

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

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Jñāna-chakṣhu help differentiate between Kṣhetra and Kṣetrajña necessary to attain the Supreme Destination

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

This chapter delves deeply into the profound path of jñāna (knowledge). The session began with traditional prayers, the lighting of the holy lamp, and offering obeisance to Gurudev, Sant Dnyāneshwar, Bhārat Mata, Śrīmadbhagavad Gītā, and Ved Vyasa Ji.

Prakṛti (nature) is in a state of constant change. Even now, it transitions into *uttarayan*, symbolising a new season and a fresh atmosphere. However, this dynamic Prakṛti operates on a constant, unchanging principle, **the Chaitanya Tattva.**

Consider the ocean - vast, deep, and intangible in its depth. While on the surface waves arise from the ocean and merge back into it, ever-changing their form; the depths remain still and unaltered. Similarly, Prakṛti (Kṣhetra) is like the waves, constantly evolving; while it rests upon the immutable foundation of the *Chaitanya Tattva* (Kṣetrajña). This reminds us that what is visible to the eye is not the complete truth. Our true endeavour should be to recognise and understand the *Param Chaitanya Tattva*, the ultimate consciousness driving all of creation.

Bhagavadgītā is incomparable to any other text as it illuminates the path to unite with the Divine.

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं

अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्

*Oh Mother goddess who showers the nectar of advaita called the Bhagavad Gītā,
Which has eighteen chapters, I meditate on you mother who removes all past karma*

We are blessed that we are being guided by Gurudev on this virtuous path.

The **Kṣhetra (jada)** and **Kṣhetrajña (chaitanya)** are also explained in science as matter and energy respectively. Beyond these lies the **Param Tattva, also called ParaBrahmā**, the Supreme Consciousness. It is the **Anant Koti Brahmāṇḍ Nāyak**, the sovereign of infinite universes and galaxies, encompassing all that exists.

Imagine there are 100 urns filled with water. In each urn, the reflection of the moon creates the illusion of there being 100 moons. However, the reality is that there is only one moon, with its reflection appearing in each urn. Similarly, there is only one *Param Tattva*, the ultimate reality that reflects itself in all matter. This singular *Parabrahma Tattva* manifests in infinite forms, just as the one moon is reflected in multiple urns.

This was illustrated with another example. Just as a magnet generates a magnetic field and activates the iron nails in its vicinity, transforming them into temporary magnets, similarly, ParaBrahmā infuses the inert *jada* (matter) with consciousness, bringing it to life and enabling it to act. This profound connection between the eternal *chaitanya* and the transient *jada* is the essence of creation, where the unchanging reality imparts its presence to the ever-changing world.

Unfortunately, we humans become so deeply engrossed in the fleeting materialistic pleasures of this transient world that we lose sight of our true nature ie., being *aṁśha*, or fragments of the eternal and unchanging Divine. Instead, we mistakenly identify with the ever-changing *Prakṛti* (nature) and perceive it as the ultimate truth, forgetting the eternal reality that lies within us. This illusion keeps us bound to this world of joys and sorrows, distancing us from the Divine essence that is our true self.

In the 21st verse Bhagavān explained that when the puruṣh (individual soul) seated in prakṛiti (the material energy) desires to enjoy the three guṇas *Sāttvika*, *Rājasika*, and *Tāmasika*, attachment to them becomes the cause of entangling the soul in the unending cycle of birth and death (*samsāra*).

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ 22॥

Just as the same electricity generates heat in a heater and coolness in an air conditioner, or how a 100-watt bulb shines brighter than a 40-watt bulb, similarly, the soul expresses itself based on the attributes of the *Kṣhetra* (field or body). **The soul remains the same in essence, but its manifestation varies depending on the qualities (gunas) and conditioning of the Kṣhetra.** The Supreme Principle manifests uniquely in everyone, playing different roles in diverse forms.

A couplet of Rahi Masoom Razaa says:

पत्ता भी गर हिलता है तो उसकी रज़ा से
और बंदा गुनहगार है मालूम नहीं क्यों ?

If even a leaf cannot flutter without HIS will, then how can so much wrong happen in the society.

The exploitation of nature and the ongoing wars in various parts of the world are matters that call for deep reflection. It is indeed ironic that people from different sects, who worship the same Supreme Being in various ways, end up fighting among themselves.

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.

