



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/4RD8SuAeHGA>

Those who realize the divine wisdom of distinction between Kṣetra and Kṣetrajña will ultimately attain the ultimate goal of liberation

The 13th chapter of Bhagavad Gītā is **Kṣetra Kṣetrajña Vibhāga Yoga** - the Yoga of distinguishing the Field and the Knower of the Field.

The session began with the Deepa Prajwalan (lighting of the auspicious lamp) and prayers. Discourse continues with greetings to all sadhaks on the occasion of upcoming Janmashtami and seeking Sri Paramātmā's blessings to bestow all with the wisdom needed to understand this complex chapter.

In this chapter, the focus has been to understand the important principles around the concept of **Ksetra** and **Ksetrajna**. A small story to refresh our minds on what we learnt in the previous two sessions. Two friends were traveling, and on the way their car breaks down. They tried all techniques they knew, but the car wouldn't start. The road they were on was completely secluded, with no help available. In the distance, they spotted a farmer, operating a tractor to till the land. They approach him for help. The farmer inspects various parts of the car under the bonnet and then, struck at a specific spot with his hammer, resulting in the friends being able to start the car. The friends were grateful and offered to pay him, but were surprised when he said his fee was Rs 500. The farmer replied that while the stroke cost Rs100, the remaining Rs 400 was for knowing exactly where to strike. Similarly, we all have this body; knowing where to strike or make the right investments, with an understanding of its purpose, is crucial for its effective functioning. This is the knowledge we will all gain from this 13th Chapter, '**Ksetra Ksetrajna Vibhaga Yoga**' - that is understanding the purpose of this body and utilising it to its best.

Some of us may find these concepts very complex, and even if we understand them by participating in Vivechans/ Discourses such as this, applying them to life may still be challenging. Hence, Sri Krishna Paramātmā is explaining the concepts repeatedly to us like a mother. A small child will not be able to eat by itself even if food is placed in a platter in front. The mother has to feed the child in small bite sizes. Similarly, we will not be able to make sense of an entire platter of Brahmā jnana laid

in front of us. Bhagavān is giving us the content separating it as *ksetra*, *ksetrajna*, *jnana*, and so on in bite sizes, to help us understand the big picture. And slowly HE helps us gain *Brahmā jnana*, that is about how Brahman and *Prakṛti* are working together.

The previous session closed at the 18th shloka

***iti kṣhetraṁ tathā jñānaṁ jñeyaṁ choktaṁ samāsataḥ
mad-bhakta etad vijñāya mad-bhāvāyopapadyate.***

Sri Paramātmā says that HE has revealed to Arjuna, the nature of the field, what is knowledge and what is worth knowing (the object of knowledge). HE continues, that HIS devotees must understand this and by doing so, they will be able to unite with HIM and attain HIS divine nature. HE proceeds to explain how they are working together.

13.19

**prakṛtiṁ(m) puruṣaṁ(ñ) caiva, vidyanādi ubhāvapi,
vikārāṁśca guṇāṁścaiva, viddhi prakṛtisambhavān. 13.19**

Prakṛti (matter) and Puruṣa (Spirit), know both these as beginningless. And know all modifications such as likes and dislikes etc., and all objects constituted of the three Guṇas as born of Prakṛti.

One needs to understand the concepts of *Prakṛti* and *Puruṣa*. *Prakṛti* is *Ksetra*. When Sri Paramātmā refers to *Ksetra*, we understand it as our body. However, it is important to remember that all other creations also have their bodies, which fall under the definition of *Ksetra* and can be collectively understood as matter. *Puruṣa*, on the other hand, is the divine essence operating everything.

- ***Prakṛti* is composed of the five sense organs, mind, intellect, and ego.**
- ***Puruṣa* is the divine entity that pervades and sustains all of creation.**

Puruṣa is the energy that resides in *Prakṛti* and enables it to operate differently. For example, the electricity that powers a mobile phone is the same as that which powers other devices, but each device performs different functions. *Prakṛti* and *Puruṣa* both exist simultaneously; but *Prakṛti* is inherently changing, while the *Puruṣa* remains constant. The matter and its properties are constantly changing due to different Gunas. These Gunas influence how things function and transform. For eg. when a teacher teaches the same lesson to two children, their understanding varies based on their own Gunas or modes of nature. These Gunas are aspects of *Prakṛti*. Despite having a similar upbringing, the three brothers Ravana, Kumbhakarna, and Vibhishana, embodied different Gunas and thus had different characteristics.

