

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/m1Qd9A3fvhc>

Differentiating the Prakṛti and Puruṣa - A key to Liberation

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

The session began with traditional prayers, the lighting of the holy lamp, and offerings made to Gurudev, Sant Dnyāneshwar, Bhārat Mā, Shriṁadbhagavad Gītā, and Veda Vyāsa ji.

Chapter 13 is a profound and deeply philosophical chapter, and completing it with correct pronunciation and contemplation is a true blessing. With the grace of Swami Govind Dev Giri ji, such a journey has become possible for us.

The verse from **Chapter 7**, Bhagavān said, it is rare to truly know HIM,

मनुष्याणां सहस्रेषु कश्चित् यतति सिद्धये ।
यतताम् अपि सिद्धानां कश्चिन् मां वेत्ति तत्त्वतः ॥

Among thousands of men, one may strive for perfection, and among those who strive, perhaps one knows Me in truth.

We are indeed part of those blessed few who are walking this sacred path.

So far, Bhagavān has introduced us to two fundamental concepts - Kṣetra (the field) and Kṣetrajña (the knower of the field). Together, they form the very foundation of both the material and the spiritual worlds.

- Kṣetra refers to **Prakṛti**, the field of experience, encompassing the body, senses, mind, and the manifest world.
- Kṣetrajña is the **conscious principle**, the witness and knower of the field, our true Self, that interacts with and perceives this Kṣetra.

Bhagavān further guided us to look deeper into the nature of our **Prakṛti** and the **principles of Kṣetrajña**, helping us understand how these operate within and around us.

In the verses we delve into today, Bhagavān helps us to understanding **how Kṣetra and Kṣetrajña are intimately connected**, and more importantly, **how this knowledge becomes the key to upliftment**, from bondage to liberation, from ignorance to realisation.

This integration of the material with the spiritual is the core of **Tattva Jñāna** — the essential knowledge that leads us to the recognition of **Paramātmā** within and without.

13.19

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

Bhagavān told Arjuna to know (**viddhi**) that material nature (**prakṛiti**) and the individual souls (**puruṣh**) are both beginningless (**anādī**). Also know that all transformations (**vikārān**) of the body and the three modes of nature (**guṇān**) are produced (**sambhavan**) by material energy (**prakṛiti**).

- **Prakṛti** is the *Jada tattva* - the inert matter. It has no life or consciousness of its own.
- **Puruṣa** is the *Chaitanya tattva* - the conscious principle, the energy or life force that enlivens Prakṛti. Eg. a bulb (*jada*) will not glow until the electric energy (Puruṣa) flows through it.

Prakṛti is eternal, but it is also ever-changing, constantly in motion due to its inherent nature of the three guṇas, Sattva, Rajas, and Tamas.

Puruṣa, on the other hand, is also eternal, but unlike Prakṛti, it is *avyaya* - unchanging, imperishable, and pure consciousness.

Though both Prakṛti and Puruṣa are eternal tattvas, Prakṛti undergoes continuous transformation due to its triguṇātmika (threefold) nature:

- Sattva guṇa leads to purity, knowledge
- Rajo guṇa leads to desire, restlessness, and action
- Tamo guṇa leads to ignorance, inertia, and delusion.

Because of the dynamic interplay of these guṇas, Prakṛti keeps changing and evolving, forming the entire manifest world of experiences and activities.

Bhagavān emphasised that **all actions are performed by Prakṛti, yet the Puruṣa, the Kṣetrajña, wrongly associates with Prakṛti and assumes doership, forgetting its true nature (*mool svabhava*) as the non-doer, the witness.**

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.

In the matter of creation (**kartṛtve**), the material energy (**prakṛiti**) is responsible (**hetuḥ**) for cause (**kāraṇa**) and effect (**kārya**); in the matter of experiencing happiness (**sukha**) and distress (**duḥkhānām**), the individual soul (**puruṣaḥ**) is declared (**uchyate**) responsible (**hetuḥ**).

Prakṛti is the **cause** of **everything** (all actions, all phenomena) **that happens** in the manifest world.

Puruṣa, the pure conscious Self, is the **experiencer** of these outcomes, such as **pleasure and pain**, not because it is truly bound, but because of its **close association with Prakṛti**.

This profound relationship can be beautifully illustrated with the analogy of fire and an iron ball:

Fire by itself has no specific shape, but when an iron ball is placed in it, the fire appears to take the form of the ball. The ball, originally cold and inert (jada), now glows and burns, appearing fiery. Yet the fire itself has not changed. The form belongs to the ball, and the heat and light belong to the fire.

In the same way, Puruṣa (Consciousness), though formless and unchanging, seems to experience change because of its close association with Prakṛti, the body-mind complex. The body is like the iron ball - jada, inert. The light of consciousness, like the fire, enlivens the body, making it seem intelligent and active.

However, because of ignorance (avidyā), the Self (Puruṣa) begins to identify with the body and wrongly assumes doership and enjoyership. This is the root of bondage.

