



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

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YouTube Link: https://youtu.be/zvW_ZIs4ADl

The role of Prakṛti & Puruṣa in an individual

The thirteenth chapter of Śrīmad Bhagavadgītā is called **Kshetra Kshetrajna Vibhaga yog - The yoga of discrimination between the Field and the Knower of the Field.**

This chapter explores the relationship between the physical body (the "field") and the soul or conscious principle within it (the "knower of the field").

The session began with the auspicious lighting of lamps followed by prayers. This was followed by salutations to Guru Govind Dev Ji Maharaj and pranams to all gita students.

Last week we dealt with **Kshetra and Kshetrajna** with respect to **Prakṛti and Purusha** or **Jad (physical realm) and Cetanā (Consciousness)**. What is Kshetra? It refers to the body, be it of Bhagavān which denotes the entire universe, as evident in the Vishwaroopa darshan explained in chapter 11. In another sense it refers to our own body. So Kshetra refers to the body/field.

One who knows the body/field is called a **Kshetrajna**. How can one become a Kshetrajna and what are his qualities were dealt in detail in the previous session. A jnani who is aware of the **universal truth (tatva gyan)** is called a Kshetrajna who is the knower of the field. Thus we learnt what gyan is and its qualities. Now we will deal with what other things one has to know. That is '**Jneya**' - **which is worthy to know.**

We know and have heard often that it is very difficult to attain birth as a human. How can it be made meaningful? That is 'jneya' and what is it to be known?

13.12

**jñeyaṁ(m) yattatpraVākṣyāmi, yajñātvāmṛtamaśnute,
anādimatparaṁ(m) brahma, na sattannāsaducyate. 13.12**

I shall speak to you at length about which ought to be known, and knowing which one attains

Supreme Bliss. That supreme Brahma, who is the lord of the (two) beginningless entities - (Prakṛti and Jiva) is said to be neither Sat (being) nor Asat (non-being)

Jneya' refers to the '**tatva gyan'** of Paramātmā. Bhagavān had explained it in detail, so that man can understand and experience bliss (Paramanand). The 'tatva gyan' is eternal and brahman. It is called neither a being nor non-being! After attaining knowledge the next step is to know brahman and that is the purpose of life for a human being. We constantly strive to gain knowledge and obtain degrees even upto double PhD. It is essential for us to know brahman. This has also been mentioned in the Śāstras and upanishads.

Bhagavān had already mentioned the qualities of a jnani. A recap:

1. Humility (**Amanitvam**)– Not seeking praise or recognition.
2. Non-pride (**Adambhitvam**)– Not showing off or pretending.
3. Non-violence (**Ahimsa**) – Avoiding harm to others in thoughts, words, and actions.
4. Forgiveness (**Kshanti**) – Letting go of anger and resentment.
5. Straightforwardness (**Arjavam**) – Being honest and simple in behavior.
6. Service to the teacher (**Acharyopasanam**) – Respecting and learning from wise people.
7. Cleanliness (**Shaucham**) – Keeping body, mind, and surroundings pure.
8. Steadfastness (**Sthairyam**) – Staying strong and focused in all situations.
9. Self-control (**Atma-vinigraha**) – Managing one's desires and impulses.
10. Dispassion (*Indriya-arteshu Vairāgyam*) – Not being attached to sense pleasures.
11. Absence of ego (**Anahankara**) – Not being overly self-centered.
12. Seeing the pain in birth, death, old age, and disease (**Janma-mrityu-jara-vyadhi-duhkha-dosha-anudarshanam**) – Realizing the hardships of life and staying wise.
13. Detachment (**Asakti**) – Not clinging to people or things.
14. Absence of possessiveness (**Anabhisvngah**) – Not being overly attached to family or possessions.
15. Equanimity (**Sama-chittatvam**) – Staying calm in good or bad situations.
16. Unswerving devotion to God (**Mayi chaananya yogena bhaktih**) – Devoting oneself fully to the divine.
17. Preferring solitude (**Vivikta desha sevivam**) – Liking peaceful and quiet places.
18. Constant self-awareness (*Adhyātma Gyana*) – Always being aware of your inner self.