All Gunas originate from *Prakṛti*. The entire world we experience is composed of *Prakṛti* and *Puruṣa*. While *Prakṛti* drives the actions and transformations, it is *Puruṣa* that will experience these changes. *Prakṛti* and *Puruṣa* are closely intertwined, due to which they often forget their fundamental nature, like how we identify with our bodies rather than our souls.

In essence, *prakṛiti*/nature and *Puruṣa* /energy are both beginningless; and all modifications, likes, dislikes etc., of the body are produced by three modes of nature born out of *Prakṛti*.

13.20

kāryakaraṇakartṛtve, hetuḥ(ph) prakṛtirucyate, puruṣaḥ(s) sukhaduḥkhānām(m), bhoktṛtve heturucyate.. 13.20

Prakṛti is said to be responsible for bringing forth the evolutes and the instruments; while the individual soul is declared to be responsible for the experience of joys and sorrows.

- **kārya** - The action
- **kāraṇa** - cause behind the action
- **kartṛtvē** - the doer of the action
- **hetuḥ prakṛtiruchyatē** - prakṛti is the cause, responsible for all actions
- **puruṣaḥ sukhaduḥkhānām bhoktṛtvē heturuchyatē** - The *puruṣaḥ tattva* experiences the pleasure and pain.

The *puruṣaḥ* is experiencing pleasure and pain because of the close association with *Prakṛti*. For instance, an iron ball is cool at room temperature and retains its shape. When this ball is placed on fire (energy), though the fire itself has no fixed shape, it molds to the shape of the ball. The iron ball heats up as it absorbs energy from the fire. Similarly, *Prakṛti* (the field or body) receives energy from *Puruṣa* (the soul or consciousness). Just as the fire takes the shape of the iron ball, *Puruṣa*, being in close contact with *Prakṛti*, experiences its pleasure and pain. When the contact between the iron ball and the fire is lost, both return to their original states. Likewise, when the connection between *Prakṛti* and *Puruṣa* is removed, then the true nature and identity can be felt, and the Atma (soul) understands its true nature—'**Chidananda Roopa Shivoham Shivoham.**'

Our essential nature is to be always blissful, but our close association with *Prakṛti* and misplaced identity with it has caused us to lose touch with this true happiness.

13.21

puruṣaḥ(ph) prakṛtistho hi, bhuṅkte prakṛtijāguṇān, kāraṇam(ṅ) guṇasaṅgo'sya, sadasadyonijanmasu. 13.21

Only the *Puruṣa* in association with *Prakṛti* experiences objects of the nature of the three *Guṇas* evolved from *Prakṛti* and it is attachment with these *Guṇas* that is responsible for the birth of this soul in good and evil wombs.

Puruṣaḥ prakṛtisthō hi bhuṅktē prakṛtijāguṇān - *Puruṣaḥ* is situated within *Prakṛti* and enjoys the *Gunas*.

As we enjoy the sattvik pleasure of learning *Gītā*, our Atma is enjoying the *Sattva* guna of this *Prakṛti*. Sometimes we get consumed by the *Rajo* Guna. For instance, we might fast for *Sri Krishna Janmashtami*, but indulge in a feast later. These qualities are born out of *Prakṛti*. The *Puruṣa* enshrined in *Prakṛti* is experiencing these qualities due to its close association with the guna or *Prakṛti*.

Puruṣa, being stuck with *Prakṛti*, takes birth as different species, lives through different experiences associating closely with *Prakṛti*, and enjoys the world. But *Puruṣa* is the divine essence, full of bliss and consciousness, with the power to drive all of *Prakṛti*. However, it is imprisoned within *Prakṛti*, much like a mighty king captured by an enemy, who becomes powerless. There is a Greek anecdote about a lion stepping on a thorn, that causes it great pain. The mighty lion becomes desperate and roars for help. This reflects the condition of *Puruṣa*, which, under the influence of *Prakṛti*, forgets its true power and nature. It starts identifying with things like 'my body,' 'my success,' 'my possessions,'

and 'my happiness,' creating distinctions between 'my happiness' and 'your happiness.' To overcome this, **one must gradually detach from these identifications and connections.** When we dissociate the connections one by one, we begin to realise that we are the *kshetrajna* and not the body.

