

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

1/3 (Ślōka 1-8), Sunday, 11 August 2024

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ SRINIVAS WARNEKAR JI

YouTube Link: <https://youtu.be/i7f6TI875a4>

From the Field to the Self: A Deep Dive into the Path of Knowledge and Virtue

The thirteenth chapter of the Bhagavad Gītā, titled **Kṣhetra Kṣetrajña Vibhāg Yog**, delves into the profound path of jñāna (knowledge). The session commenced with traditional prayers, the lighting of the holy lamp, and offerings made to Gurudev, Sant Dnyāneshwar, Bharat Mata, Śrīmadbhagavad Gītā, and Ved Vyasa ji, creating a sacred and contemplative atmosphere for the teachings that were to follow.

In Chapter 11, Sri Bhagavān revealed His universal form (Vishwaroopa) to Arjuna, a moment of overwhelming realization for him. This vision unveiled the truth that the Supreme Being (Paramātmā) exists in both the Saguna Sakar form (the manifest, with attributes) and the Nirguna Nirakar form (the unmanifest, without attributes). Arjuna came to understand that the divine presence before him in a personal form, and the all-pervading, formless essence in every aspect of the universe, are ultimately one and the same.

Chapter 12 then explored the two paths of devotion—worshipping the Saguna Sakar form and meditating on the Nirguna Nirakar aspect. Sri Bhagavān explained that while both paths lead to the realization of Paramātmā, the path of devotion to the Saguna Sakar form is more accessible and easier for most devotees. This path is primarily driven by Bhava (devotion and love), whereas the Nirguna Nirakar Upasana (worship) requires a deep understanding and knowledge of the formless, attributeless divine.

Reflecting back on Chapter 2, we see the pivotal moment when Arjuna, overwhelmed by his dilemmas, surrendered completely to Sri Krishna, accepting Him as his Guru. In verse 2.7, Arjuna said:

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ 2.7॥

"I am Your disciple, surrendered to You. Please instruct me."

Recognizing Arjuna's sincere surrender, Sri Bhagavān began imparting comprehensive spiritual knowledge, guiding him step by step toward a deeper understanding of life, duty, and the self. This journey of knowledge and realization reaches a significant point in Chapter 13, where Sri Bhagavān further elaborates on the teachings introduced in the previous chapters, particularly the discussions from Chapter 12.

At the outset of Chapter 12, Arjuna asked a crucial question:

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ 12.1॥

"Between those who are steadfastly devoted to Your personal form and those who worship the formless Brahman, whom do You consider to be more perfect in Yog?"

Sri Bhagavān responded by clarifying:

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ 12.2॥

"Those who fix their minds on Me and always engage in My devotion with steadfast faith, I consider them to be the best yogis."

He further explained that those who meditate on His attributeless, formless nature also reach Paramātmā. While Chapter 12 primarily focused on the worship of the Saguna Sakar form of the divine, Chapter 13 deepens the exploration by addressing the worship and understanding of the Nirguna Nirakar aspect of Paramātmā. Here, Sri Bhagavān continues to guide Arjuna through the intricacies of jñāna (knowledge), highlighting the importance of understanding both the material and spiritual dimensions of existence, ultimately leading to self-realization and liberation.

13.1

śrībhagavānuvāca
idaṃ(m) śarīraṃ(ñ) kaunteya, kṣetramityabhidhīyate,
etadyo vetti taṃ(m) prāhuḥ(kh), kṣetrajña iti tadvidaḥ, 13.1

Śrī Bhagavān said:

This body Arjuna, is termed as the Field (kṣetra) and he knows it, is called the knower of the field (kṣetrajña) by the sages discerning the truth about both.

Sri Bhagavān introduces the profound concepts of the "field" (kṣetra) and the "knower of the field" (kṣetrajña), setting the stage for a deeper understanding of the relationship between the physical body and the conscious self. This distinction is foundational for grasping the true nature of existence, which Bhagavān will explore throughout the chapter.

Sri Bhagavān said:

- **idaṃ śarīraṃ kaunteya**: This body, O son of Kunti,
- **kṣetramityabhidhīyate**: is called the field,
- **etadyo vetti taṃ prāhuḥ**: and one who knows it is called
- **kṣetrajña iti tadvidaḥ**: the knower of the field, so say the wise.

