

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

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The Field of Consciousness: Unveiling the Knower Within

The 13th chapter of the Bhagavadgītā is called **Kṣhetra Kṣetrajña Vibhāg Yoga - the Yoga of Distinguishing the Field and the Knower of the Field.**

The third session of this chapter started with the lighting of the lamp, and prayers offered to the Divine and our Guru.

To cultivate detachment from Samsara, we must delve into its underlying principles. Understanding how to navigate within Samsara while maintaining detachment is crucial. Sri Bhagavān elucidated the concept of Kshetra, its principles, and its transformations (Vikar).

Consider this scenario: A person travels in a car driven by a chauffeur. Along the journey, the car's tire gets stuck in a pit. The owner instructs the driver to gather people to help push the car while he waits under a nearby tree. Despite the driver's efforts with two individuals, the car remains lodged. Increasing the number to four doesn't yield success either. Frustrated, the owner intervenes, realizing that the people are pushing from both ends, hindering progress. When they adjust their approach, with those at the front stepping aside, the car easily exits the pit.

This anecdote underscores the power of knowledge. Physical strength alone couldn't resolve the situation until guided by insight. The distinction between Kshetra and Kshetradnya lies in Prakṛti embodying Kshetra's dynamic energy and Purush embodying Kshetradnya's awareness. Prakṛti may possess immense physical capability, yet without knowledge, actions falter.

Just as individual organs are inert without the cohesive function of the body, the body ceases to operate when life departs. The body, therefore, cannot be equated with the Atma. When queried "Who are you?" the response transcends the body and mind. Anything originating from Prakṛti constitutes Kshetra, with Kshetradnya being the aware entity. For instance, a doctor comprehends the body's health-related Kshetra, akin to how a software engineer grasps programming's realm. When Kshetra extends to the entire universe, the singular Kshetradnya is the Paramātmā, Sri Bhagavān, omnipresent.

In Chapter 7, Verse 19 Sri Bhagavān says:

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः

After numerous cycles of birth and death, the wise surrender unto ME, recognizing ME as the ultimate cause and essence of all. Such a profound Soul is exceedingly rare.

13.13

**sarvataḥ(ph) pāṇipādaṃ(n) tat, sarvato'kṣīṣiromukham,
sarvataḥ(ś) śrutimalloke, sarvamāvṛtya tiṣṭhati. 13.13**

It has hands and feet on all sides, eyes, head and mouth in all directions, and ears all around; for it stands pervading all in the universe.

This verse encapsulates the omnipresence and all-pervading nature of the Supreme Being. Its layers of significance are:

1. Hands and Feet Everywhere:

- The divine presence extends beyond physical boundaries. Unlike our mortal limbs, which are confined to our bodies, Bhagavān's hands and feet transcend space and time.
- Imagine hands that cradle the cosmos, shaping galaxies and guiding destinies. These hands are not limited by form or location; they exist everywhere simultaneously.

2. Eyes, Heads, and Faces Everywhere:

- Bhagavān's vision is boundless. HIS eyes perceive every event, every thought, and every heartbeat across the universe.
- The multiple heads and faces symbolize omniscience. HE knows all, comprehends all, and observes the dance of creation from myriad angles.

3. Ears in All Places:

- Just as HIS eyes are everywhere, HIS ears too are ubiquitous. HE listens to the whispers of the wind, the cries of the heart, and the hymns of devotion.
- HIS ability to hear transcends spatial limitations. Whether uttered in a temple or whispered in solitude, every prayer reaches HIS divine ears.

4. Pervading Everything:

- The Supreme Being permeates existence. HIS presence blankets the cosmos, from the tiniest quark to the grandest galaxy.
- HE witnesses the drama of life—the birth of stars, the rustling of leaves, the laughter of children, and the tears of seekers.

5. Chaitanya (Life) and Kshetrajna (Awareness):

- All senses function as long as the Chaitanya (life force) exists. Bhagavān's senses are not confined to a physical body like ours.
- HIS divine attributes transcend material limitations. HE is the eternal witness, the Kshetrajna, aware of every heartbeat and every Soul's journey.

The Supreme Being is not distant but intimately intertwined with creation. HIS presence is both cosmic and personal, and HIS love knows no bounds.

**sarvendriyaguṇābhāsaṃ(m), sarvendriyavivarjitam,
asaktaṃ(m) sarvabhṛccaiva, nirguṇaṃ(ñ) guṇabhoktṛ ca. 13.14**

Through perceiving all sense objects, it is really speaking devoid of all senses. Nay, though unattached, It is the sustainer of all nonetheless; and though attributeless, It is the enjoyer of Guṇas, the three modes of Prakṛti.

This verse beautifully encapsulates the paradoxical nature of the divine, illustrating how the ultimate reality, often referred to as Brahman or Paramātmā, transcends the limitations of the senses while being immanent in all aspects of creation. It signifies that although the divine perceives all sense-objects, it remains untouched by sensory experiences. Furthermore, it suggests that despite being beyond attributes, the divine still enjoys the manifestations of the material world through the three gunas or modes of nature - Sattva (goodness), Rajas (passion), and Tamas (ignorance).

Goswami Tulsidas, in his Ramcharitmanas, elaborates on a similar concept:

बिनु पद चलइ सुनइ बिनु काना। कर बिनु करम करइ बिधि नाना।।
आनन रहित सकल रस भोगी। बिनु बानी बकता बड़ जोगी।।
तनु बिनु परस नयन बिनु देखा। ग्रहइ घन बिनु बास असेषा।।

Here, Tulsidas marvels at the omnipresence and omnipotence of the divine, describing how it performs actions without physical attributes such as feet, ears, or hands yet accomplishes all tasks effortlessly. He further emphasizes how the divine experiences the richness of life without the need for sensory organs like eyes or nose, indicating its transcendence beyond the limitations of the physical body.