As the Chaitanya Tattva, the luminous Self, it is the illuminator, not the doer.

13.21

**puruṣaḥ(ph) prakṛtistho hi, bhuṅkte prakṛtijānguṇān,
kāraṇam(ñ) 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.

In this verse we see the effect of the close association of Puruṣa with Prakṛti. When the puruṣh seated in prakṛiti (**prakṛiti-sthah**) desires to enjoy (**bhuṅkte**) the three guṇas produced by Prakṛti (**prakṛiti-jān**), attachment to them (**guṇa-saṅgah**) becomes the cause (**kāraṇam**) of its birth (**janmasu**) in superior (**sat**) and inferior (**asat**) wombs (**yonī**).

In the 3rd verse, Bhagavān clearly revealed that HE is the Kṣetrajña (knower of the field) in all beings. This is a profound declaration of the **oneness of the Supreme Consciousness** in all living forms.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

*O Arjuna (Bhārata), know **Me** as the **Kṣetrajña** (the knower of the field) **in all fields (bodies)**.*

In verse 17, HE beautifully reaffirmed that HE is present in every being, not just as a distant witness, but as

an intimate, pervading presence within all.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

*That (Supreme Reality), though **undivided**, appears as though **divided** among beings.*

In this verse HE stated that Puruṣa is situated in Prakṛti - **prakṛiti-sthah**. 'Sthah' means 'situated'. For example, in the word 'kantastha', which means stationed in the throat (kantha).

Bhagavān described how the Puruṣa, though eternal and changeless, experiences the dualities of life due to proximity and attachment (*saṅga*) to **Prakṛti's Guṇas** (Sattva, Rajas, and Tamas). Because of this attachment, the Puruṣa begins to experience the fruits of actions, whether pleasant or unpleasant.

The Puruṣa, though eternal and unaffected in truth, appears to become the enjoyer (**bhoktr**) due to its association with Prakṛti. Therefore, actions leading to favourable outcomes, result in birth in a good or 'Sat Yoni', while others lead to unfavourable outcomes, resulting in birth in an 'Asat Yoni'.

However, the **Puruṣa tattva** - pure consciousness, actually has no intrinsic relationship with **Prakṛti**. Just as electricity has no preference or identity, yet it can light a bulb or power an air conditioner to produce cool air, in the same way, the Puruṣa enlivens Prakṛti without being affected by it. **Its nature is simply to illuminate, to give life.**

The tragedy however is that the Puruṣa forgets its true nature - the nature of pure, unchanging awareness: "**Chidānanda-rūpaḥ Śivoham Śivoham**" (*I am of the nature of consciousness and bliss; I am Śiva, I am Śiva*).

Instead of remaining a witness, the Puruṣa begins to identify with the iron ball, the limited form shaped by Prakṛti. It starts experiencing joy and sorrow, pleasure and pain, as if they truly belonged to it.

It is like a mighty king who, once captured and imprisoned by the enemy, forgets his power and becomes helpless. Puruṣa, though supreme, appears enslaved by Prakṛti and its three Guṇas - Sattva, Rajas, and Tamas.

The Puruṣa loses awareness of its own brilliance when entangled in the ever-changing, Guṇa-bound nature of Prakṛti, leading to rebirths in good or evil wombs depending on its actions; just like a lion, the undisputed king of the jungle, who becomes helpless when a mere thorn pricks its paw.

Bhagavān explains that the Jivātma falsely associates with Prakṛti and thus suffers. **The way to freedom is through knowledge.** When one recognises "**I am not this body; I am not the doer**", one stops being affected by *sukha-duḥkha*, and realises the **ever-free nature** of the **Puruṣa**.

The famous verse from Ādi Śaṅkarācārya's composition "Nirvāṇa Ṣaṭakam" profoundly expresses the dissociation of the Self (Ātman) from body, mind, and ego (Prakṛti), pointing us toward the pure, blissful, unchanging Self.

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Meaning:

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

Śiva.

The way forward is to work inwards and realise that we are surrounded by Prakṛti, and HE (the Puruṣa) is within us. While exploring one's identity transitions one undergoes are explained in the next verse.

13.22

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

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

Bhagavān elucidated that within this body dwells the Supreme Person, who is also known as the witness (**Upadraṣṭā**), the permitter (**Anumantā**), the supporter (**Bhartā**), the enjoyer (**Bhoktā**), the ultimate controller (**Maheśvara**), and the Supreme Self (**Paramātmā**).

In this verse HE explained the position of the Paramātmā (Supreme Soul), who also resides within the body. The Supreme exhibits the following roles:

• **Upadraṣṭā - The Witness**

Paramātmā is the silent observer, the one who watches all our actions, thoughts, and choices without interference, much like a mirror that reflects everything yet remains unaffected. The word draṣṭā means "observer," while upadraṣṭā implies one who observes closely, from all 14 directions. This means HE is not only aware of our external actions but also our innermost thoughts too.