As Sri Adi Shankaracharya says in **Nirvanashatakam, - One by one, we should dissociate the sense of who am I.**

mano buddhi ahankara chittani naaham, na cha shrotravjihve na cha ghraana netre na cha vyoma bhumir na tejo na vaayuhu, chidananda rupah shivo'ham shivo'ham.

I am not the intellect, the ego or the memory, I am not the ears, eyes, nose or the tongue, I am not the space, earth, fire, or air, I am consciousness and pure bliss.

In the 2nd verse of this chapter Sri Paramātmā says that HE is the *ksetrajna*
kṣhetra-jñāṁ chāpi māṁ viddhi

Understanding this will help us recognise who we really are. With this realisation, the role of Ksetrajna within us begins to change.

How *Ksetrajna* comes to this realisation is explained in the next verse.

13.22

**upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ,
paramātmēti cāpyukto, dehe'sminpuruṣaḥ(ph) paraḥ. 13.22**

The Spirit dwelling in this body, is really the same as the Supreme. He has been spoken of as the Witness, the true Guide, the Sustainer of all, the Experiencer (as the embodied soul), the Overlord and the Absolute as well.

Within the *ksetra* or body, the *Ksetrajna* operates in different roles depending on one's spiritual stage.

Ksetrajna as **Upadrasta (Spectator)**. Here, *Ksetrajna* can be understood as the witness or spectator, much like a CCTV camera. But this inner spectator observes not just our actions and speech, but also our thoughts.

Ksetrajna as **Anumantha (guide)**: Gradually as we evolve spiritually, the *ksetrajna* within us assumes a larger role. From *Upadrashta* it becomes *Anumantha*, the guiding force within us, helping us make wise choices. The intuition we experience is seen as the divine presence guiding us toward wise decisions and a deeper understanding of our true nature. The life of spiritually advanced individuals is often described as being guided by this inner divine presence, which is essentially the divine self or God within.

Ksetrajna as **Bharta (supporter)**: The consciousness, evolves further to become the supporter and caretaker of one's needs. This signifies a deeper level of spiritual maturity where the inner self takes on the role of sustaining and supporting one's existence.

Ksetrajna as **Bhoktha (experiencer)**: The consciousness further refines and reaches a higher state. At this stage, the individual's consciousness is deeply aligned with the divine. This person is often

equated with a saint or divine figure. Their actions and words are perceived as manifestations of the divine will. The concept of birth and death becomes irrelevant to them.

13.23

**ya evaṃ(m) vetti puruṣaṃ(m), prakṛtiṃ(ñ) ca guṇaiḥ(s) saha,
sarvathā vartamāno'pi, na sa bhūyo'bhijāyate. 13.23**

He who thus knows the *Puruṣa* (Spirit) and *Prakṛti* (Nature) together with the *Guṇas*-even though performing his duties in every way, is not born again.

The collaboration between *Puruṣa* and *Prakṛti* is essential to attain liberation (Moksha). Though this is easier said than done, making this distinction requires wisdom. This 13th Chapter of the Bhagavad Gita focuses on separating matter (*Prakṛti*) from consciousness (*Puruṣa*). Understanding this makes the cycle of birth and death irrelevant to the person. Such a person is liberated and not bound by the cycle of rebirth.

Saint Gulabrao Maharaj had the memory of all his previous births and was a favorite Gopi of Sri Krishna Paramātmā in his previous birth. He was sent in Kaliyuga for the propagation of devotion. For him, it did not matter whether he was in the body of a Gopi or Gulabrao; his proximity to Sri Paramātmā was the same. The cycle of birth and death had no relevance to him as he was always associated with God.

How does this association happen? How do we separate this knowledge of *Puruṣa* and *Prakṛti*? We should be able to understand this distinction. But how do we do that? How do we gradually pull ourselves from the illusion? How do we detach from this web of confusion? Sri Paramātmā offers four different ways to do it.