Additionally, the Isha Upanishad presents a profound insight:

यच्चक्षुषा न पश्यन्ति येन चक्षुं पश्यति
तदेव ब्रह्मत्वं विद्धि नेदं यदित् उपासते

This verse directs us to recognize the ultimate reality (**Brahman**), which cannot be perceived by the eyes but is the essence that enables them to see. It transcends mere rituals and external forms of worship, urging seekers to realize the divine presence in everything, beyond the scope of sensory perception.

Just as an electric bulb cannot glow without the current supply, similarly, our body cannot function without Chaitanya. There are 84 lakh Yonis, including mountains and water bodies, each with its own Chaitanya. It is this Chaitanya that gives meaning to words, representing a type of **Vishaya Chaitanya**. In Vedanta, three primary types of Chaitanya exist, each playing a distinct role in the process of perception and experience.

The divine essence (**Chaitanya**) serves as the ultimate enjoyer of all experiences, transcending the limitations of the physical senses. It provides insights into various forms of knowledge acquisition, including direct perception (**Pramana Chaitanya**), object-directed consciousness (**Vishaya Chaitanya**), and subjective awareness (**Pramatri Chaitanya**) as elucidated in Vedanta philosophy. Furthermore, it explores different types of inference, including direct perception (**Pratyaksha**) and intuitive knowledge (**Yogaj Pratyaksha**), illustrating how the divine essence transcends sensory limitations to experience the richness of life.

The pleasure we experience after a sumptuous meal transcends sensory perception; instead, it is perceived by the inner consciousness, known as Chaitanya, through the *antahkaran*. This joy eludes both

Karmendriya (organs of action) and **Gyanendriya** (organs of perception). It isn't directly observed (**Pratyaksha**) but inferred (**Anumana**). As we witness others feeling content after a hearty meal, we too recognize our satisfaction through such observations, drawing inferences from external cues.

Though Paramātmā is beyond any description and is referred to as **Gunatita**, attempts to capture the ineffable nature of the divine employ terms such as **Nirguna, Nirakara, Avyakta, Achintya, Anirdeshya, Sarvatragam, Satchitanand, and Satyam Gyanam Anatam Bramha**. These terms signify its boundless, formless, and all-pervading essence, illustrating the profound depth and transcendence of the divine reality.

13.15

**bahirantaśca bhūtānām, acaraṃ(ñ) carameva ca,
sūkṣmatvāttadavijñeyam(n), dūrasthaṃ(ñ) cāntike ca tat. 13.15**

He exists, without and within, all beings and constitutes the moving and the unmoving creation as well. And by reason of its subtlety, it is incomprehensible. It is close at hand and stands afar, too.

HE permeates the external and internal realms of all beings, whether they move or remain still, transcending the boundaries of motion and inertia. HIS subtlety defies comprehension, appearing simultaneously distant and near.

The Paramātmā intricately weaves through every aspect of existence, beyond the categories of living and non-living. HIS subtlety renders HIM elusive to our understanding, yet His omnipresence remains unwavering.

In the dynamic dance of perception, the observed object embodies Vishaya Chaitanya, while the observer embodies Pramatri Chaitanya. Yet, in the union of observer and observed, their roles intermingle, revealing the inherent unity of consciousness.

As expounded in the Sāṃkhya Kārikā (Verse 6.7):

**अतिदूरात् सामीप्यादिन्द्रियाघातान्मनोऽनवस्थानात्
सौक्ष्म्याद् व्यवधानादभिभवात् समानाभिहाराच्च**

Due to proximity, sensory disturbances, a restless mind, and subtle distractions, the Supreme Self may seem remote. However, through unwavering practice, HE reveals HIMSELF intimately, accessible to those who seek HIM ardently.

For those ensnared by the distractions of the senses, the Supreme Self may seem distant. Yet, through disciplined practice and inner focus, He unveils His closeness, welcoming seekers into HIS embrace.

Our perception of the Divine hinges on our inner state and spiritual pursuit. To the uninitiated, the Supreme Self may appear distant, but for earnest seekers traversing the path of realization, HE stands profoundly near.

The Paramātmā may appear distant to those yet to recognize HIM, but for seekers on the journey of self-discovery, HE is remarkably close. While HE remains distant due to our ignorance, HE resides closest to us, as our intrinsic essence dwelling within our very hearts. What could be nearer than our selves?

13.16

**avibhaktaṃ(ñ) ca bhūteṣu, vibhaktamiva ca sthitam,
bhūtabharṭṛ ca tajjñeyaṃ(ñ), grasiṣṇu prabhaviṣṇu ca. 13.16**

Though integral like space in its undivided aspect, it appears divided as it were, in all animate and all inanimate beings. And the Godhead, which is the only object worth knowing, is the sustainer of beings (as Viṣṇu), the destroyer (as Rudra) and the creator of all (as Brahma).

The Supreme Reality (Brahman) remains undivided within all beings, yet it appears as if divided. Understand Brahman to be both the Sustainer and the Annihilator, the Creator and the Source.

The verse from the **Brahmā Sūtras** conveys a similar meaning:

“Janmadyasya yataḥ” (I.1.2)

Brahman is that from which the origin, sustenance, and dissolution of this world proceed.”

In essence, Brahman is the eternal, unchanging reality that underlies the entire cosmos. It is beyond division, yet it manifests in various forms. As the force of creation, sustenance, and dissolution, Brahman is both immanent and transcendent. Meditating upon this truth leads to self-realization and liberation.