In this very important shloka **Bhagavān explained that the Puruṣa dwelling in the body (deha) is indeed the Supreme.** HE is also said to be the **upadraṣṭā** (the witness), **anumantā** (the true Guide), **bhartā** (the Sustainer), **bhoktā** (the Experiencer), **maheśvaraḥ** (the Overlord), and also known as **Paramātmā (the Supreme Self)**.

The various roles and aspects of the *chaitanya tattva* in the body are described as follows:

1. The Witness (upadraṣṭā): The Puruṣa is described as the Witness. It is **tasatha** (firmly seated) and is a passive observer of all actions, thoughts, and events that occur within the body. It can be likened to someone seated on the banks of a river and watching the incessant flow. HE is like the CC TV camera observing all actions of the body with detachment from the material world. The Witness remains untouched by the joys, sorrows, and experiences of the physical world.

Gurudev calls it the Chitragupta, recording every action quietly.

2. The Guide (anumantā): The Puruṣa tattva functions as the Friend, Philosopher and Guide to those who seek HIS guidance in their journey of life; allowing and consenting to the actions carried out by the body and mind. HE becomes the silent approver, and disapprover of good and bad actions respectively. Someone who puffs a cigarette for the first time is cautioned by this inner voice. It is up to the individual to follow the signal or ignore the same.

An english proverb says

**There is a voice inside of you
That whispers all day long,
"I feel this is right for me,
I know that this is wrong."
No teacher, preacher, parent, friend
Or wise man can decide
What's right for you--just listen to
The voice that speaks inside.**

This role signifies its connection to the individual, guiding and facilitating the experiences of life, yet remaining beyond the dualities of right and wrong, good and bad.

3. The Sustainer (bhartā): When one aligns their life with their inner voice, they are nourished and sustained by the *Chaitanya Tattva* (the eternal consciousness). In the 9th chapter Bhagavān assured that HE personally takes responsibility for the **yoga (attainment of what is needed) and kshema (protection of what is attained)** of those who wholeheartedly surrender to HIM.

अनन्याश्चित्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥

We experienced HIS divine benevolence during the challenging times of the COVID-19 pandemic. Many of us sought solace in Gītā classes, which became a refuge and helped us navigate that unfortunate period with peace and resilience.

Bhagavān provides whatever is truly beneficial for the seeker's spiritual growth. For instance, Sri Ramakrishna Paramahansa sought a Guru to guide him on the path of enlightenment, and his sincere yearning was fulfilled in the form of Tota Puri Maharaj. Maharaj on seeing Thakur's realised state offered to teach him Vedanta. Thakur said he would need the permission of Maa Kali to initiate. Maa

told Thakur Ramakrishna ji that SHE Herself had sent Tota Puri Maharaj to enlighten him with Vedanta teachings.

However, when one seeks material desires, Bhagavān may not fulfil them, as they do not contribute to the ultimate welfare of the seeker. Instead, HE focuses on what leads to true liberation and inner growth.

4. The Experiencer (bhoktā): Once the seeker is united with the Supreme, the eternal consciousness becomes the experiencer of all actions of the body. The individual no longer identifies with the *deha* (body) but merges with the *dehi* (the indwelling Supreme Soul). For example, Sant Tukaram Maharaj, upon becoming one with Lord Vithala, experienced this divine union. He expressed it beautifully, saying:

आधी होता संतसंग, तुका झाला पांडुरंग।
त्याचे भजन राहिना, मूळ स्वभाव जाईना।।

He says that initially I was Tukaram but while singing the hymns of Vitthal, I forgot the identity of this body and have become Pandurang. (Advaita) But there still remains a little duality left to sing the hymns. And the Supreme Divine retains this duality according to the desire of His devotee.

This signifies the dissolution of the ego and the complete merger of the self with the Divine
तया एका देह किरार्थी, लौकिक तयासी सुखदुःखे म्हणती।
परी आम्हा हे प्रतीती परब्रह्म हा ।।

Sant Dnyaneshwar was a living embodiment of oneness with the Divine. Despite immense resistance and challenges from his surroundings, he accomplished the extraordinary feat of composing 9,000 verses of the *Dnyaneshwari*, a commentary on the Bhagavadgītā.

Bhagavān, in HIS infinite compassion, has declared that as the *Bhokta* (the ultimate enjoyer), HE bears all the pain and struggles endured by HIS true seekers. This divine assurance emphasises that those who walk the path of righteousness and devotion are never alone.

5. The Overlord (maheśvaraḥ): The Puruṣa is the Supreme Being, or Overlord, governing and controlling the universe with supreme authority. As Maheśvara, the chaitanya embodies the highest authority, overseeing the cosmic functions with absolute sovereignty and control.