13.24

**dhyānenātmani paśyanti, kecidātmānamātmanā,
anye sāṅkhyena yogena, karmayogena cāpare. 13.24**

Some by meditation behold the supreme Spirit in the heart with the help of their refined and sharp intellect; others realize it through the discipline of Knowledge, and still others, through the discipline of Action, i.e., Karmayoga.

Sri Paramātmā offers four different ways, because one method may not work for everyone. For instance, when organizing a community event, different tasks are allocated to people based on their interests and skills. Similarly Bhagavān says, depending on a devotee's expertise/ inclination/ interest, there are various ways to achieve this separation of *Puruṣa* and *Prakṛti*.

Some people will realise by the means of **dhyana**. This is an important part of Ashtanga yoga which has the components of *Yama*, *Niyama*, *Asana*, *Prāṇayama*, *Prathyahara*, *Dharana*, *Dhyana* and *Samādhi*. To reach *Dhyana*, one has to cross the first 6 steps, which is not an easy task. Pathanjali Yogasutra has defined *Dhyana* as "**pratyekathanatha dhyanam**" - concentrating on oneself. Here one is watching self using one's own power of concentration. This is very difficult to achieve. This entire process of knowing the tattva within us, the process of concentration and meditation is *dhyana*. There will be a set of people for whom *dhyana* will come easily as their strength is their thought process and self control. Bhagavān Buddha is a *Dhyana Yogi*.

Some people realise through **Sāṃkhya yoga** - the means of knowledge or *Jnana*, involving the processes of elimination, understanding what one is not, contemplating each principle at a time and discriminating the real from the unreal, isolating themselves from the Prakṛti and observing what they are. Saint Kapila Muni, is a propagator of *Sāṃkhya yoga*. Sri Shankaracharya ji is also a *jnana yogi*, and used the path of knowledge to unite with god.

Action oriented people find *Sāṃkhya yoga* to be very tough. Being under the influence of Rajo guna, they can not sit in one place, and study the scriptures. Such people can achieve the same result of true realization through **Karma Yoga**. *Karma yoga* is about doing karma without any expectations. Normally, one does any action with a motivation. A student may study well to impress his teacher or someone else. But if one wants to please the supreme, that is when the best actions come selflessly. This is *Karma yoga* done for the sake of god, only to appease the god and not expecting anything in return, not pleasure or riches. By converting karma to *Karma yoga*, one can achieve the same result that a *dhyana yogi* or a *Jnana yogi* gets.

The crux of the verse is that - for some people the path of realisation is *dhyana yoga*, for some it is *Jnana yoga*, and for some others it is *karma yoga*. Sri Paramātmā talks about yet another path that is really delightful.

13.25

anye tvevamajānantaḥ(ś), śrutvānyebhya upāsate, te'pi cātitarantyeva, mṛtyum(m) śrutiparāyaṇāḥ. 13.25

Other dull-witted persons, however, not knowing thus, worship even as they have heard from others i.e., the knowers of truth; and even those who are thus devoted to what they have heard, are able to cross the ocean of mundane existence in the shape of death.

There are others who will not be aware of all the above mentioned paths, but they will worship HIM just by listening about HIM, and HIS stories, and teachings from others. Sri Paramātmā terms this approach as '**śrutiparāyaṇāḥ**'. They become passionate on listening about HIM with complete devotion, and gradually they will also be free from this cycle of life and death.

One must do *dhyana* as much as possible, attain whatever knowledge can be attained and inculcate *karma yoga* in life. However, they must always recite Srimad Bhagavadgītā, and listen to stories from great saints. Sri Paramātmā says HE will liberate such people.

Bhagavad Katha is not just a mere story-telling which one listens to; instead it brings an inner transformation or a shift in one's consciousness and puts one on the path to liberation. One transcends from lower states of consciousness to higher states of consciousness on the path of spiritual journey. It helps the listeners by bringing awareness about their negative states (anger, jealousy, hatred, anxiety, etc) and to function from a serene state of consciousness or from a state of tranquility. These negative traits (which cause obstacles in the path of spiritual elevation) are eventually weeded out of one's consciousness in the path of spiritual elevation. Through these divine stories, listeners attain self-knowledge and experience a surge of compassion and love for the Supreme Divine. The narratives of Bhagavān Śrī Krishna or any other personal form of the Supreme Divine kindle a spiritual fire within, fostering a deep connection with the Supreme Divine. Hence, although one might engage in chanting, meditation, charity or any other activities, it is advised to engage in listening to these divine scriptures like Bhagavad Katha, Ramayana, Mahabharat or the Srimad Bhagavad Gītā.