13.17

**jyotiṣāmapi tajjyotiḥ(s), tamaśaḥ(ph) paramucyate,
jñānaṃ(ñ) jñeyaṃ(ñ) jñānagamyaṃ(m), hṛdi sarvasya viṣṭhitam. 13.17**

That supreme Brahma is said to be the light of all lights, and entirely beyond Maya. That Godhead is knowledge itself, worth knowing and worth attaining through real wisdom, and is particularly abiding in the hearts of all.

HE is the radiant source within all luminaries, surpassing the shadows of ignorance. HE encompasses knowledge itself, is the very object of comprehension, and is the ultimate destination of all seeking. Residing within the depths of every heart, HE illuminates the path to enlightenment.

To attain knowledge and dispel ignorance, the heart must be cleansed of all malice. This inner purification, however, may be prolonged due to lingering impressions from past lives. Sri Bhagavān consistently emphasizes omnipresence within all beings, affirming in Chapter 15, Sri Bhagavān said:

सर्वस्य चाहं हृदि सन्निविष्टो

I am seated within the hearts of all living beings.

While HIS presence permeates the entire cosmos, the heart symbolizes His intimate dwelling within living beings. This sentiment echoes throughout the Mundaka Upanishad (2.2.10):

**न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति**

where it is declared that neither the Sun, Moon, stars, nor lightning can match HIS radiance. When HE shines, everything basks in HIS light, illustrating HIS boundless luminosity which illuminates the entire universe.

13.18

**iti kṣetraṃ(n) tathā jñānaṃ(ñ), jñeyam(ñ) coktaṃ(m) samāsataḥ,
madbhakta etadvijñāya, madbhāvāyopapadyate. 13.18**

Thus the truth of the kṣetra (body) and knowledge, as well as of the object worth knowing, ie., God, has been briefly described; and knowing this in reality, My devotee attains to My being.

The seeker should harbor no desire other than for the Supreme Soul (Paramātmā). When an intense longing for the Paramātmā becomes evident, the devotee can attain divinity. Continuing their day-to-day activities without attachment, their sole focus remains on serving the Paramātmā. They relinquish all attachment to the cycle of existence (Samsara). Just as a mother takes her child in her lap when the child leaves behind all toys and runs to her, Sri Bhagavān embraces us only when we abandon the trivial pursuits of material possessions like mobile phones, flats, and cars. By purifying our inner selves and leaving these 'toys' behind, we become eligible to attain HIS divine nature.

13.19

**prakṛtiṃ(m) puruṣaṃ(ñ) caiva, vidyanādi ubhāvapi,
vikārāṃśca guṇāṃścaiva, viddhi prakṛtisambhavan. 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.

This verse delves into the concept of Prakṛti (material nature) and Puruṣa (the individual soul), elucidating their eternal and interconnected nature.

1. **Prakṛti (Material Nature)** Prakṛti refers to the fundamental substance or energy that constitutes the material world. It encompasses all physical matter, energy, and the natural forces that govern the universe. According to this verse, Prakṛti is considered beginningless, implying that it has always existed and will continue to exist eternally.

2. **Puruṣa (Individual Soul):** Puruṣa refers to the individual consciousness or soul, distinct from the physical body. Each living being is considered a Puruṣa. Similar to Prakṛti, Puruṣa is also described as beginningless, indicating the eternal nature of the soul.

3. **Interconnectedness:** The verse highlights the inseparable relationship between Prakṛti and Puruṣa. While Prakṛti constitutes the physical body and the external world, Puruṣa represents the consciousness or spirit within each living being. Despite their distinctiveness, they are intimately intertwined, with Puruṣa experiencing various transformations within the realm of Prakṛti.

4. **Transformations and Gunas:** The verse further explains that all transformations and attributes observed in the material world, including the qualities or modes of nature (gunas) such as sattva (goodness), rajas (passion), and tamas (ignorance), are products of Prakṛti. This implies that the diverse manifestations and characteristics observed in the world are ultimately derived from the inherent qualities of material nature.

In essence, this verse emphasizes the eternal nature of both material energy (Prakṛti) and individual consciousness (Puruṣa) and elucidates their intricate relationship in shaping the universe and human

experience. It underscores the idea that all phenomena, including the diversity of life and the attributes of nature, emerge from the dynamic interplay between Prakṛti and Puruṣa.

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.

This verse deals with two fundamental aspects of existence: the nature of creation and the experience of happiness and distress.

1. **Creation (Karya-Karan):** Here, Karya-Karan refers to cause and effect in the process of creation. The verse explains that the material energy, referred to as Prakṛti, is responsible for the cause-and-effect relationships in the material world. Prakṛti encompasses the entire material universe, including the physical elements and the laws governing them. It operates according to cause and effect principles, where actions lead to consequences.

2. **Experience of Happiness and Distress (Bhokturtve):** The verse also discusses the experience of happiness and distress by individual souls. Here, Bhokturtve refers to the capacity to enjoy or suffer the results of one's actions. The verse asserts that the individual soul Puruṣa is the one who experiences happiness and distress based on their past actions. Each soul is responsible for its actions and reaps the fruits of those actions accordingly.

In summary, the verse delineates the roles of Prakṛti (material energy) and individual souls in the processes of creation and experiencing happiness and distress. Prakṛti governs the cause-and-effect relationships in creation, while individual souls bear the responsibility for their actions and the consequent experiences of happiness and distress.

13.21

**puruṣaḥ(ph) prakṛtistho hi, bhuṅkte prakṛtijāṅguṇān,
kāraṇam(ṇ) 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.

This verse delves into the mechanism by which the individual Soul (Puruṣa) gets entangled in the material world and undergoes the cycle of birth and death.