No self aware (Jnani) will declare himself so. His qualities show that he is a jnani. We all desire for spiritual experience and hence are engrossed in trying to understand this chapter. Only when we have all the qualities enumerated as above, will we be able to experience its absolute essence.

Let us take an example of a building to understand spiritual experience. The building can be easily seen by us. It does not arise from a flat surface. What is important for a building? A strong **foundation** is required for the building to last for several years. Similarly, the qualities of gyan or knowledge are essential for the spiritual or experience of the self. We too can have such an experience on the condition that we possess all the qualities listed above.

How can one possess these qualities?

It comes only with constant practice and nothing can be obtained overnight. As per the adage, 'Slow and steady wins the race', we should endeavour to be a tortoise and imbibe all the qualities with time. We do not know how many births we may have to take but our endeavour will result in knowing ourselves and thereby Paramātmā. In Gītā Mahatmyam, Bhagavān has mentioned that if one reads the Gītā, moksha is assured but we are unaware in which birth we can attain Paramātmā.

What is the nature of 'Jneya'?

It is '**Nirguna Nirakara**' (without form and attributes) like Paramātmā? In whatever form one offers himself, Paramātmā accepts him. Whatever there needs to be known in this world be it music, dance, or technical knowledge leading to degrees; are all important. That which should absolutely be known to all is 'Paramātmā tatva' or the universal truth.

What happens to an individual who uncovers the universal truth? He becomes free from the cycle of birth and death. That is why it is important to seek this ultimate knowledge and it is the purpose of our lives. It is not only sufficient to know the truth. As Gita Parivar's motto: '**Padhein, Padhayein, aur Jeevan me Layein**'; we should read, teach, and most important practice in our daily lives. People interacting with us should be able to see the qualities imbibed on reading the Gītā; just like the perfume applied by us is fragrant enough to be experienced by those interacting with us. Whatever be the spiritual knowledge we have gained should be visible to others by our actions and deeds.

On attaining this ultimate knowledge one can never be called ignorant. We all know that one who knows this truth becomes Brahman himself. This is the principle of advaita where the devotee merges with Paramātmā. Thus the devotee becomes a mirror reflection of Paramātmā. A potter puts clay on the wheel and gives shape resulting in pots. Then he fires it in the kiln and gives a final touch. Similarly, on attaining the knowledge of the self one can never be called ignorant.

A seed has potential, and when sown and under proper conditions sprouts and grows into a plant/tree. If the same seed is fried and then sown, will it grow? Definitely not.

The 'tattva gyana' is eternal and Parabrahman. One who has realized this is a 'Kshetrajna' who is the knower of 'Kshetra' (field). This Bhagavān said is both being and non-being. Earlier, Bhagavān had said that it is a being. Then how do we know whether it is a being or not? We all know day and night. As long as there is light we say it is day. Once there is darkness, then we say it is night. Day and night are a pair of opposites. If we do not know the meaning of day and night we would not be able to differentiate between the two. So is, being and non being with respect to 'tattva gyana.'

Sun is the cause of day and the absence of its light refers to night. What if we reach the sun? There is constant light and hence no concept of night. Similarly, is the word '**Paramanand.**' **There is no opposite for eternal bliss! We are not ready to accept Paramātmā as a non being and hence HE is neither a being. That is how a jnani perceives Paramātmā.**

On the other hand, an ignorant person differentiates between being and non being. A jnani sees Paramātmā everywhere and hence he does not consider Paramātmā as a non being/being as well!