As Swamy Ji says - one will be able to feel or experience the divine presence everywhere and not just by emphasizing on the dictionary or theoretical meaning of the words. Instead of focusing on the meaning of each word theoretically, one needs to experience and realize the presence of the all-pervading Supreme Divine with the resonance of every word. Only then, one will be able to overcome ignorance and realize or experience the divine wisdom from these scriptures. People who embark on this path will attain liberation eventually as stated by Bhagavān in the previous shloka.

13.26

yāvatsañjāyate kiñcit, sattvaṃ(m) sthāvarajaṅgamam, kṣetrakṣetrajañśaṃyogāt, tadviddhi bhāratarṣabha. 13.26

Arjuna, whatsoever being, the moving or unmoving, is born, know it as emanated through the union of kṣetra (Matter) and the kṣetraja (Spirit).

In this shloka, Bhagavān explains that all life forms come into existence in this cosmos with the union of the *kṣetrajañśa* and the *kṣetra*. HE says that whether the entities are immovable (say flora or the plant kingdom) or movable (say fauna or animal kingdom), all of them emanate from the combination of the field and the knower of the field.

13.27

ṣamaṃ(m) sarveṣu bhūteṣu, tiṣṭhantaṃ(m) paramēśvaram vinaśyatsvavinaśyantaṃ(m), yaḥ(ph) paśyati sa paśyati. 13.27

He alone truly sees, who sees the supreme Lord as imperishable and abiding equally in all perishable beings, both animate and inanimate.

Bhagavān explains that HIS *Paramātmā tattva* is present in one and all, and in equal proportion.

The entire cosmos or the material realm emanates from the union of *kṣetra* and *kṣetrajañśa*. The *kṣetra* represents the entities that emanate from *Prakṛti* while the *kṣetrajañśa* is the consciousness that is present in these entities. Anything that has a consciousness constitutes the *Paramātmā tattva*. Bhagavān says that HE dwells in every entity of this material realm, say flora, fauna and all species including the human clan, as the *Paramātmā tattva* in equal proportion. The entire material realm is perishable, but the *Paramātmā tattva* is imperishable (as it is a part of HIM and its nature is divine). The one situated in an elevated state of consciousness will be able to perceive the presence of *Paramātmā tattva* in one and all.

Consider the example of Prahalad Ji. He was a staunch devotee of Bhagavān Vishnu. He was situated in an elevated state of consciousness and hence, was able to see Bhagavān Vishnu in every entity (a blade of glass, in his father Hiranyakashipu and even in a stone pillar). Due to his immense faith, the Supreme Divine emerged from a stone pillar in the form of Narasimha Bhagavān.

Consider a real-life scenario where one has gold ornaments with an old-fashioned design of previous generation. The person approaches a goldsmith to get a new or a popular modern-day design by reusing the old gold ornaments. For a goldsmith, whether the design is obsolete or new, he is focused on the essence of gold and its purity. Irrespective of the design and the external appearance of the ornament, he focuses on the element of gold and its purity to carve out a new design. For most of us functioning from a lower state of consciousness, we are similar to the customer (who approaches the goldsmith for a new design from the old-fashioned gold ornaments) who perceives everything based

on the externals. However, the one situated in an elevated state of consciousness is similar to the goldsmith and will be able to perceive the *Paramātmā tattva* in one and all, as they are in a connected state or a state of oneness with the Supreme Divine.

Bhagavān now explains the fate of those who are able to perceive the *Paramātmā* or the Supreme Divine dwelling within one and all in the forthcoming shloka.

13.28

**ṣamaṃ(m) paśyanhi sarvatra, ṣamavasthitamīśvaram,
na hinastyātmanātmānaṃ(n), tato yāti parāṃ(ñ) gatim. 13.28**

For, by seeing the Supreme Lord equally present in all, he does not kill the Self by himself, and there by attains the supreme state.

Bhagavān continues to explain that those who are able to see *Paramātmā* in one and all have an equal vision towards everyone. They are equitable towards everyone i.e., neither prejudiced towards one nor biased against another.