Sri Bhagavān said, "This body, O son of Kunti, is called the field, and one who knows it is called the knower of the field, as declared by the wise."

In this verse, Bhagavān introduces **kṣetra** (the field), representing the physical body and the material world, and **kṣetrajña** (the knower of the field), which signifies the conscious self that perceives and experiences the body. This concept is not merely limited to the individual body but extends to the entire cosmos, as seen in Chapter 11, where Bhagavān revealed His universal form (Vishwaroopa). The one who

truly understands the universe as the field and recognizes the divine presence within it is the kṣetrajña, the ultimate knower.

The Marathi verse

"पिंडी ते ब्रह्मांडी"

"**Pindi te Bramhandi**" captures this essence, illustrating that the divine presence permeates both the smallest particle ("**Pindi**") and the vast cosmos ("**Bramhandi**"). This underscores the idea that the field is not just the physical body but the entire creation, with the divine essence immanent in every aspect of existence.

The term **kṣetra** can also be likened to a "farmland," where the seeds sown determine the harvest. Similarly, the actions, thoughts, and intentions we plant in our bodies and minds yield corresponding results. This analogy emphasizes the cause-and-effect relationship inherent in the physical and mental realms.

Another interpretation of **kṣetra** is as a "Dharamshala" (pilgrim's rest house), symbolizing the temporary nature of the body. Just as a traveler stays briefly in a rest house, the soul resides temporarily in the body. Despite the body's constant transformation from childhood to old age, the underlying self—the kṣetrajña—remains unchanged. This unchanging self is the true knower, who witnesses the body's changes but is not affected by them.

Modern science corroborates this view, confirming that the body undergoes continuous change, with cells being completely renewed over time. In the world of samsara (the cycle of birth and death), change is the only constant. Yet, the kṣetrajña, the observer of these changes, remains the same, untouched by the physical transformations.

When we see through our eyes, it is not the eyes themselves that perceive, but the conscious self within. The one who experiences joy and sorrow, who claims "this is my body," is the kṣetrajña—the knower of the field. This distinction between the "field" and the "knower of the field" is crucial for understanding the relationship between the body and the soul, a central theme in the Bhagavad Gītā.

As this chapter unfolds, Bhagavān will delve deeper into the nature of the kṣetra and kṣetrajña, guiding Arjuna—and the reader—toward a profound understanding of the ultimate reality that underlies all existence.

13.2

**kṣetrajñaṁ(ñ) cāpi māṁ(m) viddhi, sarVākṣetreṣu bhārata,
kṣetrakṣetrajñayorjñānaṁ(m), yattajjñānaṁ(m) mataṁ(m) mama. 13.2**

Know Myself to be the kṣetrajña (individual soul) in all the kṣetras (fields), Arjuna. And it is the knowledge of the field (kṣetra), and knower (kṣetrajña), (ie. of Matter with its evolutes and the Spirit) which I consider as true knowledge.

In verse 13.2 of the Bhagavad Gītā, Sri Bhagavān delves deeper into the profound concepts He introduced in the previous verse, where He distinguished between the physical body (kṣetra) and the conscious self (kṣetrajña). Here, He expands Arjuna's understanding by revealing His own identity as the supreme knower within all fields, emphasizing the inseparable unity between individual consciousness and the divine.

Sri Bhagavān said:

- **kṣetrajñam cāpi māṃ viddhi:** Know that I am also the knower of the field,
- **sarvakṣetreṣu bhārata:** in all fields, O Arjuna.
- **kṣetrakṣetrajñayor jñānam:** The knowledge of the field and the knower of the field,
- **yattaj jñānam matam mama:** is what I consider to be true knowledge.

Sri Bhagavān declares, "Understand that I am the kṣetrajña (knower of the field) in all kṣetras (fields), Arjuna. The true knowledge lies in comprehending both the field (kṣetra) and the knower of the field (kṣetrajña)—the discernment of the material world and the conscious self."