13.13

**sarvataḥ(ph) pāṇipādaṃ(n) tat, sarvato'kṣīromukham,
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.

Bhagavān dealt with the nature of 'saguna' and 'nirakara'. That (Knowable), which has hands and feet everywhere, which has eyes, heads and mouths everywhere, which has ears everywhere, exists in creatures by pervading them all. Therefore a jnani considers Paramātmā as Omnipresent. This enables a true devotee to render his offerings! Bhakthi and feelings for Paramātmā are important, be it an offering by a devotee residing either on the first or fiftieth floor. Also, the offerings can be made

from any part of the world as HIS hands are everywhere.

Similarly, are HIS legs. When a devotee yearns for Paramātmā in distress or desires to offer flowers or pranams, HIS feet is everywhere to accept such offerings. We all know the story of the devotion of Prahlad. He used to constantly chant the name of 'Narayan' while his father/king Hiranyakashyap was an egoist and wanted his son to chant only his name. When Prahlad refused to do so, his father tried to kill him by various ways like throwing him from atop a mountain, throwing him in the ocean, making an elephant walk over his son, etc.

On every occasion, Paramātmā was beside Prahlad and protected him. A jnani sees Paramātmā everywhere. HE watches us over and there is no secret we can hide from HIM. We can apply sandal paste or tilak on HIS forehead. As the Marathi prayer song goes:

ज्या ज्या ठिकाणी हे मन जाय माझे
त्या त्या ठिकाणी निज रूप तुझे
मी ठेवितो मस्तक ज्या ठिकाणी
तेथे तुझे सद्गुरू पाय दोन्ही
तेथे तुझे सद्गुरू पाय दोन्ही...

*Wherever my mind goes,
there I place your form.*

*Wherever my head is,
there are both your Guru's feet.*

There are both your Guru's feet...

Paramātmā's ears are everywhere and constantly listen to us. So one can call out to HIM and can devotedly pray to HIM. HE would be very pleased. A jnani alone can see all these aspects of Paramātmā everywhere. What is the meaning then? Does Paramātmā have several ears? We also have sense organs. The difference is Paramātmā can use one sense organ for various purposes.

On the contrary, we interact in this world and what we see is only work. A housewife thinks of the meals to be prepared, while a Jnani thinks only of Paramātmā and constantly prays to HIM.

13.14

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.

Shining by the functions of the senses, and yet devoid of the senses, detached and yet supporting all, devoid of Gunas and yet experiencing the Gunas is Paramātmā. HIS power is 'Prakṛti'. What is the work of 'Prakṛti'? It creates a field (Kshetra) of

- Unified spirit (Moola Prakṛti) ,
- **Buddhi** (knowledge),
- The **feeling of 'I' not the ego** (the feeling of our presence in the body),
- The five basic elements - **fire, wind, water, earth, and sky;**
- **Mind**, and
- Ten sense organs (**5 karmendriyas and 5 jnanendriyas**) and their corresponding actions.

Paramātmā is beyond Prakriti (Gunateeta) and is not attached to it. Though we live in a family we should not be attached to the extent that it hampers our duty. Thus, Paramātmā is beyond the actions of Prakriti. HE is both 'sagun sakaar' (with form and attributes) and 'nirgun nirakaar' (without form and attributes).

A jnani who has realized the self becomes a part of Paramātmā and thus becomes gunatheeth (beyond the gunas - sattva, rajah, and tamah). We are bound by the three gunas of Prakṛti while Paramātmā and Jnanis are beyond them. Paramātmā does not identify with the senses similar to humans. HE has no fixed senses for HIS actions, unlike humans. Despite this, Paramātmā can perform all the actions of the senses. Thus HE is able to see us, hear us, accept our offerings, and hug us. HE alone can be in touch with HIS devotees without specific earmarked senses. That is HIS 'nirakar' or the formless without attributes self .