6. The Supreme Self (Paramātmā): Finally, the Spirit is identified as the Supreme Self, or Paramātmā, the ultimate reality that transcends all individual souls and the material world. This highlights the truth that the Puruṣa or chaitanya tattva within each individual is not separate from the Supreme Brahṁā. It is the same infinite, eternal reality that is the source of all existence, the ultimate essence of all beings.

In essence the soul (Puruṣa) residing in each body is the same as the Supreme Being (Paramātmā), which plays various roles from being a detached witness to being the supreme ruler and yet remains the same unchanging, eternal reality.

13.23

**ya evaṁ(m) vetti puruṣaṁ(m), prakṛtiṁ(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 Puruṣa (consciousness or *Chaitanya Tattva*) becomes bound to the *Deha* (body) due to the influence of the three *Gunas*, *Sattva*, *Rajas*, and *Tamas*. This binding causes the Puruṣa to mistakenly identify itself with the body, leading to attachment and the cycle of karma.

However, one who realises that the soul's true nature is inseparable from the Supreme Being transcends this illusion. Such a seeker rises above the sorrows of birth and death, attaining liberation (*Moksha*) and eternal peace.

When one realises the true nature of the self as united with the Supreme, their actions cease to generate reactions - whether favourable or unfavourable. Such a person acts selflessly, with no attachment to outcomes. Every action they perform is solely for the welfare of the universe, offered humbly at the feet of the Divine. In this state, the doer becomes merely an instrument of the Supreme, free from the binding effects of karma.

To first know and then experience the true nature of the soul, one must embark on a journey of deep self-inquiry and detachment. Gurudev refers to this realisation as **Chidābhās, the reflection of consciousness**. In Vedanta, this is described as the **Chitta-Jada Granthi, ie., the knot that binds the subtle (sookshma) consciousness to the gross (sthool) matter**. This knot represents the entanglement of the true self with the physical body and mind.

Untying this knot is challenging because we strongly identify with the body and its roles—daughter, mother, father, son, friend, and countless others. These roles form the veil of illusion (*maya*) that keeps us from recognising our true nature, the *chaitanya swaroop* (pure consciousness).

To dissolve the knot and experience Chidābhās, Bhagavān, laid out the path to clarity in the upcoming verses.

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.

In this verse, Sri Bhagavān illuminates the various paths that spiritual seekers can follow to realise the Self (Ātman).

HE said some try to perceive the Supreme Soul within their hearts through meditation (**dhyānena**), and others try to do so through the cultivation of knowledge (**sāṅkhyena**), while still others strive to attain that realisation by the path of selfless action (**karma-yogena**).

- **Meditation (Dhyāna Yoga)** - Some seekers attain self-realisation by turning inward through meditation. By focusing their minds and entering deep contemplation, they perceive the true nature of the Self, which is distinct from the physical body and mental constructs. This inner journey requires disciplined practice and a focused approach.

Patanjali Rishi, outlined the *Ashtanga Yoga* - the Eightfold Path as a structured way to attain the Divine and realise the Self. This eightfold path encompasses:

- **Yama**
- **Niyama**
- **Asana**
- **Prāṇayama**
- **Pratyahara**
- **Dharana**
- **Dhyana**
- **Samādhi**

It is seen herein that *Dhyana* precedes *Samādhi* and thus is a prerequisite for unison with *Paramātmā*.

Thus, one needs to purify the self by filtering out all the negative tendencies. Just as it is difficult to find a ring fallen in muddy waters compared to clear waters, similarly, we must purify the mind by clearing away the unwanted distractions and impurities. As the water becomes clear when impurities settle, the mind, too, becomes clear when it is free of desires and attachments. This purification process is crucial for realising our higher self and experiencing the eternal truth that lies within.

It is advised to initially meditate on the **sākār swaroop** (the form of the Divine) and gradually progress to the **nirākār swaroop** (the formless aspect of the Almighty). This approach helps the seeker build a connection with the Divine through form before transcending to experience the formless, universal essence.

Sant Dnyaneshwar Maharaj shared the example of **Jana Bai**, who, while chanting "Vithala Vithala," became one with the **nirākār Parabrahma**.