By stating that He is the knower within all fields, Sri Bhagavān affirms His omnipresence in every being. This can be likened to the metaphor of a single sun reflected in multiple pots of water. While each pot reflects the sun individually, it remains one and the same sun. Similarly, the one Paramātmā (Supreme Self) is present in every individual as the knower, the kṣetrajña.

This teaching resonates with the opening words of the Bhagavad Gītā:

धर्मक्षेत्रे कुरुक्षेत्रे

dharma-kṣhetre kuru-kṣhetre

In the field of dharma, on the field of Kurukshetra

These words encapsulate the essence of the Gītā's teachings.

There is a traditional story that illustrates this profound message. When Punyashloka Ahilyabai Holkar began studying the Bhagavad Gītā, she was guided by a learned Pandit. Upon hearing the opening words **dharma-kṣhetre kuru-kṣhetre**, she remarked that she had grasped the entire Gītā. When asked to explain, she suggested rearranging the words to **kṣhetre-kṣhetre dharma kuru** ("In whichever field you are, perform your duty"). This simple yet profound insight captures the core teaching of the Gītā: to fulfill one's duty in every circumstance and in every form of existence.

In this verse, Sri Bhagavān reveals that HE Himself is the true knower in all fields, underscoring His omniscience and omnipresence. By asserting that true knowledge consists of understanding both the field (the physical body and material world) and the knower (the conscious self), Bhagavān emphasizes the importance of recognizing both the transient and eternal aspects of existence. This dual understanding is the foundation of spiritual wisdom and self-realization. As the discourse continues, Sri Bhagavān will further elucidate the nature of the field and the knower, guiding Arjuna towards a deeper understanding of the self and its intimate connection with the divine.

13.3

**tat kṣetraṁ(m) yacca yādṛkca, yadvikāri yataśca yat,
sa ca yo yatprabhāvaśca, tatsamāsenā me śṛṇu 13.3**

What that Field (kṣetra) is and what is its nature, what are its modifications, and from what causes what effects have arisen, and also who its knower (kṣetrajña) is, and what is His glory - hear all this from Me in brief.

Sri Bhagavān continues to guide Arjuna toward the ultimate knowledge, providing him with a profound understanding of the field (kṣetra) and its knower (kṣetrajña). In this verse, He sets the stage for a deeper

exploration of the nature of existence, the forces that govern it, and the true essence of consciousness.

Sri Bhagavān said:

- **tat kṣetram yac ca yādṛk ca:** What the field is and what its nature is,
- **yad vikāri yataś ca yat:** what its modifications are and from what causes they arise,
- **sa ca yo yat prabhāvaś ca:** and who its knower is and what his glory is,
- **tat samāsenā me śṛṇu:** hear all this from Me in brief.

Sri Bhagavān declares, "Hear from Me in brief, Arjuna, what the field (kṣetra) is and what its nature entails, what its modifications are and from what causes they arise, and also who the knower (kṣetrajña) is and what His glory encompasses."

In this verse, Bhagavān introduces the key topics He will elaborate on, inviting Arjuna to listen with full attention. He emphasizes the critical importance of understanding two fundamental aspects of existence:

- **The Field (kṣetra):** Its nature, the transformations it undergoes, and the underlying causes of these changes.
- **The Knower (kṣetrajña):** The qualities and the glory of the conscious self, the observer and experiencer of the field.

By addressing these aspects, Bhagavān is laying the groundwork for a comprehensive understanding of the intricate relationship between the physical body and the consciousness that animates it. This verse serves as a prelude to the profound teachings that will follow, where Bhagavān will illuminate the nature of reality, the interaction between matter and spirit, and the path to self-realization.

Through this guidance, Sri Bhagavān is preparing Arjuna—and all seekers of truth—for a deeper philosophical journey. The forthcoming verses will unravel the mysteries of existence, revealing the eternal connection between the individual self and the divine, and leading to the ultimate knowledge that transcends the material world. This knowledge is not merely intellectual but is the key to spiritual liberation and the realization of one's true nature.

13.4

ṛṣibhirbahudhā gītaṃ(ñ), chandobhirvividhaiḥ(ph) pṛthak, brahmasūtrapadaīścaiva, hetumadbhirviniścitaiḥ 13.4

The truth, about the kṣetra and kṣetrajña, has been expounded by the seers in manifold ways; again it has been stated separately in different Vedic chants and also in the conclusive and reasoned texts of the Brahmasūtras.