The sense organs perform actions only in the presence of consciousness or awareness. This is similar to the importance of electricity to drive the hardware and software of a laptop. A bulb disperses light only when it is powered by electricity. Similarly, the sense organs are active only when there is awareness or the energy of Paramātmā. Electrical energy is required for lighting up bulbs, be it plain or coloured. Similarly, consciousness is the energy required for the functioning of the senses but the result of actions (good and bad) has no bearing on the energy source.

Source of light can be used for various purposes, good and bad - one can read the Gītā, listen to discourse, do sinful acts, etc. The cause of such actions is not the light but the self. Paramātmā tatva is in all beings but their actions do not have bearing on Paramātmā. All actions are performed in the presence of HIS energy but HE is beyond it and hence unattached to the consequences of all actions. Actions are performed in the presence of consciousness but Paramātmā is beyond all actions and gunas. HE alone tends to all beings showing no favouritism. At the apt time Paramātmā appears when called out by Jnanis.

13.15

bahirantaśca bhūtānām, acaraṃ(ñ) carameva ca, sūkṣmatvāttadavijñeyaṃ(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.

Existing outside and inside all beings; moving as well as non-moving, Paramātmā (supreme consciousness) is incomprehensible due to subtleness. So also, it is far away, and yet near.

Compare this with a pot made of ice placed in an ocean or river. The pot and its contents as well as the environment are all made up of water. **Similarly, all beings are pervaded by Paramātmā outside as well as inside, and constituted because of HIS presence. If such is the case, why don't we see HIM? He is present in a subtle form.** Without spectacles we are unable to read the letters, then how can we see Paramātmā present in a subtle form.

In science we have studied the water cycle, where due to heat, the water from the ocean evaporates as vapour and on reaching higher altitudes, cools leading to condensation and then rain. Are we able to see the vapour in the air around us? One can feel HIS presence only on realization or awareness of the self. This is possible only when we adopt the principles enumerated by Bhagavān and make them our foundation for all our actions and behaviour. Only on realization can we know Paramātmā.

One has to accept the presence of Paramātmā and then strive to know HIM. This is our Sādhanā (dedicated practice). It is the reverse, when one has to first know an individual before you accept him. One can experience the consequences of not following this principle if one loans money to a stranger. You may get your money back or may not. An ignorant person regards Paramātmā as ONE who is far away and unreachable, while a jnani considers otherwise.

The Kasturi deer roams around everywhere in search of its fragrance, while it is found within itself! We too are like it, searching for Paramātmā everywhere and in temples while all along HE is within us waiting to be discovered. Sri Krishna took the human form and most people saw HIM as a fellow human and not the divine. It is devotion which helps us to see Bhagavān everywhere. Only those who have a burning desire to know Paramātmā attain HIM. One gets to experience the divine only when he continuously yearns for HIM and is devoted to HIM.

13.16

avibhakṭam(ñ) ca bhūteṣu, vibhakṭamiva ca sthitam, bhūtabhartṛ ca tajjñeyam(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).

There are many fields (**Kshetra**) but there is only one **Kshetrajna** (knower of the fields). Due to various fields we understand the Kshetrajna in various ways. There is only one undivided Paramātmā. Each being sees Paramātmā in a different way. To understand this better, here is an example. There is only one vast sky. If one keeps a few pots filled with water, we can see the reflection of the sky in the water contained in the pots. This does not mean that there are several skies.

'**Bhoota bartra**' - **Paramātmā nurtures and nourishes all beings.** HE alone is the creator and destroyer. HE is referred to as **GOD - Generator, Operator, and Destroyer.** HE in the form of Brahma, is the Creator of the universe by adopting Rajo guna. As Vishnu the Preserver, acts based on Sattva guna. By Tamo guna HE is the Destroyer as Rudra/Shiva. Paramātmā adopts the gunas for the sustenance of nature. In actuality, Paramātmā is Gunateeth and beyond the gunas.

13.17

jyotiṣāmapi tajjyotiḥ(s), tamaṣaḥ(ph) paramucyate, jñānam(ñ) jñeyam(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.

