the enjoyer-ship of happiness and sorrow is concerned. (13.20)

Notes and diagrammatic representation of all the verses so far.



Verse 13.21

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३-२१ ॥

puruṣaḥ prakṛtistho hi bhukṅkte prakṛtijāṅguṇān |

kāraṇam guṇasaṅgo'sya sadasadyonijanmasu || 13-21||

हि *Since* पुरुषः *the soul (experiencer) is* प्रकृतिस्थः *seated in Nature, therefore* भुङ्क्ते *it enjoys* गुणान् *the qualities (manifest as happiness, sorrow and delusion)* प्रकृतिजान् *born of Nature.* गुणसङ्गः *Contact with the gunas of nature is* कारणं *the cause* अस्य *its* जन्मसु *births* सदसत् *in good and evil* योनि *wombs.*

Since the Purusha is seated in Prakriti (or Nature), therefore it enjoys the qualities born of Nature (Prakriti). Contact with the Gunas is the cause of the birth of Jiva-atman in good and evil wombs. (13.21)

Notes and diagrammatic representation of all the verses so far.



Verse 13.22

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३-२२ ॥

upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ /

paramātmēti cāpyukto dehe'sminpuruṣaḥ paraḥ || 13-22||

He who is the उपद्रष्टा Witness अनुमन्ता the Permitter च and भर्ता the Sustainer भोक्ता the Experiencer महेश्वरः the great God अपि च and is also उक्तः spoken of इति as परमात्म the transcendental Self is the परः supreme पुरुषः Person अस्मिन् देहे in this body.

He - who is the Witness, the Permitter, the Sustainer, the Experiencer, the great Lord, and who is also spoken of as the transcendental Self - is the supreme Person in this body. (13.22)

Notes and diagrammatic representation of all the verses so far.



Verse 13.23

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३-२३ ॥

ya evaṁ vetti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha /

sarvathā vartamāno'pi na sa bhūyo'bhijāyate // 13-23//

सः *he* यः *who* एवं *thus* वेत्ति *knows* पुरुषं *the Self* च *and* प्रकृतिं *Nature* सह *along with* गुणैः *the gunas* न अभिजायते *will not be born* भूयः *again* सर्वथा अपि *in whatever way* वर्तमानः *he may live*.

He who knows thus the Self and Nature along with the gunas will not be born again, in whatever way he may live. (13.23)

Notes and diagrammatic representation of all the verses so far.



Verse 13.24

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १३-२४ ॥

dhyānenātmani paśyanti kecidātmānamātmanā /

anye sāṅkhyena yogena karmayogena cāpare // 13-24//

ध्यानेन *Through meditation* केचित् *some yogis* पश्यन्ति *realise* आत्मानं *the indwelling conscious Self* आत्मनि *in their intellect* आत्मना *with the help of their internal organ (purified by meditation)*. अन्ये *others* साङ्ख्येन योगेन *through discrimination between the Real and the unreal* च *and* अपरे *others* कर्मयोगेन *through karma yoga*.

Through meditation⁴ some realise the Self in (their) intellects with the help of the internal organ; others through Sankhya⁵ yoga and others through Karma⁶-yoga.

Notes and diagrammatic representation of all the verses so far.

⁴ *Meditation* means contemplation with concentration of the mind on the Self- after withdrawing the organs of hearing etc. from objects like sound etc. and then withdrawing the mind into the indwelling Self.

⁵ *Sankhya* means thinking “These gunas viz. sattva, rajas and tamas are objects of my perception; I am the Self, distinct from them, a witness to their functions, eternal and different from the gunas.” The knowledge that arises from this reflection is called Sankhya.

⁶ *Karma-Yoga* is action performed with the idea of dedication to God.



Verse 13.25

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३-२५ ॥

anye tvevamajānantaḥ śrutvānyebhya upāsate /

te'pi cātitarantyeva mṛtyuṁ śrutiparāyaṇāḥ // 13-25//

अन्ये तु *others again* अजानन्तः *who do not know the Self* एवं *thus* उपासते *taken to reflection (being imbued with faith)* श्रुत्वा *after hearing* अन्येभ्यः *from others (teachers)* ते *they* अपि च *too* श्रुतिपरायणाः *who are devoted to hearing* एव *certainly* अतितरन्ति *overcome* मृत्युं *death*.

Others again, who do not know thus and take to contemplating after hearing from others; they too, who are devoted to hearing, certainly overcome death. (13.25)

Notes and diagrammatic representation of all the verses so far.



Verse 13.26

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३-२६ ॥

yāvatsañjāyate kiñcitsattvaṁ sthāvarajaṅgamam /

kṣetrakṣetrajañāsamyogāttadviddhi bharatarṣabha // 13-26//

भरतर्षभ *O scion of the Bharata dynasty* यावत् किञ्चित् *whatever* सत्त्वं *object* जङ्गमं *moving or* स्थावर *non-moving* सञ्जायते *comes into being* तद्विद्धि *know that* संयोगात् *from the association* क्षेत्र *of the field* क्षेत्रज्ञ *and the knower of the field.*

O scion of the Bharata dynasty, whatever object, moving or non-moving, comes into being, know that to be from the association of the field and the Knower of the field. (13.26)

Notes and diagrammatic representation of all the verses so far.



Verse 13.27

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३-२७ ॥

*samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram /
vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati || 13-27||*

सः *he* पश्यति *sees* यः *who* पश्यति *sees* परमेश्वरं *the supreme Lord* तिष्ठन्तं *residing*
समं *equally* सर्वेषु *in all* भूतेषु *living entities* विनश्यत्सु *among the perishable*
अविनश्यन्तं *as the Imperishable*.