Sri Bhagavān continues to unravel the profound concepts of the field (kṣetra) and its knower (kṣetrajña). He emphasizes that the knowledge He imparts is not novel but is rooted in ancient wisdom, having been explored and elucidated by sages and scriptures throughout history.

Sri Bhagavān said:

- **ṛṣibhir bahudhā gītaṃ:** This truth has been sung in various ways by the seers;
- **chandobhir vividhaiḥ pṛthak:** it has also been articulated distinctly in different Vedic hymns;
- **brahmasūtrapadaīś caiva:** and in the concise, reasoned texts of the Brahmasūtras;
- **hetumadbhir viniścitaiḥ:** supported by logical reasoning and definitive conclusions.

Sri Bhagavān declares, "The knowledge of the kṣetra and kṣetrajña has been expounded in many ways by the seers; it has been expressed distinctly in the various Vedic hymns and systematically analyzed in the logical and conclusive texts of the Brahmasūtras."

In this verse, Bhagavān highlights that the wisdom He is sharing with Arjuna is deeply established and has been extensively examined by:

- **The Seers (ṛṣis):** Who have explored these concepts from multiple perspectives, offering diverse insights into the nature of the field and its knower.
- **Vedic Hymns (chandas):** Which have conveyed these truths through sacred chants and mantras, each contributing to a fuller understanding of the kṣetra and kṣetrajña.
- **Brahmasūtras:** The philosophical texts that systematically address these ideas with rigorous logic and definitive conclusions, providing a framework for understanding the interplay between the material and the spiritual.

By referencing these authoritative sources, Bhagavān underscores the depth, legitimacy, and timelessness of the teachings He is about to impart. He reassures Arjuna that the wisdom he is receiving is grounded in a venerable tradition of scholarship and spiritual inquiry. This prepares Arjuna to appreciate the profound and enduring nature of the knowledge that Bhagavān is revealing, as He continues to unravel the mysteries of the kṣetra and kṣetrajña in the subsequent verses.

13.5

mahābhūtānyahaṅkāro, buddhiravyaktameva ca, indriyāṇi daśaikaṃ(ñ) ca, pañca cendriyagocarāḥ. 13.5

The five elements, the ego, the intellect, the unmanifest (Primordial Matter), the ten organs of perception and action, the mind and five objects of sense (sound, touch, colour, taste and smell).

Sri Bhagavān delves deeper into the nature of the kṣetra (the field), providing a detailed enumeration of its components. This verse outlines the various elements that constitute both the physical and mental aspects of the field, forming the foundation of material existence.

Sri Bhagavān said:

- **mahābhūtāny ahaṅkāro:** The five great elements, the ego,
- **buddhir avyaktam eva ca:** the intellect, and the unmanifest (Primordial Matter),
- **indriyāṇi daśaikaṃ ca:** the ten organs (of perception and action), and the mind,
- **pañca cendriyagocarāḥ:** and the five objects of the senses (sound, touch, color, taste, and smell).

Sri Bhagavān declares, "The five great elements, the ego, the intellect, the unmanifest (Primordial Matter), the ten organs of perception and action, the mind, and the five objects of sense (sound, touch, color, taste, and smell) together constitute the kṣetra."

In this verse, Bhagavān systematically enumerates the various constituents of the kṣetra, which are:

- **The Five Great Elements (mahābhūta):** Earth, water, fire, air, and ether—these elemental forces form the physical foundation of the universe.
- **Ego (ahaṅkāra):** The sense of individuality or "I-ness" that shapes personal identity.
- **Intellect (buddhi):** The faculty of discrimination and understanding that governs decision-

making and cognition.

- **The Unmanifest (avyakta):** Primordial Matter, the source from which the manifest world emerges.
- **The Ten Organs (indriyāṇi):** This includes the five organs of perception (eyes, ears, nose, tongue, skin) and the five organs of action (hands, feet, speech, excretory organs, reproductive organs).
- **Mind (manas):** The central faculty that processes sensory information, coordinates the functions of the organs, and generates thoughts.
- **The Five Objects of the Senses (indriyagocarāḥ):** The sensory inputs—sound, touch, color, taste, and smell—corresponding to the five senses.