1. **Puruṣa and Prakṛiti:** The verse describes the Puruṣa, or the individual soul, as being situated within Prakṛiti, the material energy. Prakṛiti encompasses the entire material universe, including the three guṇas or qualities: sattva (goodness), rajas (passion), and tamas (ignorance). The Puruṣa, being eternal and conscious, interacts with Prakṛiti, which is unconscious matter.

2. **Desire for Enjoyment:** When the Puruṣa desires to enjoy the experiences offered by the three guṇas,

it becomes attached to them. The guṇas influence various aspects of material existence, including emotions, behaviors, and perceptions. The desire to experience the effects of these qualities leads the Puruṣa to become attached to them.

3. **Cause of Birth:** Attachment to the guṇas becomes the cause of the Puruṣa's birth in different types of bodies (wombs) in the material world. These bodies can be superior or inferior, depending on the nature of the attachment and the karma (actions) of the individual soul. Birth in superior or inferior wombs implies being born into higher or lower species or life forms, respectively.

In essence, this verse highlights how the Puruṣa, driven by its desires for enjoyment and influenced by the qualities of Prakṛiti, becomes attached to the material world, leading to the cycle of birth and death in various forms of existence. It underscores the importance of understanding the nature of attachment and the consequences it entails in the journey of spiritual evolution.

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.

This verse explicates the concept of the Bhagavān's presence within the body and HIS multifaceted role in governing the material world and individual existence.

1. **Upadrashta (Witness)** Bhagavān is described as the silent witness within the body. HE observes all actions and experiences of every living being without interference, impartially witnessing the unfolding of karma and its consequences.
2. **Anumanta (Permitter)** The verse portrays Bhagavān as the one who allows actions and their results to occur. While individuals have free will to act, Bhagavān sanctions the outcomes according to the laws of karma, granting permission for actions to bear their fruits.
3. **Bharta (Supporter)** Bhagavān sustains and supports all beings within the material world. HE provides the necessary nourishment, resources, and conditions for the maintenance and functioning of life forms.
4. **Bhokta (Transcendental Enjoyer)** Bhagavān is depicted as the ultimate enjoyer beyond the material realm. While individuals seek enjoyment within the material world, Bhagavān enjoys in a transcendental and eternal manner, beyond the limitations of material existence.
5. **Maheshwara (ultimate Controller)** The verse identifies Bhagavān as the ultimate controller who governs all aspects of the universe. HE orchestrates the cosmic order, directing the movements of all beings and phenomena according to divine will.
6. **Paramātmā (Supreme Soul):** The verse concludes by affirming that is the Paramātmā, the Supreme Soul, who resides within the heart of every living being as the indwelling presence. HE is the source of consciousness and the ultimate essence of all existence.

In summary, this verse elucidates the profound concept of Sri Bhagavān's immanent presence within the body and HIS pivotal role as the Witness, Permitter, Supporter, Transcendental Enjoyer, ultimate

Controller, and Paramātmā, underscoring HIS omnipotence and omnipresence in the cosmos.

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 everyway, is not born again.

This verse encapsulates the essence of spiritual liberation and the path to freedom from the cycle of birth and death, known as samsara.

- 1. Understanding the Truth:** The verse emphasizes the importance of spiritual knowledge and understanding. Those who comprehend the nature of the Supreme Soul (Paramātmā), the individual Soul (Jīvātmā), and material nature (Prakṛti) along with the interactions of the three modes of nature (guna) gain profound insight into the workings of the universe and the ultimate reality.
- 2. Freedom from Rebirth:** The verse suggests that such understanding leads to liberation (moksha) from the cycle of repeated births and deaths. By transcending ignorance and realizing one's true nature beyond the material world, individuals break free from the karmic cycle and attain eternal liberation.
- 3. Regardless of Present Condition:** Importantly, the verse asserts that liberation is not contingent upon external circumstances or present conditions. Even if an individual is currently entangled in material existence or undergoing challenging experiences, true understanding and realization can still lead to liberation.
- 4. Sarvatha Vartamanoapi:** This phrase highlights that liberation is not dependent on specific external factors or situations. It emphasizes the universality and accessibility of spiritual liberation to all sincere seekers, irrespective of their current circumstances or stage of spiritual evolution.

In essence, this verse underscores the transformative power of spiritual knowledge and understanding. By comprehending the nature of the Supreme Soul, the individual soul, and material nature, individuals can transcend the cycle of birth and death and attain liberation, regardless of their present condition. It offers hope and encouragement to all seekers on the path of self-realization and spiritual emancipation.

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.

This verse highlights the diversity of paths through which individuals seek to realize the Supreme Soul (Paramātmā) dwelling within their hearts. Each approach is described below:

1. **Meditation (*Dhyana*)**: Some individuals choose the path of meditation to perceive the Supreme Soul within themselves. Through deep concentration and introspection, they turn their attention inward, seeking to still the mind and experience the presence of the divine. Meditation cultivates inner peace, clarity, and spiritual insight, leading to a direct experience of the Supreme Soul.
2. **Cultivation of Knowledge (*Jnana Yoga*)**: Others pursue the path of knowledge (*Jnana Yoga*) to understand and realize the Supreme Soul. They engage in the study of scriptures, philosophical inquiry, and contemplation to gain intellectual understanding and insight into the nature of reality and the self. By discerning the distinction between the eternal soul and temporary material existence, they attain spiritual awakening and self-realization.
3. **Path of Action (*Karma Yoga*)**: Some individuals follow the path of action (*Karma Yoga*) as a means to perceive the Supreme Soul within themselves. They engage in selfless service and righteous action, dedicating their efforts and the fruits of their actions to the divine. Through the performance of duty without attachment to the results, they purify their hearts and cultivate devotion, ultimately realizing the presence of the Supreme Soul in all beings and activities.