Let's understand the concept of being equitable towards one and all with few real-life scenarios.

Examples of bias / favouritism:

- 1) A person travels in a train along with his family. If a co-passenger's child expresses his enthusiasm or excitement by moving back and forth across the berths, one tends to get annoyed. On the contrary, if one's own child keeps moving back and forth from the top berth to the lower berth, one is delighted to see one's own child's happiness and excitement.
- 2) One serves fresh and warm food to friends or family and does not hesitate to give away stale food or the food cooked on the previous day to a house help.

Examples of equitability:

1) Rains. It is the same water that falls as rain at all places and there is no differentiation between the rainwater at Mumbai or Hyderabad or anywhere else on planet Earth.

2) Doctors: With an equitable vision, he treats a stranger's child just like he would treat his own child when down with fever.

Those who are awakened with the spiritual wisdom that the Supreme Divine or the *Paramātmā* dwells in everyone will develop an equitable vision towards one and all. Such persons do not discharge any action that could put down the other. Hence, they do not commit any transgression with any of their actions.

External qualities such as wealth, beauty, knowledge, status, prestige etc., have importance in the material realm. Whereas, in the spiritual realm, all are same on the doors of the Supreme Divine be it a servant or a learned scholar. These social distinctions are performed by those who lack the spiritual wisdom that the Supreme Divine dwells in one and all and in equal proportion. **The one having an equitable vision towards everyone is in a state of oneness or a connected state with the Supreme Divine and is thus entitled to attain liberation.** Hence, the spiritual seeker needs to strive to attain this elevated state of being equitable towards one and all.

13.29

**prakṛtyaiva ca karmāṇi, kriyamāṇāni sarvaśaḥ,
yaḥ(ph) paśyati tathātmānam, akartāraṃ(m) sa paśyati. 13.29**

He who sees that all actions are performed in every way by nature (Prakṛti) and the Self as the non-doer, he alone verily sees.

The state of distinction (say caste, creed, wealth, beauty, knowledge, social status etc.) arises due to the predominant Rajo Guna. One who is free from the sense of doer-ship is free from this state of distinction and is equitable towards everyone.

Those, who perceive the Supreme Divine being present in all beings, begin to live by this knowledge and maintain a healthy attitude of respect and service toward others. They naturally refrain from glorifying one or putting down the other. Also, the humanly created distinctions is irrelevant on the path of spiritual elevation. Hence, such persons reach the supreme goal of liberation. However, for most of us functioning from a lower state of consciousness are unable to comprehend this knowledge of the Paramātmā residing in one and all. For the one who has realized the truth that the Supreme Divine dwells in one and all, one will be able to see the distinction between the *kṣetra* and *kṣetrajña*. The moving clouds can be compared with *Prakṛti* and the stationary sky, the *Puruṣa tattva*. Hence, the spiritual seeker needs to witness the *Prakṛti* which is like the clouds by being like the sky. However, due to ignorance, one identifies oneself with *Prakṛti* (clouds in this example) instead of the *Puruṣa tattva* or the soul (the sky in this example).

Consider the example of a creeper which grows on a pole. The pole just witnesses the growth of the creeper, and does not consider itself as the sole reason for the creeper to grow. In the same manner, the one who is free from the sense of doer-ship does not see himself/herself as the sole reason for accomplishing a task or when executing an action. When this realization dawns upon the seeker that he is not the doer, he is free from the sense of doer-ship.

For example, when one engages in volunteering (say in the Learn Geeta program), one needs to discharge the duties by being free from the sense of doer-ship. **A spiritual seeker needs to strive to attain this state of consciousness to be free from the sense of doer-ship.**

13.30

**yadā bhūtapṛthagbhāvam, ekasthāmanupaśyati,
tata eva ca vistāraṃ(m), brahma saṃpadyate tadā. 13.30**

The moment man perceives the diversified existence of beings as rooted in the one supreme Spirit, and the spreading forth of all beings from the same, that very moment he attains Brahma (who is Truth, Consciousness and Bliss solidified).

Bhagavān explains that when the seeker sees the diverse variety of living beings situated in the same material nature and understand all of them to be born from the *Brahmā tattva*, they attain the realization of the Brahmān.