By listing these elements, Bhagavān provides a comprehensive understanding of the kṣetra, encapsulating both the physical and mental components that constitute the material world and human experience. This detailed description lays the groundwork for a deeper exploration of the interaction between these elements and the conscious self, which Bhagavān will continue to elaborate on in the subsequent verses.

13.6

**icchā dveṣaḥ(s) sukhaṁ(n) duḥkhaṁ(m), saṅghātaścetanā dhṛtiḥ,
etat kṣetraṁ(m) samāśena, savikāramudāhṛtam. 13.6**

Also desire, aversion, pleasure, pain, the physical body consciousness (life-breath), firmness: these comprise the kṣetra, with its modifications, described briefly.

In this verse, Sri Bhagavān continues to elaborate on the concept of the kṣetra (the field) by incorporating the subtle aspects that influence human experience and behavior. He identifies the psychological and emotional components that form part of the kṣetra, thus contributing to a more comprehensive understanding of what constitutes this field of existence.

Sri Bhagavān said:

- **icchā dveṣaḥ sukhaṁ duḥkhaṁ:** Desire, aversion, pleasure, and pain,
- **saṅghātaścetanā dhṛtiḥ:** the physical body, consciousness (life-breath), and firmness (determination),
- **etat kṣetraṁ samāśena:** these constitute the kṣetra,
- **savikāram udāhṛtam:** along with its modifications, described briefly.

Sri Bhagavān states, "Desire, aversion, pleasure, pain, the physical body, consciousness (life-breath), and firmness—these, along with their modifications, make up the kṣetra, described here in brief."

In this verse, Bhagavān expands the concept of the kṣetra by including the following components:

- **Desire (icchā):** The craving or longing for objects, experiences, or outcomes.
- **Aversion (dveṣa):** The repulsion or dislike toward certain objects, experiences, or situations.
- **Pleasure (sukha):** The sensation of happiness, satisfaction, or comfort.
- **Pain (duḥkha):** The experience of suffering, discomfort, or distress.
- **The Physical Body (saṅghāta):** The aggregate of the body, comprising the organs and systems that constitute the physical form.
- **Consciousness (cetanā):** The life-force or awareness that animates the body and mind.
- **Firmness (dhṛtiḥ):** The determination or resolve that sustains one's actions and decisions.

By listing these psychological and emotional aspects alongside the physical elements mentioned earlier, Bhagavān presents a holistic view of the kṣetra. He explains that all these components, together with their modifications (savikāra), form the complete field of existence. This comprehensive understanding of the kṣetra, which encompasses both physical and mental dimensions, is essential for grasping the nature of human existence and the intricate relationship between the body and the conscious self—a theme that Bhagavān continues to explore in the following teachings.

13.7

amānitvam adambhitvam, ahimsā kṣāntirārjavam, ācāryopāśanam(m) śaucaṁ(m), sthairyam ātmavinigrahaḥ. 13.7

Absence of pride, freedom from hypocrisy, non-violence, forgiveness, uprightness of speech and mind etc, devout service of the preceptor, internal and external purity, steadfastness of mind and control of body, mind and the senses.

Sri Bhagavān shifts the focus from the nature of the kṣetra (the field) to the virtues and qualities that are essential for spiritual growth and self-realization. Here, He delineates the moral and ethical characteristics that define a true seeker on the path of knowledge and wisdom.

Sri Bhagavān said:

- **amānitvam adambhitvam:** Absence of pride and freedom from hypocrisy,
- **ahimsā kṣāntiḥ ārjavam:** Non-violence, forgiveness, and uprightness,
- **ācāryopāśanam śaucaṁ:** Devout service to the preceptor, internal and external purity,
- **sthairyam ātma-vinigrahaḥ:** Steadfastness of mind and control over body, mind, and senses.

Sri Bhagavān states, "Absence of pride and hypocrisy, non-violence, forgiveness, uprightness in speech and mind, devout service to the preceptor, internal and external purity, steadfastness of mind, and self-control."