By acknowledging the various paths of meditation, knowledge, and action, the verse emphasizes the inclusivity of spiritual practice and underscores that different individuals may resonate with different approaches based on their temperament, inclination, and stage of spiritual evolution. Regardless of the chosen path, the ultimate goal remains the same: to perceive the Supreme Soul within oneself and realize one's inherent unity with the divine.

13.25

**anye tvevamajānantaḥ(ś), śrutvānyebhya upāśate,
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.

In summary, this verse underscores the inclusivity of the spiritual path and the transformative power of devotion to hearing from saints and wise individuals. It offers hope to those who may be initially unaware of the spiritual paths but are open to learning and growing spiritually through sincere devotion and absorption in spiritual teachings.

This verse acknowledges that not everyone may initially be aware of the various spiritual paths, yet they have the opportunity to attain liberation through devotion to hearing from saints and wise individuals. Let's delve deeper into its elaboration:

1. **Unawareness of Spiritual Paths**: Some individuals may not have been exposed to the teachings of the spiritual paths outlined in the previous verses—meditation, cultivation of knowledge, and the path of action. Due to a lack of knowledge or cultural upbringing, they may not be aware of these paths and the practices associated with them.
2. **Devotion to Hearing from Saints**: Despite their initial unawareness, these individuals have the opportunity to hear about spiritual truths from others—saints, spiritual teachers, or wise mentors. By listening attentively to the teachings and guidance offered by such enlightened beings, they develop

faith and devotion to the Supreme Lord.

3. **Crossing the Ocean of Birth and Death:** The verse emphasizes that even those who begin their spiritual journey by simply hearing from saints can gradually transcend the cycle of birth and death (samsara). Through sincere devotion and absorption in the teachings of the scriptures and spiritual masters, they gradually deepen their understanding, purify their hearts, and advance spiritually.
4. **Gradual Progress:** The process of crossing over the ocean of birth and death is depicted as gradual and progressive. It requires consistent effort, faith, and dedication to spiritual practice. By faithfully following the guidance received from saints and scriptures, individuals gradually overcome ignorance and realize their true nature as eternal souls beyond the material world.

13.26

**yāvatsañjāyate kiñcit, sattvaṁ(m) sthāvarajaṅgamam,
kṣetrakṣetrajñasaṃyogāt, tadviddhi bharatarṣabha. 13.26**

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

This verse provides profound insight into the nature of existence and the relationship between the material world and the conscious observer. Its key points are:

1. **Diverse Manifestations of Existence:** The verse acknowledges the diversity of beings and entities in the world, both living (moving) and non-living (unmoving). It encompasses everything that can be perceived by the senses or conceived by the mind, including plants, animals, humans, and inanimate objects.
2. **Combination of the Field and the Knower:** The verse asserts that every being in existence is a combination of two fundamental aspects: the "field of activities" (kshetra) and the "knower of the field" (kshetrajna). The field of activities refers to the physical body, mind, and senses—the material aspect of existence that interacts with the external world and undergoes various experiences. The knower of the field, on the other hand, represents the conscious observer—the eternal soul or the Self—that perceives, experiences, and interacts with the field.
3. **Unity in Diversity:** By highlighting the duality of the field and the knower of the field, the verse illuminates the underlying unity and interconnectedness of all beings. Despite the apparent diversity and individuality of beings, they are all manifestations of the same underlying reality—the combination of the field and the knower.

In summary, this verse underscores the fundamental principle of unity in diversity and provides a holistic perspective on existence. It invites contemplation on the dual nature of beings and encourages the recognition of the eternal Self within the transient manifestations of the material world.

13.27

**ṣamaṃ(m) sarveṣu bhūteṣu, tiṣṭhantaṃ(m) parameśvaram
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.

This verse encapsulates profound wisdom about perceiving the presence of the Supreme Soul (Paramātmā) within all beings and understanding the eternal nature of both the individual soul (Jīvātmā) and the Supreme Soul. The key points are:

1. **Paramātmā in All Beings:** The verse asserts that true vision is possessed by those who perceive the presence of the Supreme Soul, Paramātmā, within all living beings. Paramātmā, the ultimate divine essence, resides within every individual as their inner guide and witness. This recognition transcends the external differences among beings and fosters a deep sense of interconnectedness and unity.
2. **Imperishable Nature:** The verse highlights the imperishable nature of both the individual soul and the Supreme Soul. Despite the perishable nature of the physical body, which is subject to birth and death, the soul—both individual and Supreme—is eternal and indestructible. Recognizing this eternal aspect of the self and the Supreme Soul allows one to transcend the fear of mortality and the transient nature of the material world.
3. **True Perception:** True perception, as described in the verse, involves understanding the deeper reality beyond mere physical appearances. Those who truly see recognize that both the individual soul and the Supreme Soul are imperishable, existing eternally within the perishable body. This perception leads to a profound understanding of the eternal nature of existence and the interconnectedness of all beings.
4. **Spiritual Insight:** Individuals who possess such spiritual insight develop a deeper understanding of the divine presence pervading all creation. They perceive the eternal essence within themselves and others, transcending the limitations of the material realm. Their vision penetrates beyond the surface level of reality, recognizing the divine unity underlying all diversity.

In summary, this verse encourages the cultivation of true perception and spiritual insight, enabling individuals to recognize the presence of the Supreme Soul within all beings and understand the eternal nature of the soul. It invites individuals to transcend the illusions of the material world and develop a deeper connection with the divine essence pervading all existence. Through this understanding, one attains profound inner peace, wisdom, and spiritual fulfillment.

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.

In summary, this verse encourages the cultivation of a profound spiritual perception that recognizes the presence of the Supreme Soul everywhere and within all living beings. By maintaining purity of mind and aligning with this divine presence, individuals progress towards the supreme destination of spiritual liberation and union with the divine. It underscores the transformative power of perceiving the divine essence pervading all aspects of existence and living in harmony with this divine reality.