The ocean has innumerable number of waves and tides. One cannot find any distinction between the waves and tides. Similarly, there are close to 8.7 million species on Earth (approximately 6.5 million species on land and 2.2 million in oceans). But only 1.2 million of these species have been scientifically described and cataloged. Irrespective of the variety of species in the material realm, everything is the manifestation of the same *Brahmā tattva*. Every creation in this material realm emanates from the same *Brahmā tattva*. As per modern science, all the entities are made up of an atom (protons, electrons and neutrons). The same has been explained in ancient scriptures like

Gyaneshwari on the concept of *Anu* or atom, which is the smallest entity of an element.

The phrase '***Brahmā vidyāyām yogaśāstre***' that appears in the *pushpika* of each chapter, emphasizes on attaining the *Brahmā Vidya* or the Absolute divine knowledge. The litmus test for achieving this transcendental knowledge is where one has attained the state of being able to perceive the *Brahmā tattva* in every entity.

The concept of energy in the modern-day science has been stated in the *Gītā* and other scriptures thousands of years ago. The rule of Thermodynamics which states that 'Energy can neither be created nor destroyed, it can only be transformed from one form to another', has been explained in our scriptures like the *Gītā*, and even in this current chapter that *kṣetrajña* or the *Brahmā tattva* is consciousness or the energy that drives the *kṣetra*.

13.31

**anāditvānirguṇatvāt, paramātmāyamavyayaḥ,
śarīrastho'pi kaunteya, na karoti na lipyate. 13.31**

Arjuna, being without beginning and without attributes, this indestructible supreme Spirit, though dwelling in the body, in fact does nothing, nor gets tainted.

Bhagavān explains that the *Paramātmā tattva* is imperishable and is situated within the embodied soul. Like how the reflection of the mountain remains the same even in the flowing river, the *Paramātmā tattva* or the *Puruṣa tattva* remains the same when the physical body undergoes changes. Similarly, the *Paramātmā tattva* remains unaffected by the changes of the material realm or the *Prakṛti* (creation, sustenance and destruction). This *Brahmā tattva* or the *Paramātmā tattva* transcends the three modes of nature - Sattva guna (mode of goodness), Rajo Guna (mode of passion) and the Tamo Guna (mode of ignorance), and is imperishable.

Paramātmā tattva resides within the living entity as the embodied soul and does not get tainted by the three modes of nature. Flowers blossom and the flora/fauna are sustained by sunlight; yet the sun is just a witness to these activities unfolding on Planet Earth. Similarly, the *Puruṣa tattva* dwelling within the physical body witnesses the changes in the physical body (growth, old age until death etc.), and the actions discharged by the physical body by being free from the sense of doer-ship. **The *Puruṣa tattva* is the source of the consciousness due to which the physical body discharges its duties or actions.**

The *Paramātmā tattva* is imperishable, and devoid of any material qualities. Although situated within the body, it neither acts, nor is it tainted by material energy.

13.32

**yathā sarvagataṃ(m) saukṣmyād, ākāśaṃ(n) nopalipyate,
sarvatrāvasthito dehe, tathātmā nopalipyate. 13.32**

As the all-pervading ether is not contaminated by reason of its subtlety, though permeating the body, the Self is not affected by the attributes of the body due to its attributeless character.

The *Brahmā tattva* is all-pervading and is subtle. The ether or space contains everything but it does not get tainted by what it holds. Consider the example of festive season of Holi or Diwali. The colors used during Holi or the fire cracker burst during Diwali does not taint the sky or space.

Similarly, the soul retains its divinity and does not get contaminated with the material traits of the physical body.

Consider the example of a mirror. The reflection is seen in the mirror, but is not captured within the mirror. In the same manner, the *Puruṣa tattva* or the soul is a subtle energy that dwells within the physical body and does not store any material aspects of the physical body in itself and retains its divinity.

13.33

**yathā prakāśayatyekah(kh), kṛtsnaṃ(m) lokamimaṃ(m) raviḥ,
kṣetraṃ(ñ) kṣetrī tathā kṛtsnaṃ(m), prakāśayati bhārata. 13.33**

Arjuna, as the one sun illumines this entire universe, so the one Atmā (Spirit) illumines the whole kṣetra (Field).