देव खाते देव पीते ।
 देवावरी मी निजते ॥१॥
 देव देते देव घेते ।
 देवासर्वे व्यवहारिते ॥२॥
 देव येथे देव तेथे ।
 देवाविणें नाहीं रीते ॥३॥
 जनी म्हणे विठाबाई ।
 भरुनि उरलें अंतरबाहीं ॥४॥

Her devotion to the name of Vithala purified her intellect and led her to experience the formless, eternal reality, where all distinctions between the devotee and the Divine dissolved.

Individuals who are rooted in **Deh buddhi** (the identification with the body) perceive duality in every manifestation of life. This duality arises from the perception of separation, and differences between self and others, and between one thing and another.

In the first verse of the Bhagavad Gītā, Dhritarashtra showcases this mindset by highlighting the distinction between his own sons and the sons of his brothers, the Pāṇḍavas.

This **Deh Buddhi** (identification with the body) must be transformed into **Atma Buddhi** (recognition of the self as the soul or Atman). Only through this transformation can one rise above the limitations of the physical body and begin to experience the true nature of the self, which is eternal and beyond the material world.

- **Path of Knowledge (Sāṃkhya Yoga):** Some individuals attain this higher state of consciousness through **Dhyana** (meditation), where they focus inwardly, quiet the mind, and experience the unchanging essence of the self. Others may achieve this realisation through

Sāṃkhya Yoga, the knowledge of the Self, wherein one learns discrimination between the eternal self (Atman) and the perishable body and mind.

Kapil Muni, the founder of **Sāṃkhya Yoga**, expounded this profound knowledge of the Self to his mother **Devhuti**. He explained how the creation is operated by Prakṛti, the material world; and Puruṣa - the eternal consciousness; and showed in detail how understanding the distinction between Prakṛti and Puruṣa can lead to liberation. Through his teachings, he guided his mother towards realising her true essence as the **Atma**, ultimately helping her transcend the bondage of the material world and experience the unity with the Supreme.

In the path of knowledge, **Jnana Yoga**, the first step is to eliminate the misconception that the body is the self. This is essential for realising the true nature of the self as the **Atman** (soul), which is eternal and beyond the physical form.

- **Path of Action (Karma Yoga):** Some individuals follow the path of action to realize the Self. They engage in selfless actions for the welfare of all, free from attachment to the outcomes of their deeds. Their actions are performed as their inherent duty offering the doership to the Divine.

जो कुछ किया तुम किया, मैं कुछ किया नाही।
कहां कहीं जो मैं किया, तुम ही थे मुझ माहीं।।

Thus these are the three paths of realisation described by Bhagavān in this verse. However, there are some who are unable to follow these three paths. Bhagavān describes other ways for them to attain HIM.

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.

In this verse, Sri Bhagavān acknowledges that not everyone is aware of these spiritual paths (**ajānantaḥ**), and so are unable to possess direct knowledge of the Self; yet they can still attain liberation through faith and devotion. By hearing (**śrutvā**) and adhering to the teachings of others, they begin worshipping (**upāsate**) the Supreme. By such devotion to hearing (**śhruti-parāyaṇāḥ**) from saints, they too can gradually cross over the ocean of birth and death.

Hearing or listening attentively promotes retention. In the Navadha Bhakti (the nine forms of devotion) expounded by Śrī Rama, **Shravanam**, the act of attentive hearing is highlighted as the first and foundational step towards cultivating true devotion (**Bhakti**). Devotion to hearing (**śhruti-parāyaṇāḥ**) is said to be a scale higher than mere *shravanam*.

Gurudev advises everyone to become śhruti-parāyaṇāḥ, meaning to consistently listen to the discourses of Gurus and saints. Just as a chemist prescribes medicine suitable for a specific ailment, Gurus and saints guide us on a path tailored to our nature and abilities, ensuring spiritual growth and inner harmony.

13.26

**yāvatsañjāyate kiñcit, sattvaṃ(m) sthāvarajaṅgamam,
kṣetrakṣetrajañśaṃyogāt, 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).

Bhagavān addressed Arjuna as the best of the Bharatas, and said that whatever moving (**sthāvara**) or unmoving (**jaṅgamam**) beings one sees in existence, know them to be a combination of the field of activities (**kṣetra - Matter**) and the knower of the field (**kṣetrajna - Spirit**).

The unmoving stone is composed of matter, yet every particle within it, consisting of protons and electrons, is in constant motion. Living beings, on the other hand, possess five koshas: the **Annamaya Kosha** (physical sheath), the **Prāṇamaya Kosha** (vital energy sheath), the **Manomaya Kosha** (the mental sheath), **Vijñanamaya Kosha** (intellect/intuitive sheath) and the **Anandamaya Kosha** (the bliss sheath). The state of development of each *kosha* shapes and influences the actions of the *Chaitanya Tattva* (consciousness principle), determining the individual's behaviour and spiritual evolution.