This verse underscores the profound spiritual principle of perceiving the Supreme Soul (Ishvara) as being equally present everywhere and within all living beings. The key points are as follows:

1. **Perception of HIS Presence Everywhere:** The verse emphasizes the importance of recognizing the omnipresence of the Supreme Soul, Ishvara. Those who possess true insight perceive Ishvara as being equally present everywhere, pervading all aspects of creation. This perception transcends the limitations of physical form and external appearances, allowing individuals to experience the divine presence in every aspect of existence.
2. **Non-degradation of the Self:** The verse asserts that those who perceive Ishvara's presence everywhere do not degrade themselves by their mind. This means that they do not engage in actions or thoughts that lower their spiritual consciousness or lead them away from their true nature. Instead, they maintain a sense of reverence, purity, and upliftment in their thoughts, words, and deeds.
3. **Attainment of the Supreme Destination:** By recognizing the omnipresence of Ishvara and maintaining purity of mind, individuals progress towards the supreme goal — union with the divine. This supreme destination signifies spiritual liberation (moksha) or the realization of one's true nature as being inseparable from the Supreme Soul. By aligning their consciousness with the divine presence within themselves and all beings, individuals transcend the cycle of birth and death and attain the ultimate state of spiritual fulfillment.

13.29

**prakṛtyaiva ca karmāṇi, kriyamāṇāni sarvaśaḥ,
yaḥ(ph) paśyati tathātmānam, akartāraṁ(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.

This verse delves into the profound concept of action and the role of the embodied soul (Jīvātmā) in the process. Let's elaborate on its key points:

1. **Actions Performed by Material Nature (Prakṛti):** The verse asserts that all actions performed by the body are orchestrated by material nature (Prakṛti). Prakṛti refers to the cosmic energy or the material substratum from which all physical forms and phenomena arise. It encompasses the various elements and forces of nature that govern the functioning of the physical body and its interactions with the external world.
2. **Embodied Soul as a Witness:** While actions occur through the body, the verse highlights that the embodied soul, the true self, is merely a witness to these actions. The soul, being eternal and

transcendental, is unaffected by the actions performed by the body and its associated senses. It remains detached and unaffected, observing the unfolding of events without being the actual doer.

3. **Understanding the Truth of Action:** True perception, as described in the verse, involves understanding the reality of action. Those who truly see recognize that the embodied soul is not the doer of actions but rather a witness to the actions performed by the body under the influence of material nature. This understanding leads to a sense of detachment and liberation from the egoistic notion of being the sole agent of action.
4. **Freedom from the Sense of Agency:** By recognizing that actions are performed by material nature and not by the embodied soul, individuals attain freedom from the sense of agency and ego identification with their actions. This realization fosters a sense of inner peace, acceptance, and surrender to the divine will, allowing individuals to act selflessly and by their true nature.

In summary, this verse invites individuals to understand the truth of action and the role of the embodied soul as a witness to the actions performed by the body. By recognizing the influence of material nature in all actions and cultivating detachment from the sense of agency, individuals attain spiritual insight and liberation from the bondage of ego and karma.

13.30

**yadā bhūtapṛthagbhāvam, ekasthamanupaśyati,
tata eva ca vistāram(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).

In summary, this verse invites individuals to perceive the diversity of living beings within the context of their fundamental unity and connection to material nature. Through this perception and understanding, individuals attain the realization of Brahman—the ultimate reality—and experience profound spiritual fulfillment and liberation. It underscores the transformative power of recognizing the divine presence within oneself and all beings, leading to a deep sense of interconnectedness and harmony with the cosmos.

This verse offers profound insight into the realization of Brahman, the ultimate reality, through perceiving the unity underlying the diversity of living beings and their connection to material nature. Let's elaborate on its key points:

1. **Perception of Diversity within Unity:** The verse highlights the importance of perceiving the diverse variety of living beings while recognizing their fundamental unity. Despite the outward differences in form, species, and characteristics, all living beings are interconnected and share a common origin in material nature (Prakṛti). This perception requires a shift in perspective from seeing only surface-level distinctions to recognizing the underlying unity that binds all beings together.
2. **Understanding the Origin in Material Nature:** The verse emphasizes that all living beings are

born from material nature. Material nature, or Prakriti, is the substratum from which all physical forms and phenomena arise. It encompasses the various elements and forces of nature that govern the manifestation and functioning of the universe. Understanding this fundamental connection to material nature deepens one's awareness of the interdependence and interconnectedness of all life forms.

3. **Realization of Brahman:** Through the perception of diversity within unity and the understanding of the origin of all beings in material nature, individuals attain the realization of Brahman—the ultimate reality, or the absolute truth. Brahman is the underlying essence that pervades all existence, transcending the limitations of time, space, and individuality. Realizing Brahman involves recognizing the divine presence within oneself and all beings, as well as understanding the interconnectedness of all aspects of creation.
4. **Attainment of Spiritual Fulfillment:** The realization of Brahman brings profound spiritual fulfillment and liberation from the illusions of the material world. It leads to a deep sense of unity, peace, and harmony with all of creation. By transcending the egoic sense of separation and identifying with the divine essence within oneself and all beings, individuals attain spiritual liberation and experience the ultimate reality beyond the realm of dualities.