In this penultimate shloka of this chapter, Bhagavān uses the analogy of the Sun. HE explains that just as the Sun illumines the entire planet and the solar system, so does the individual soul illumine the entire body (as the consciousness is derived from the soul by the physical body). The subtle energy of the soul spreads its consciousness throughout the field of the body.

13.34

**kṣetrakṣetrajñayorevam, antaraṃ(ñ) jñānacakṣuṣā,
bhūtaprakṛtimokṣaṃ(ñ) ca, ye viduryānti te param. 13.34**

Those who thus perceive with the eye of wisdom, the difference between the kṣetra and kṣetrajna, and the phenomenon of liberation from Prakṛti with her evolutes, reach the supreme eternal Spirit.

Bhagavān concludes this concept of kṣetra and kṣetrajña by summarizing all that HE has explained.

All creations in the material realm constitute of the *pancha tattva* (Earth, fire, wind, water and ether) that emanate from the *Prakṛti*, is perishable, and is under the influence of the material realm. The physical body also constitutes these *pancha tattva*, and is under the influence of the *Prakṛti* and the three Gunas of *Prakṛti* (Sattva, Rajas and Tamas). **The soul or the *Puruṣa tattva* is the subtle energy that dwells within the physical body, and is the source of consciousness.** Since the soul is a small fragment of the Supreme soul, its nature is divine, and it remains unaffected by the changes in the physical body (which is material in nature). This is similar to the Supreme Divine or the Paramātmā who remains untainted by the changes in the material realm (creation, sustenance and destruction). All entities in this material realm come into existence with the union of *Prakṛti* and the *Puruṣa tattva*.

Bhagavān says that true knowledge is to know the distinction between the material *kṣhetra* and the spiritual *kṣhetrajña*. Those possessing this transcendental knowledge do not look upon themselves as the material body. They identify with their spiritual nature as the soul. Seekers who attain and realize this divine wisdom are able to transcend the influence of the material realm and will ultimately attain the ultimate goal of liberation (i.e., free from the eternal cycle of birth and death).

The session ended with prayer and Hanuman Chalisa.

Questions and Answers:

Shankar Ji

Q: If one engages in committing a crime, can the soul say that it was not with the body when the crime was committed?

A: If one is awakened to the truth that one is the soul and not the body, if one has experienced the distinction of the soul and the body, one will not engage in any sin or transgression. If one conveniently says that the soul is behind all unjust actions and the ME or I consciousness by the body when virtuous actions are performed does not happen for the one awakened to this distinction. If one is unable to see the distinction between the soul and body, one sees the soul and body as one and one ends up committing the sin or a virtuous task. One who has elevated to the saintly state or an elevated state of consciousness with Sādhanā will be able to realize this distinction. A bonafide Guru can help one reach to elevated states of consciousness.

Rajiv Ji

Q: If the Supreme Divine dwells in one and all, then why the traits of each person differs?

A: The soul is under the influence of *Prakṛti* and its three modes. When one realizes that one is the soul and not the physical body, only then one can transcend the three modes of *Prakṛti* from this elevated state of consciousness. A person in unelevated state of consciousness will be under the influence of the material energy or *Prakṛti*.

Vijaya Ji

Q: When does the soul leave the body?

A: Like how one discards old clothes and adorns a new one, the soul relinquishes the physical body and adorns a new body at the time of death of a person. This entire process is based on one's karmic reactions.

Sugeeta Ji

Q: Was the entire wisdom of Gītā imparted by the Supreme Divine voluntarily or was it requested by Arjuna?

A: Bhagavān imparted the divine knowledge of the Gītā when Arjuna surrendered unconditionally to Bhagavān by saying that he is HIS disciple and asked Bhagavān to advice the best way forward. One has to reach a state where the distress in the external environment does not affect one's internal state. One has to achieve this serene state from within.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṃ(m) yogaśāstre śrīkṛṣṇārjunasaṃvāde
kṣetrakṣetrajanavibhaga yogo nāma trayodaśo'dhyāyaḥ.**

Thus, in the Upanisad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇā and Arjuna, ends the thirteenth chapter entitled "The Yoga of discrimination between the Field and the Knower of the Field."



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Jai Shri Krishna!

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