In this verse, Bhagavan enumerates several key virtues that a seeker should cultivate to progress on the spiritual path:

1. **Absence of Pride (amānitvam):** Humility, where one does not seek recognition or feel superior to others. This is the foremost characteristic of a knowledgeable person, illustrated by a story of Ishwar Chandra Vidyasagar, who, despite his stature, humbly carried a stranger's luggage without hesitation. This anecdote reflects his deep humility and willingness to serve others, hallmarks of true spiritual wisdom.
2. **Freedom from Hypocrisy (adambhitvam):** Sincerity and honesty, being genuine in one's actions without pretense. This quality aligns with the divine virtues (daivīm sampadam) outlined in Chapter 16, where freedom from hypocrisy is crucial. It involves avoiding the projection of an image beyond one's true capabilities.
3. **Non-Violence (ahimsā):** The practice of not causing harm to any living being, whether in thought, word, or deed. The Sanskrit verse

अहिंसा परमो धर्मः धर्म हिंसा तथैव च

Ahimsa paramo dharma, dharma hinsa tathaivacha encapsulates the idea that non-violence is the highest duty, yet violence may be justified in the service of dharma.

4. **Forgiveness (kṣāntiḥ):** The ability to forgive others, letting go of resentment and anger, which fosters inner peace and harmony.
5. **Uprightness (ārjavam):** Integrity and straightforwardness in one's thoughts, words, and actions. This quality ensures that one's internal and external expressions are aligned, promoting honesty and trust.
6. **Devout Service to the Preceptor (ācāryopāsanam):** Deep respect and reverence for one's teacher, recognizing the essential role of guidance on the spiritual journey.
7. **Purity (śaucaṃ):** Both internal purity (of thoughts and emotions) and external cleanliness, which are crucial for maintaining a balanced and harmonious life.
8. **Steadfastness of Mind (sthairyam):** Mental stability, enabling one to remain focused and unwavering in the pursuit of spiritual goals.
9. **Control of Body, Mind, and Senses (ātma-vinigrahaḥ):** Self-discipline that regulates one's physical actions, thoughts, and sensory inputs, ensuring that they are aligned with one's spiritual aspirations.

These qualities form the foundation of spiritual advancement and are considered essential for attaining true knowledge and wisdom. By cultivating these virtues, seekers prepare themselves for deeper self-understanding and realization, paving the way for the profound teachings that Bhagavān continues to unfold in the verses that follow.

13.8

indriyārtheṣu vairāgyam, anahaṅkāra eva ca, janmamṛtyujarāvyādhī, duḥkhadoṣānudarśanam. 13.8

Dispassion towards the objects of enjoyment of this world and the next, and also absence of egotism; constant perception of evil and pain and evils inherent in birth, death, old age and disease.

Sri Bhagavān continues to emphasize the essential qualities that are vital for spiritual growth. He underscores the importance of cultivating detachment, humility, and a profound awareness of the transient and often painful nature of material existence.

Sri Bhagavān said:

- **indriyārtheṣu vairāgyam:** Dispassion towards the objects of enjoyment,
- **anahaṅkāra eva ca:** and the absence of egotism,
- **janmamṛtyujarāvyādhī:** constant awareness of the inevitable suffering in birth, death, old age, and disease,
- **duḥkhadoṣānudarśanam:** and the perception of the inherent flaws and pains that accompany

them.

Sri Bhagavān declares, "Dispassion towards the objects of enjoyment in both this world and the next, along with the absence of egotism; a constant awareness of the suffering inherent in birth, death, old age, and disease."

In this verse, Bhagavān outlines three critical attitudes that a seeker must cultivate to advance on the spiritual path:

1. **Dispassion (vairāgyam):** Developing a deep detachment from the sensory pleasures and material possessions of both this world and the next. This dispassion is not mere indifference but a conscious redirection of the mind from fleeting, worldly enjoyments to the pursuit of higher spiritual truths. By cultivating dispassion, the seeker frees themselves from the distractions of transient pleasures and focuses on the ultimate goal of liberation.
2. **Absence of Egotism (anahaṅkāra):** Letting go of the ego, the false sense of "I" and "mine" that often binds one to worldly attachments and pride. This humility is crucial for dissolving the barriers that the ego erects, allowing the seeker to open themselves to divine wisdom and grace. True spiritual progress is marked by a reduction in ego and an increasing recognition of the interconnectedness of all life.
3. **Awareness of Life's Transience (janmamṛtyujarāvyādhī-duḥkhadoṣānudarśanam):** Maintaining a constant awareness of the inevitable sufferings associated with birth, death, old age, and disease. This mindfulness of life's inherent transience fosters a deeper understanding of the futility of worldly attachments and motivates the seeker to transcend the cycle of samsara (the cycle of birth and rebirth) and seek the eternal. Recognizing the fleeting nature of life's pleasures and pains encourages a focus on the eternal self, beyond the temporary body.

Sant Dnyaneshwar Maharaj ji captures the essence of these virtues in his poetic description of a truly knowledgeable person:

तैसें साच आणि मवाळ । मितले आणि रसाळ ।
शब्द जैसे कल्लोळ । अमृताचे ॥ २७० ॥

*"As true and gentle, measured and sweet,
Few but straightforward, his words flow like waves of nectar."*

These qualities are not just moral virtues but foundational pillars for spiritual awakening. Cultivating dispassion, humility, and a clear understanding of life's inherent challenges equips the seeker with the resilience and clarity needed to journey towards self-realization. These virtues enable one to rise above the distractions and delusions of the material world, focusing instead on the path illuminated by Bhagavān, leading to the realization of the eternal self. In the verses that follow, Bhagavān will continue to deepen this spiritual teaching, guiding the seeker toward the ultimate truth.

The session concluded with an engaging Question and Answer segment, giving participants the opportunity to delve deeper into various spiritual concepts. Here are some key questions and responses:

Nageshwari Didi Ji

Q: Is it wrong to have desires?

A: No, it is not wrong to have desires. Desires, known as *vikaras* (alterations or modifications), naturally arise as part of our physical existence. We experience pleasure and pain as part of this *kṣetra* (the field), which includes both our body and mind. The critical point is not the presence of desire but our ability to transcend these *vikaras*. A *gyani* (knowledgeable person) is one who rises above these fluctuations of desire and aversion.

While it's impossible to entirely avoid aversion (*dveṣa*), it's important to cultivate desires that propel us toward higher goals and meaningful actions. Our true nature lies beyond these modifications, beyond the fleeting experiences of pleasure and pain. In Chapter 7, *Jñāna Vijñāna Yog*, Sri Bhagavān clarifies:

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ||7.11||

dharmāviruddho bhūteṣhu kāmo 'smi bharatarṣhabha

I am desire that is not opposed to *dharma* (righteousness), O Arjuna.

Sri Bhagavān makes it clear that desires which align with virtue and scriptural injunctions (*dharma*) are not only permissible but are expressions of the divine will.

Shiv Shankar Agrawal Ji

Q: In verse 13.6, Chetana is categorized as one of the *vikar* (alterations). Is this different from Chetan tattva (Pran Shakti)?

A: Yes, there is a distinction between the two. In Chapter 7, Sri Bhagavān explains:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च | अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ||7.4||

bhūmir-āpo 'nalo vāyuh khaṁ mano buddhir eva cha | ahankāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

Earth, water, fire, air, space, mind, intellect, and ego—these constitute My eightfold material energy.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् | जीवभूतां महाबाहो ययेदं धार्यते जगत् ||7.5||

apareyam itas tvanyāṁ prakṛtiṁ viddhi me parām | jīva-bhūtāṁ mahā-bāho yayedam dhāryate jagat

This is My inferior energy, but beyond it, O mighty-armed Arjuna, is My superior energy, which is the *jīva shakti* (soul energy) that sustains the universe.

Chetana (consciousness) is indeed a part of the *kṣetra* (the field) and, like other aspects of the field, it undergoes alterations or *vikar*. However, *Atma tattva* (the essence of the soul) exists beyond *Chetana*. It is part of Sri Bhagavān's superior energy, which is unaffected by the changes in the material field. This *jīva shakti* (soul energy) is what truly animates and sustains life, distinct from the physical and mental aspects that are subject to change.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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