The three Gunas - Sattva, Rajas, and Tamas are responsible for the diversity of the universe. However, one who transcends these Gunas perceives all manifestations with equanimity, realising that the entire creation is pervaded by the singular *Chaitanya Tattva* (consciousness principle). This understanding leads to a state of elevated being and oneness with the Divine. Those who fail to understand this fact slide down the spiritual path with great speed.

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.

In this verse Bhagavān stated that it is not enough to see the presence of the soul within the body. One must also appreciate that HE, the Supreme Soul, is seated within all bodies.

We observe that nature is also eternal (beginningless), but it is finite, whereas the Puruṣa (Supreme Self) is eternal and infinite. In this perishable world, the imperishable Paramātmā resides equally within all beings. One who realises that Paramātmā exists in everyone, playing different roles, is the one who truly sees (**paśhyati sa paśhyati**). We, however, perceive only the visible material world. Those whose eyes of wisdom (*jñana chakshu*) are opened attain a state of equanimity (*samatva bhava*).

In the 2nd chapter Bhagavān said:

समत्वं योग उच्यते।

Just as the centre of a circle remains equidistant from every point on its circumference, likewise we too should live with Bhagavān in the centre. The Bhagavadgītā, expounded by Bhagavān Śrī Vedavyasa, serves as a guiding line that seeks to connect us to that central point of equilibrium and truth. Interestingly in Marathi Vyasa means diameter!

Dnyaneshwara Maharaj said a single branch may be small or large, but they all belong to the same tree. Similarly, many rays emanate from the same source, and all are one.

कां शाखा सानिया थोरा । परि आहाति एकाचिया तरुवरा ।

बहु रश्मि परि दिनकरा । एकाचे जेवीं ॥ २५१ ॥

There are great and small branches, yet they are of one tree; as the rays of the sun are many but there is only one sun.

It emphasises the idea that diversity exists in forms, but the essence or origin remains singular and unified.

Eknath Maharaj, on his journey from Kashi with Ganga water to offer at Rameshwar, came across a donkey dying of thirst. In that moment, he experienced the presence of the Divine (*Paramatma Tattva*) and Consciousness (*Chaitanya Tattva*) within the donkey. Recognising this, he offered the sacred Ganga water to the donkey, saying, "This is my Rameshwar Bhagavān."

Swami ji, therefore, explains three steps in spiritual practice: first, visiting temples to worship; second, experiencing the Divine in the idol; third, recognising it within oneself; and finally, seeing the Divine in all creation. He emphasizes that one who cannot perceive Divinity in the gross form will not be able to see it in the subtle form.

When Ramana Maharshi was asked how long one should practice idol worship, he replied, "**As long as the body feels hunger, one should continue worshipping.**"

13.28

**śamaṃ(m) paśyanhi sarvatra, śamavasthitamīśvaram,
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.

Herein Bhagavān said those, who see HIM as the Supreme Soul equally present everywhere and in all living beings, do not degrade themselves by their mind. Thereby, they reach the supreme destination - HIS Abode.

A jeweller can perceive the purity of gold in various ornaments. Once, a person sought to sell a gold idol of Dattatreya Bhagavān and his dog. The jeweller valued the idol of Bhagavān at one lakh rupees and the dog at five lakh rupees. The seller was surprised, as the idol was much larger than the dog figure. The jeweller explained that the purity of the gold in the dog was far superior to that of the idol. Hence, despite its smaller size, the value of the dog was much greater due to the higher purity of the gold.

Likewise, one who possesses the vision of equanimity, perceiving the pure *Chaitanya Tattva* (Divine Consciousness) in all beings, does not become the cause of his own downfall. Instead, such a person elevates himself to higher levels of spiritual awareness and realisation, transcending worldly attachments and attaining inner peace.

Gurudev advises

ईश्वरस्तु पर्जन्यवत् दृष्टव्यः ।

To see Ishwara as the source of all, like the rain (Parjanya).

Just as the seed sown determines the crop that will grow, similarly, the nature of the afflictions in the body will determine the actions performed. This attitude should prevail.

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.

Here, Bhagavān guides us toward a deeper understanding of the non-doership of the self, a realisation crucial for spiritual liberation. HE stated that they alone truly see who understand that all actions (of the body) are performed by material nature (Prakṛti), while the embodied soul actually does nothing.