13.31

**anāditvānnirguṇatvāt, 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.

This verse offers profound insights into the nature of the supreme spirit, the Paramātmā, dwelling within all beings, including the body of Arjuna. The key points are:

1. **Anāditvān Nirguṇatvāt (Without beginning and attributes):** The verse begins by emphasizing the timeless and attributeless nature of the Paramātmā. It suggests that the supreme spirit is beyond the constraints of time and devoid of any material attributes. This implies that the Paramātmā is eternal, existing beyond the limitations of the material world.
2. **Paramātmāyam Avyayaḥ (Indestructible supreme Spirit):** Here, the verse highlights the indestructible nature of the Paramātmā. Despite being situated within the ever-changing material realm, the supreme spirit remains immutable and imperishable. This emphasizes the transcendental nature of the Paramātmā, unaffected by the cycles of creation and destruction.
3. **Śarīrastho'pi Kaunteya (Though dwelling in the body, O Kaunteya):** The verse acknowledges the presence of the Paramātmā within the physical body, addressing Arjuna as Kaunteya, highlighting his lineage as the son of Kunti. This suggests that the Paramātmā resides not only within Arjuna's body but within the bodies of all living beings.
4. **Na Karoti Na Lipyate (Does nothing, nor gets tainted):** Despite dwelling within the body, the Paramātmā remains detached from worldly actions and is unaffected by the qualities of the material

world. This implies that the Paramātmā is a silent observer, not engaging in any actions nor being tainted by the results of actions. It underscores the idea that the supreme spirit remains untouched by the fluctuations of the material realm.

In summary, this verse elucidates the timeless, attributeless, and indestructible nature of the Paramātmā, who dwells within all beings but remains detached from worldly actions. It invites reflection on the transcendental essence of the self and the eternal presence of the divine within every individual, emphasizing the need for spiritual realization to comprehend this profound truth.

13.32

**yathā sarvagataṁ(m) saukṣmyād, ākāśaṁ(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.

This verse beautifully illustrates the nature of the soul by drawing a comparison between space and the soul. The key points are:

- 1. Analogy with Space:** The verse compares the soul to space (Akasha), highlighting the subtle yet pervasive nature of both. Space encompasses everything within it, accommodating all forms and objects, yet it remains unaffected and untainted by what it contains. Similarly, the soul pervades the body and experiences the world through it, yet it remains untouched by the attributes and experiences of the physical form.
- 2. Subtlety and Purity:** Just as space is subtle and pure, the soul is described as being free from contamination or impurity. Despite being present within the body and interacting with the material world, the soul maintains its inherent purity and transcendence. This emphasizes the divine nature of the soul and its inherent freedom from the fluctuations and limitations of the physical realm.
- 3. Non-Attachment to Attributes:** The verse underscores that the soul is not affected by the attributes or qualities of the body. While the body undergoes various experiences, changes, and transformations, the soul remains unchanged and unaffected. It does not identify with the joys, sorrows, or other attributes of the physical form, maintaining a sense of detachment and equanimity.
- 4. Invitation to Self-Realization:** Through the analogy with space, the verse invites individuals to contemplate the nature of the soul and its relationship with the body. It encourages seekers to recognize the soul's inherent subtlety, purity, and transcendence, leading to self-realization and liberation from the illusions of the material world. By understanding the soul's divine nature, individuals can cultivate a deeper sense of connection with their true selves and experience lasting peace and fulfillment.

In summary, this verse beautifully captures the essence of the soul's nature by comparing it to space. It emphasizes the soul's subtlety, purity, and non-attachment to the attributes of the body, inviting

individuals to realize their divine essence and experience liberation from the transient realm of material existence.

13.33

**yathā prakāśayatyeकाḥ(kh), kṛtsnaṁ(m) lokamimaṁ(m) raviḥ,
kṣetraṁ(ñ) kṣetrī tathā kṛtsnaṁ(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 summary, this verse beautifully depicts the role of the individual soul in illuminating the body with consciousness, using the analogy of the sun illuminating the solar system. It highlights the unity of consciousness, the source of consciousness within the body, and the immutable nature of the soul. Through this analogy, the verse inspires seekers to realize their true essence and awaken to their inner divine light.

This verse beautifully illustrates the relationship between the individual soul (jīvātmā) and the body, using the analogy of the sun illuminating the solar system. The key points are :

1. **Analogy with the Sun:** The verse likens the individual soul to the sun, emphasizing its role as the illuminator or source of consciousness within the body. Just as the sun radiates light and illumines the entire solar system, the individual soul pervades the body and enlightens it with consciousness.
2. **Unity of Consciousness:** Just as the sun's light uniformly illumines all objects within the solar system, the consciousness of the individual soul pervades every part of the body. This highlights the unity of consciousness that underlies the diverse functions and activities of the body, mind, and senses.
3. **Source of Consciousness:** The verse suggests that the individual soul is the source of consciousness within the body, analogous to how the sun is the source of light and energy for the solar system. It is the presence of the soul that enlivens the body and enables its various functions, experiences, and interactions with the external world.
4. **Immutable Nature:** Like the sun, which remains unchanged and unaffected by the objects it illumines, the individual soul remains unaffected by the experiences and activities of the body. It is eternal and immutable, transcending the fluctuations and limitations of the material world.

13.34

**kṣetrakṣetrajñayorevam, antaraṁ(ñ) jñānacakṣuṣā,
bhūtaprakṛtimokṣaṁ(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.