Paramātmā is referred to as the light of all the lights and HE is beyond reach to the ignorant who is shrouded in darkness. It is known to be knowledge (tatva gyan) and is to be attained by knowledge. HE is present in the hearts of all. 'Jyothi' refers to light and it is this we should seek within us. The light outside us is provided by the sun, moon, stars, and electricity. The light within is provided by mind, intellect, and the senses.

The ears enable hearing and words are the light to be perceived. The sense of touch perceived by the skin is a form of light which enables us to experience the heat-cold, soft-hard, etc. The eyes are the jyoti of colours. The jyoti of the sense of smell be it fragrance or stink is perceived by the nose. The

taste - bitter, salt, sweet, etc are perceived by the tongue. These form the five indriyas. These help us to experience and gain knowledge. The controller of these senses is the mind, which in turn is under the control of 'buddhi' the intellect.

The light of the intellect helps the mind to work. It is with the help of the intellect one knows the difference between action/inaction, existence/non existence, and consistency/inconsistency. If the feeling of self 'I' is not felt, then the knowledge is only in the physical form ie if we fail to feel the work of the intellect, mind, senses, etc.

The knowledge of the senses can be obtained by following with discipline which brings about a change in the self. Thus the light of knowledge is the self (Aham); which in turn is a part of Paramātmā.

ममैवांशो जीवलोके जीवभूतः सनातनः।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥15.7॥

An everlasting part of MYSELF, having become the bound self in the world of life, attracts the senses, of which the mind is the sixth, and which abide in Prakṛti.

What is the light/jyoti of Paramātmā? HE alone is the light of all lights! The hierarchy of the lights from the lowest upwards in the human body is thus:

- Senses
- Sense organs
- Mind
- Intellect
- Self (A part of Paramatma)

Paramātmā is the source of light. For example, in a classroom students sit one behind the other. The visibility of the front row student is less while a student in the last row can see the entire class. Similarly, Paramātmā at the top is able to see all and it is under HIS light that all creatures work.

Paramātmā is all knowledge and only tamo guna is marked by ignorance. Just as there is no darkness in the sun, so is it with Paramātmā. It is a yog to know the giver of the light of knowledge (Paramātmā). Once this knowledge is known there is nothing more left to know!

On realizing Paramātmā ignorance disappears and is the only thing worth seeking. Paramātmā is the everpresent light in the hearts of all beings. We because of our ignorance cannot perceive Paramātmā within, while a Jnani does so effortlessly as he is a realized soul.

13.18

**iti kṣetraṃ(n) tathā jñānaṃ(ñ), jñeyaṃ(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.

Thus has been spoken of in brief, the field as also Knowledge and the Knowable. By understanding this a devotee becomes fit to attain HIS state of being. Paramātmā had thus clearly explained:

- Kshetra

- **Kshetrajna**
- **Their respective qualities**
- **Sustained application of the mind, and**
- **Jneya - that which is worth knowing**

If one knows about all these and endeavours to follow its principles in daily life by sustained application, he can realize the truth and be one with Paramātmā.

13.19

prakṛtiṃ(m) puruṣaṃ(ñ) caiva, vidyanādi ubhāvapi, vikārāṃśca guṇāṃścaiva, viddhi prakṛtisambhavān. 13.19

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

Know that both *Prakṛti* and the self (Puruṣa) are without beginning; know that all modifications and the attributes are born of Prakṛti.

Prakṛti is the root cause for the feeling of 'I' (**Aham**), intellect, mind, five gyanendriyas, five karmedriyas, and their corresponding senses which thus results in the field (*Kshetra*). **Puruṣa** can also be referred to as *Kshetrajna* (knower of the field). Both Prakṛti and Puruṣa are without any beginning ie. have been since eternity; then what is the difference between the two?

Prakṛti

Puruṣa

Governed by the 3 gunas - sattva, rajo, and tamo.
gunas.
Everchanging.
permanent.
Is the source of all creation.
possible but have no bearing.
Cause of action.
cause.