Dnaneshwar Maharaj said that when one reaches the realisation that this *Chaitanya Tattva* (Consciousness) is his true essence,

दीपाचेही प्रकाशे गृहीचा व्यापार जैसे ।

he understands that just as various activities like reading, playing etc., take place in the light of a lamp; similarly, all activities of nature occur in the light of the Chaitanya Tattva.

Electric current flows due to the presence of potential energy. In the absence of potential energy, current cannot flow. However, the reverse is not necessarily true: potential energy can exist even when there is no current.

The same phenomenon can be observed in the sky. Clouds and light cause the sky to display various colors and hues. However, the sky itself remains unchanged and unaffected in its true colour and form.

Similarly, the *Chaitanya Tattva* (Consciousness) remains unaltered and unaffected by the actions of the body. It serves as the unchanging essence, merely witnessing the ever-changing activities of the body and mind.

Swami Ramakrishna Paramahansa said, "The mind is like an instrument, and you are the player." Strive to become the flute in the hands of the Divine. A flute must have holes carved into it; if it remains solid and inert, no music will flow through it.

In a beautiful Marathi poem the poet B. S. Mardhekar says:

भंगु दे काठीन्य माझे

भंगु दे काठीन्य माझे,
आम्ल जाऊ दे मनीचे
येऊ दे वाणीत माझ्या
सुर तुझ्या आवडीचे,

राहू दे स्वातंत्र्य माझे,

फक्त उच्चारंतले गा,
अक्षरां आकार तूझ्या,
फुफ्फुसांचा वाहू दे गा.

लोभ जीभेचा जळू दे,
दे थिजू विद्वेष सारा,
द्रौपदीचे सत्त्व माझ्या
लाभू दे भाषा शरीरा.

जाऊ दे कापण्य 'मी' चे,
दे धरू सर्वास पोटी;
भावनेला येऊ दे गा
शास्त्र काट्याची कसोटी.

खांब दे ईर्ष्येस माझ्या
बाळगू तूझ्या तपाचे;
नेऊ दे तीतून माते
शब्द तूझ्या स्पंदनांचे.

धैर्य दे अन् नम्रता दे
पाहण्या जे जे पाहणे;
वाकू दे बुद्धीस माझ्या,
तप्त पोलादाप्रमाणे.

आशयाचा तूच स्वामी,
शब्दवाही मी भिकारी,
मागण्याला अंत नाही
आणि देणारा मुरारी.

काय मागावे परि म्या,
तूही कैसे काय द्यावे;
तूच देणारा जिथे अन्
तूच घेणारा स्वभावे.

- कवि बाळ सीताराम मर्ढेकर (१९०९-१९५६)

'Break away the hardness within me, let the bitterness of my mind dissolve. Let my speech be filled with melodies that resonate with your liking.'

The essence of this poem is that unless the shell of ego and ego falls away, pure poetry cannot be created. This poem is addressed to the deity of speech.

Adi Shankaracharya ji attained Parameshwara. That is when he explained that he is only the pure **Sat Chit Ananda Swaroopa śiva!!**

मनो-बुद्धि-अहंकार चित्तादि नाहं ,
न च श्रोत्र-जिह्वे न च घ्राण-नेत्रे ।

न च व्योम-भूमी न तेजो न वायु ,
चिदानंद-रूपं शिवो-हं शिवो-हं ।

To attain this state of Chidananda śiva one needs to be in the company of great saints and follow their prescribed path to acquire the Daiva Gunas. Sant Tukaram Ji said:

आपुलिया बळें नाहीं मी बोलत । सखा कृपावंत वाचा त्याची ॥१॥
साळुंकी मंजूळ बोलतसे वाणी । शिकविता धणी वेगळाची ॥

I do not speak by my own strength; it is the grace of Paramātmā that speaks through me. Like the common myna bird that sings melodiously, its sweet voice is the gift of a master who has taught it."

This verse beautifully expresses humility and gratitude, acknowledging that all abilities and virtues come from the grace and guidance of the Divine or a higher source.

13.30

**yadā bhūtapṛthagbhāvam, ekasthamanupaśyati,
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 explained that the moment one perceives the diversity of beings as rooted in the one Supreme Soul and recognises that all beings emanate from this same source, that very moment, one attains Brahmān, who is Truth, Consciousness, and Bliss (Sat Chit Ananda).