He sees who sees the supreme Lord as existing equally in all beings, and as the Imperishable among the perishable. (13.27)

Notes and diagrammatic representation of all the verses so far.



Verse 13.28

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ १३-२८ ॥

samaṁ paśyanhi sarvatra samavasthitamīśvaram /

na hinastyātmanātmānaṁ tato yāti parāṁ gatim // 13-28//

हि *Since* पश्यन् *by seeing* समं *equally* ईश्वरं *God who is* समवस्थितं *present alike* सर्वत्र *everywhere* he न *does not* हिनस्ति *injure his own* आत्मानं *Self* आत्मना *by the Self* ततः *therefore* he याति *attains the* परां *the supreme* गतिं *Goal called Liberation.*

Since by seeing equally God who is present alike everywhere he does not injure the Self by the Self, therefore he attains the supreme Goal.

Notes and diagrammatic representation of all the verses so far.



Verse 13.29

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३-२९ ॥

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ /

yaḥ paśyati tathātmānamakartāraṁ sa paśyati // 13-29//

यः *And he who* पश्यति *realizes* कर्माणि *actions (performed by speech, mind and body) are* क्रियमाणानि *being performed* सर्वशः *in various ways* प्रकृत्या *by Nature (God's Maya)* एव *itself* तथा च *and also* आत्मानं *the Self as* अकर्तारं *the non-agent* सः *he* पश्यति *sees..*

And he who sees actions as being done in various ways by Nature itself and also the Self as the non-agent, -- he sees. (13.29)

Notes and diagrammatic representation of all the verses so far.



Verse 13.30

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ १३-३० ॥

yadā bhūtapṛthagbhāvamekasthamanupaśyati /

tata eva ca vistāraṁ brahma sampadyate tadā // 13-30//

यदा *when* अनुपश्यति *one realises (that “All this is but the Self”)* पृथग्भावं *the state of diversity* भूत *of living beings is* एकस्थं *rooted in the One* च *and* विस्तारं *their manifestation* ततः एव *is also from That* तदा *then* सम्पद्यते *one becomes identified with* ब्रह्म *Brahman Itself.*

When one realises that the state of diversity of living beings is rooted in the One, and that their manifestation is also from That, then one becomes identified with Brahman. (13.30)

Notes and diagrammatic representation of all the verses so far.



Verse 13.31

अनादित्वाद्भिर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३१ ॥

anāditvānnirguṇatvātparamātmāyamavyayaḥ /

śarīrastho'pi kaunteya na karoti na lipyate // 13-31//

अनादित्वात् *Being without beginning and* निर्गुणत्वात् *being without qualities* कौन्तेय
O son of Kunti अयं *this* परमात्मा *supreme Self* अव्ययः *immutable* अपि *although*
शरीरस्थः *dwelling in the body* It न करोति *goes not act* न लिप्यते *nor is It tainted.*

Being without beginning and without Gunas, O Arjuna this immutable supreme Self does not act nor is it affected, although dwelling in the body. (13.31)

Notes and diagrammatic representation of all the verses so far.



Verse 13.32

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३२ ॥

yathā sarvagatam saukṣmyādākāśam nopalipyate /

sarvatrāvasthito dehe tathātmā nopalipyate // 13-32//

यथा *as* सर्वगतं *the all-pervading* आकाशं *space* न उपलिप्यते *is not defiled* सौक्ष्म्यात् *due to its subtlety* तथा *similarly* आत्मा *the Self* अवस्थितः *present* सर्वत्र *everywhere* देहे *in the body* न *is not* उपलिप्यते *defiled*.

As the all-pervading space is not tainted because of its subtlety, similarly the Self, present everywhere in all bodies, is not tainted. (13.32)

Notes and diagrammatic representation of all the verses so far.



Verse 13.33

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३-३३ ॥

yathā prakāśayatyekah kṛtsnam lokamimam raviḥ /

kṣetram kṣetri tathā kṛtsnam prakāśayati bhārata // 13-33//

यथा *as* एकः *the one* रविः *sun* प्रकाशयति *illuminates* इमं *this* कृत्स्नं *whole* लोकं *world* भारत *O scion of Bharata dynasty* तथा *similarly* क्षेत्री *the supreme Self (the Knower of the field)* प्रकाशयति *illuminates* कृत्स्नं *the whole* क्षेत्रं *field (from the great elements to fortitude)*.

O Arjuna, just as the single sun illuminates this entire world, similarly the Knower of the field illuminates the whole field. (13.33)

Notes and diagrammatic representation of all the verses so far.



Verse 13.34

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३-३४ ॥

kṣetrakṣetrajñayorevamantaram jñānacakṣuṣā /

bhūtaprakṛtimokṣam ca ye viduryānti te param // 13-34//

ये *Those who* विदुः *know* एवं *thus* ज्ञानचक्षुषा *by the eye of wisdom* अन्तरं *the distinction* क्षेत्र क्षेत्रज्ञयोः *between the field and the Knower of the field* च *and* मोक्षं *the annihilation* भूत प्रकृति *of the Matrix of beings (described as ignorance, also called Unmanifest)* ते *they* यान्ति *reach* परं *the Supreme*.

They, who know thus, through the eye of wisdom, the distinction between the field and the Knower of the field, and the annihilation of the Matrix of beings, - they reach the Supreme. (13.34)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञ विभागयोगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Om tatsaditi śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna samvāde kṣetrakṣetrajña vibhāgayogo nāma trayodaśo'dhyāyaḥ // Chapter 13//

Notes and diagrammatic representation of all the verses so far.



Diagrammatic representation of the full chapter