Beyond the
Unchanging -
Creation is made
There is no

Both Prakṛti and Puruṣa are without beginning, and are separated only for understanding. We humans identify ourselves with this body which is the comprised of both Prakṛti and Puruṣa. The truth is both Kshetra (field) and Kshetrajna (knower of the field) are two different entities. Bhagavān explained to Arjuna and thus to us as well, regarding this truth.

Kshetra has attributes. What are they?

- **Desires**
- **Hatred**
- **Happiness/sorrow**
- **Sangaatha - association**
- **Chetana - awareness, and**
- **Dhairya - patience/fortitude**

Prakṛiti also comprises the three gunas:

- **Sattva**
- **Rajah, and**
- **Tamaha**

13.20

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

Prakṛiti 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.

With regard to the source of body and organs, nature (Prakṛiti) is said to be the cause. The atma (Puruṣa / kshetrajna) is the cause, so far as enjoyer ship of happiness and sorrow is concerned. All actions are the cause of Prakṛiti involving the five basic elements (*Pancha Mahabooth*), intellect, mind, senses and sensory objects which comprise the field. The enjoyer of happiness and sorrow is said to be Paramātmā, while the details of which is dealt with in the next verse.

13.21

**puruṣaḥ(ph) prakṛtistho hi, bhuṅkte prakṛtijānguṇān,
kāraṇaṃ(ṅ) guṇasaṅgo'sya, sadasadyonijanmasu. 13.21**

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

Since the atma is seated in nature (Prakṛiti), therefore it experiences the qualities born of nature. Contact with the qualities is the cause of its birth in good and evil wombs.

Prakṛiti is the cause of its attributes and gunas as enumerated in verse 19. When Puruṣa is associated with Prakṛiti, it becomes the bearer of both good and bad actions. Normally as a standalone Puruṣa is completely detached and beyond the actions of Prakṛiti. It is only with association of Prakṛiti within the body, does Puruṣa bear the consequences of actions.

'**sat yoni**' refers to higher plane from humans to devatas. '**Asat yoni**' refers to lower forms like animals, birds, insects, trees, climbers, etc.

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.

He who is the Witness, the Permitter, the Sustainer, the Experiencer, the great, and who is also spoken of as the transcendental Self is the supreme Person in this body. Paramātmā is referred by these names. Just as a person can play different roles ie that of a son, husband, father, grandfather,

uncle, etc, Paramātmā on accepting the offerings/actions is perceived as the witness, enjoyer, sustainer (Bharta), witness (Upadrashta) as HE is the knower of all. HE is the permitter (Anumantha) or sanctioner when one seeks approval. HE alone is the swami of all (Maheshwara).

HE is the one and only Paramātmā but we identify HIM by various names based on HIS role just like a person in the family.

The session thus ended with a reminder to read the verses over and over again to get perspectives for better understanding. It involves a lot of time and effort to understand the meaning in great depth. We can strive for it by devoting time in pursuit of this knowledge.

Question & Answer Session:

Aparna Ji

Question: Verse 20 please explain.

Answer: All actions are the cause of Prakṛti involving the five basic elements (*Pancha Mahabooth*), intellect, mind, senses and sensory objects which comprise the field. The field is the cause of Prakṛti with the use of instruments (*Indriyas*).

Richa Ji

Question: Verse 22

Answer: Paramātmā is the same but his forms are different.

Kishor Ji

Question: What is the difference between Nyasa and Gītā parayana.

Answer: Nyasa is the purification before one recites the Gītā (parayana).

Manavi Ji

Question: Is there any *kshetrajna* besides Paramātmā?

Answer: A jnani who is the knower of truth merges with Paramātmā and becomes one with HIM (*Kshetrajna*). This is the concept of advaita.



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

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

Har Ghar Gītā, Har Kar Gītā !

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