Ishwar Chandra Vidyasagar once asked Swami Ramakrishna Paramahansa how one can know if they have attained *Brahma Jnana* or knowledge of the Supreme. Swami Ramakrishna replied, that one should never speak that he has attained Brahman. One who proclaims, that he is the knower of Brahmān, falls from grace.

Then how can it be known?

Śrī Bhagavān explained that one who perceives the same divine essence (*tattva*) in all beings experiences a profound expansion of consciousness. Such a person attains the state of *Sat-Chit-Ānanda Para Brahman*.

- **Sat** signifies eternal existence.
- **Chit** signifies unbroken knowledge.
- **Ānanda** signifies boundless bliss.

This realisation is granted to one who sees the Supreme Divine essence (*Paramatma Tattva*) in all beings and understands that all creation is an extension of that Supreme Reality.

Dnyaneshwara Maharaj illustrated this beautifully:

लहरी जैसिया जळीं । परमाणुकणिका स्थळीं ।
रश्मीकरमंडळीं । सूर्याच्या जेवीं ? ॥ १०८५ ॥

As waves in water, atoms and grains in the earth, rays in the sun,

Just as waves are inseparable from water, or particles from their foundation, and rays from the sun's radiant sphere, so is all existence an extension of the Supreme.

Thus one must understand that all forms and manifestations are inherently connected to and emerge from the ultimate source,

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.

Bhagavān told the son of Kunti that the Supreme Soul is imperishable (**avyayaḥ**), without beginning (**anāditvāt**), and devoid of any material qualities (**nirguṇatvāt**). Although situated within the body (**śarīra-stha**), It neither acts (na **karoti**), nor is It tainted (na **lipyate**) by material energy.

Gurudev explains that just as the *Shivalinga* does not absorb anything offered to it, the *Atmalinga* (the divine essence or self) similarly remains unaffected by any good or bad actions of the body. It remains pure, unaffected, and beyond the dualities of action, retaining its inherent nature, irrespective of the actions performed by the body.

Another illustration is that of a mirror in a public place. Diverse people like a saint, a dancer, a preacher etc, may look into the same mirror and see their reflection. However, the mirror remains completely unaffected by who is observing. It reflects all equally, without judgment or attachment.

Similarly, the *Chaitanya Tattva* (Consciousness) remains unchanged regardless of the actions or nature of the individual, just as the mirror reflects every face without discrimination.

Dnyaneshwar Maharaj explains the nature of the *Chaitanya Tattva* as

सकलु ना निष्कलु । अक्रियु ना क्रियाशीलु ।

कृश ना स्थुलु । निर्गुणपणें ॥ ११०८ ॥

The spirit is neither divided nor whole, neither active nor inactive, neither slender nor gross; for it is without attributes.

रिता ना भरितु । रहितु ना सहितु ।

मूर्तु ना अमूर्तु । शून्यपणें ॥ १११० ॥

It is neither void nor full, neither with nor without possessions, neither with nor without form; for it is the void.

आनंदु ना निरानंदु । एक ना विविधु ।

मुक्त ना बद्धु । आत्मपणें ॥ ११११ ॥

It does not experience joy nor is it free from it, is neither one nor many, neither free nor bound; for it is the Self.

The *Atma Tattva* is not futile, nor without purpose, it is neither inactive nor bound by actions, neither is it lean or fat. It is *Nirguna* ie., beyond qualities,

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.

Just as the clouds and the colours of the evening do not stain or affect the sky, because the sky is vast, pervasive, and subtle, similarly, the subtle *Atma Tattva* (Self) situated in the body pervades the entire body, yet it remains *Nirguna* (attributeless) and is not affected by the qualities of the body.

We have already seen the examples of the *Shivalinga* and the mirror to illustrate this concept.

This emphasises the idea that, despite being present everywhere and within all forms, the true essence of the Self remains unchanged and unaffected by external attributes or actions, just as the sky remains unaffected by the clouds or the evening colours.

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).

Bhagavān explained this verse with the analogy of the Sun. These analogies, whether related to electricity, mirrors, or a pot, are partial representations.

HE said just as the Sun illuminates the entire world and the Earth, in the same way, the soul (**kṣhetri**) enlightens the entire body (**kṣhetraṃ**). This field (**kṣhetra**) moves because of the presence of the **Kshetrajna** (the knower of the field), and once the Kshetrajna leaves, the body becomes inert and incapable of motion. After this, we refer to the body by a different name.