This verse offers profound insights into the nature of the individual soul (kshetrajna), the body (kshetra), and the process of liberation from material existence. The key points are:

1. **Understanding the Difference:** The verse emphasizes the importance of discerning the distinction between the body (kshetra) and the knower of the body (kshetrajna). The body is the physical vessel that houses the individual soul, while the knower of the body refers to the consciousness or the true self within. Recognizing this difference is fundamental to spiritual understanding and self-realization.
2. **Perceiving with the Eyes of Knowledge:** True perception, as described in the verse, involves seeing with the "eyes of knowledge" (jnana chakshu). This implies a deeper insight or spiritual understanding that goes beyond mere sensory perception. Those who possess this knowledge perceive the underlying truth of existence and the eternal nature of the soul, transcending the limitations of the physical senses.
3. **Release from Material Nature (Bhuta-Prakriti-Moksha):** The verse highlights the process of liberation from material nature (Bhuta-Prakriti-Moksha). Material nature, or Prakriti, refers to the realm of the material world characterized by change, impermanence, and the cycle of birth and death. Liberation from this cycle involves transcending the identification with the body and realizing one's true nature as the eternal soul, free from the bondage of material existence.
4. **Attainment of the Supreme Destination:** By understanding the difference between the body and the soul and realizing the process of liberation from material nature, individuals attain the supreme destination (paramdhama). This supreme destination signifies spiritual liberation or union with the divine, where one experiences ultimate fulfillment, bliss, and oneness with absolute reality.
5. **Invitation to Spiritual Realization:** Addressing seekers, the verse invites individuals to cultivate the "eyes of knowledge" and perceive the deeper truths of existence. By discerning the distinction between the body and the soul and understanding the process of liberation, individuals can transcend the cycle of birth and death and attain spiritual realization.

In summary, this verse underscores the importance of spiritual discernment and understanding the nature of the body, the soul, and the process of liberation from material existence. It invites seekers to cultivate true knowledge and perception, leading to the attainment of the supreme destination of spiritual liberation and union with the divine.

The session ended at this point, and it was followed by Harinam Sankirtan and the Question and Answer Session.

Question & Answer Session

Awadh Kishore Chourasia Ji

Q: It is often said that if someone worships Bhagavān with single-pointed devotion, Sri Bhagavān would appear. In the film "Munna Bhai," the protagonist immerses himself in learning about Gandhiji with unwavering dedication and starts seeing Gandhiji everywhere, which he describes as "chemical lochya" (mix-up). What is the reality behind such experiences?

A: While drawing parallels from a movie may not be the most ideal approach, the essence lies in the devotion or sentiments involved. However, the crux of the matter lies in whether one is truly prepared to perceive the divine. Like a dusty mirror that fails to reflect clearly, our hearts must be cleansed of impurities—such as desires and ego—before we can catch a glimpse of Bhagavān. Once our hearts are purified, we become eligible to witness the divine. Without such purity, any experiences we encounter may indeed seem like a mere mix-up, akin to "chemical lochia."

Abhishek Sharma Ji

Q: If one wishes to learn Śāstra in detail, where should they start? Are there any degree courses available?

A: It is advisable to commence with the study of Ramayana and Mahabharata. Without a foundational understanding of these two epics, one may not be adequately prepared for the study of Vedānta, Upanishads, or Brahma Sūtras.

In degree programs like M.A. in Sanskrit, the Śāstras are covered briefly. For an in-depth study, individuals may pursue degrees such as Shastri and Acharya, which are available after completing the 12th standard.

Kishan Lal Bansal Ji

Q: Is there a book to study Brahmsūtra?

A: Geeta Press and Chaukhanba Prakashan, Varanasi publishes Brahmsūtra. One can also access these scriptures on the **Geeta Seva App** freely.

Dr. Kashinath Yadav Ji

Q: What is the difference between Srimad Bhagavatam and Srimad Bhagavadgītā?

A: Srimad Bhagavatam is one of the 18 Puranas, focusing on the life stories and teachings of Bhagavān Sri Krishna. On the other hand, Srimad Bhagavadgītā is part of the Mahabharata, specifically found in the Bhīṣma Parva among the 18 parvas.

Geeta Kharbanda Ji

Q: How can one maintain detachment from Samsara while being immersed in it?

A: Achieving detachment requires persistent practice, yet it's not a simple task, given our deep-rooted attachment to Samsara across numerous lifetimes. Consequently, even sincere attempts at detachment may prove fleeting.

अभ्यासेन तु कौन्तेय, वैराग्येण च गृह्यते।

Through practice, O Arjuna, and through detachment.

Sri Bhagavān counsels Arjuna to cultivate unwavering practice and mindful detachment. Establishing personal disciplines to adhere to rigorously is crucial. Whenever strong attachments or desires arise, gradual weakening of their hold is essential. With the grace of Sri Bhagavān, one can navigate Samsara while gradually loosening its grip, all while fulfilling one's worldly duties.

Kirti Dikshit Ji

Q: What does it mean that Paramatva is without any virtues (Nirguna)?

A: This signifies that Paramatva transcends all qualities (Gunas) and is therefore described as Nirguna. He exists beyond the influence of material attributes. All Gunas, or qualities, originate from Him. However, while Gunas are inert and material, Sri Bhagavān is pure consciousness (Chaitanya) and distinct from

them.

Q: What is the difference between Para Prakṛti and Apra Prakṛti?

A: Para Prakṛti is cyclic, subject to the cycles of birth and death. The consciousness within this Prakṛti is referred to as Apra Prakṛti.

Q: What do we get from Prakṛti?

A: Everything that has an end originates from Prakṛti, including our physical bodies.

Q: What is Karya-Karan? Do they come from Prakṛti?

A: Yes, both Karya (effect) and Karan (cause) are components of Prakṛti. The objective (Karan) of an action (Karya) determines the outcome. If the objective of an action is Parmatma, then the outcome would be permanent (Avinash). Conversely, if the objective of the action is desires attached to Samsara, then the outcome is short-lived.

Q: It is said that the objective (Karan) is hidden in the action (Karya). What does it mean?

A: This concept implies that every action is undertaken with a specific purpose in mind. Thus, it is said that the objective resides within the action itself, influencing its nature and consequences.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(m) yogaśāstre śrīkṛṣṇārjunasaṁvāde
kṣetrakṣetrajnavibhaga yoga 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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Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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