This highlights the idea that the true essence, the Kshetrajna (the Supreme Consciousness or Self), is what enables the *kṣhetra* (body) to function, just as the Sun enables the Earth to shine. Once the consciousness departs, the body no longer moves or functions, and we no longer identify it in the same way.

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.

Those who perceive with the eyes of knowledge (**jñāna-chakṣuṣhā**) the difference between the body (**kṣhetra**) and the knower of the body (**kṣetrajña**), and the process of release from material nature (**prakṛti-mokṣaṃ**), attain the supreme destination (**yānti te param**).

Just like scientists need a microscope to see minute organisms which are invisible to the naked eye, similarly, one requires jñāna-chakṣhu to understand and differentiate between the attributes of kṣhetra and the kṣhetrajña. This difference is not visible to the normal eye.

In the previous session, it was explained that when iron is heated in fire, the iron turns red, meaning the fire takes on the shape of the iron and the iron receives the radiance of the fire. Similarly, the body receives the radiance of the soul, and the soul takes on the form of the body. The connection between *Chaitanya* (consciousness) and *Jada* (matter, or the body) is dissolved through the opening of the jñāna-chakṣhu (eyes of knowledge). When this happens, the *Chaitanya Tattva* (the element of consciousness) is liberated from the dualities of happiness and sorrow in the body, gaining freedom and realisation.

Dnyaneshwar Maharaj said just as we separate the stones from the rice or like the swan that discerns and separates milk from water using its wisdom, similarly, one should make an effort to remove the inertia of the body and reach the consciousness (*Chaitanya Tattva*).

ते परम तत्त्व पार्था । होती ते सर्वथा ।
जे आत्मानात्मव्यवस्था- । राजहंसु ॥ ११४३ ॥

O Partha, they become united with Brahma, the highest truth who are able to discriminate between the Self and the Not-Self, as the royal swan [is able to separate milk from water].

In conclusion - **only through knowledge and wisdom, one can free oneself from ignorance and realise the formless, attributeless Supreme Consciousness that pervades all.**

Here, this beautiful explanation is offered at the feet of *Gurudev* and *Dnyaneshwar Maharaj*.

Question And Answers

Madhuri Parihar Ji

Question: How can we progress on the spiritual path?

Answer: By reflecting on the teachings of this chapter. The more we contemplate the thought "*I am not just this body; I am the essence of consciousness*," the more our attachment to the body begins to loosen. By contemplating that all the joy and sorrow experienced is because of forgetting one's eternal connection with the Supreme, we can progress on this path. In addition, we should practice the spiritual disciplines available to us, such as *Nama Japa* (chanting the divine name), *Ashtanga Yoga*, and meditation, according to our capacity. Even a little awareness gained through these practices can free us from mental suffering and the pain of honour and dishonour.

Question: It feels like we are doing nothing to realise Bhagavān .

Answer: That is not true at all. Right now, you are listening to the commentary on the Gita. In Geeta Parivar, we memorize the Gita, strive to read it with proper pronunciation, and reflect on its meaning. All this is a longing to know oneself. The deep impressions (*samskaras*) on our minds, formed over many lifetimes, cannot be erased quickly. Additionally, daily life continues to add to this accumulation. To cleanse these impressions, recite the Gita every day. Even reciting one shloka daily is enough. Listen to discourses regularly.

Champa Singh Ji

Question: In the fifth shloka, the word *Avyakta* is mentioned. What does it mean?

Answer: *Avyakta* refers to the primal nature (*Moola Prakriti*). In this primal nature, the five great elements (*Pancha Mahabhutas*) are pure and unadulterated.

In the nature we perceive, the *Pancha Mahabhutas* are mixed. For example, in the Earth element, the Sky,

Air, and Water elements are also present. Similarly, the Air element contains traces of the Water and Earth elements.

Question: What is the difference between *Manas* (mind) and *Chitta*?

Answer: The mind is part of the *Antahkarana Chatushtaya* (the four fold inner instrument):

- **Manas:** The mind, which is characterized by deliberation and doubt (*Sankalpa-Vikalpa*), constantly questions, "*Should I do this or not?*"
- **Buddhi:** The intellect, which has the ability to make decisions (*Nirayatmika Buddhi*).
- **Chitta:** The subconscious mind, where impressions from countless lifetimes are stored.
- **Ahamkara:** The ego, the sense of "I" (*Me / Mineness*).

When the *Manas* is cheerful, it is often due to temporary happiness or the fulfillment of desires. However, when the *Chitta* is purified, it attains a state of true serenity and contentment.

**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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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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