Realising this truth inspires us to cultivate purity in thought and action, gradually cleansing the *antahkaraṇa* (inner instrument). This purification lifts the veil of ignorance and reveals our true Self.

• **Anumantā - The true Guide**

Paramātmā is also the silent permitter, the one who allows Prakṛti to function but remains detached. Nothing happens in this world without HIS will. Though HE grants us free will to act, HE remains the ever-compassionate guide, gently nudging us towards righteousness, never forcing, only allowing.

• **Bhartā - The Sustainer**

As Bhartā, Paramātmā sustains life and existence. HE fulfils our needs, empowers us, and provides whatever is truly beneficial for our journey.

An example was shared of people doing **Narmadā Parikramā**, who, in their exhaustion and hunger, reported divine interventions - an unknown hand offering support, or food appearing when least expected. Such moments are glimpses of HIS grace as the Bhartā.

• **Bhoktā - The Enjoyer**

As our actions become more virtuous, Paramātmā assumes the role of Bhoktā. Though HE remains unaffected, all experiences of joy and sorrow occur within HIS awareness. The Jīvātma falsely believes itself to be the sole enjoyer, but in truth, Paramātmā is the underlying substratum of all experience.

• **Maheśvaraḥ - The Supreme Master**

HE is the Supreme Controller, beyond the influence of the three guṇas. Though HE governs all beings, HE remains unattached and unbound by Prakṛti.

A realised saint, such as Swamiji, lives in this awareness, where every word uttered flows as if from Paramātmā Himself.

• Paramātmā - The Supreme Self

This is the divine presence within all beings, the unchanging truth behind all that changes. Those who come to understand this grand transition of roles, from witness to enjoyer to sustainer, are ultimately **rewarded by HIM**, as the next verse explains.

13.23

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

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

This verse presents the fruit of knowledge. Bhagavān declared that one who truly understands (**vetti**) the Supreme Self (**Puruṣaṃ**) and material nature (**Prakṛti**) along with its qualities (**guṇas**), even though engaged (**vartamāno**) in worldly life, does not take birth again (**na sa bhūyo abhijāyate**).

HE said the person who clearly understands the distinction and relationship between Puruṣa and Prakṛti; and how the three guṇas operate in Prakṛti, such a person is no longer deluded by their association.

Swami ji beautifully illustrated how to distinguish Prakṛti from Puruṣa with a simple yet profound example. He says:

Imagine you have uncooked dal and uncooked rice, and you mix them together with the intent of making khichdi. However, you suddenly realise that these two need to be cooked separately for a particular dish. Now, the only way to separate them again is to sit down patiently and sort through each grain by hand - a tedious and time-consuming task.

This, he explained, is exactly how the separation of Prakṛti (matter) and Puruṣa (consciousness) works within us. They appear mixed and inseparable, but in reality, they are distinct. Our attachment, identification with the body, mind, and senses (Prakṛti) makes us forget our true nature (Puruṣa).

Chapter 13 of the Bhagavad Gītā is like the patient, guiding hand that teaches us how to sort the dal from the rice—how to discern the ever-changing Prakṛti from the unchanging Puruṣa. Once this separation is achieved, even while living in this very body, one becomes established in their true state of being. Even though such a knower continues to live and act in the world (**sarvathā vartamānaḥ**), engaging in duties, roles, and responsibilities, he does not develop attachment or ego about the actions. He knows “I am not the doer.”

He becomes free from karma, and thus free from rebirth (**na bhūyaḥ abhijāyate**); or attains **mokṣa** (liberation).

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.

Some (**kechid**) try to perceive (**paśhyanti**) the Supreme Soul (**ātmānam**) within their hearts (**ātmani**) 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 action (**karma-yogena**).

Bhagavān explained four ways to distinguish or separate Prakṛti from Puruṣa in this verse. **HE laid out these four methods because each seeker has a different disposition and life situation.** For instance, a mother of small children may not have the time or freedom to sit in prolonged meditation. Yet her heart is devoted and sincere. In such a case, the path of Karma Yoga, or selfless action becomes most suitable.

Similarly, a seeker with a contemplative and analytical mind may be inclined towards the path of Sāṅkhya Yoga, seeking liberation through deep enquiry and discrimination between Puruṣa and Prakṛti.

The following are the **spiritual paths** that lead to Self-realisation, which ultimately result in liberation (mokṣa) from the cycle of birth and death.

• Dhyāna (Meditation / Contemplation) :

According to Patañjali's Yoga Sūtras, Dhyāna is defined as:
"tatra pratyaya ekatānatā dhyānam"

Meaning: Dhyāna is the continuous and uninterrupted flow of attention (*pratyaya*) towards a single object. It is a sustained meditation where the mind remains steadily focused on one point, without distraction. Bhagavān Buddha attained realisation through Dhyāna.

• Ātmani Paśyanti:

This refers to **seeing or realising the Self within**. It means observing one's own soul through deep concentration and inner focus. Such a state of Self-realisation is possible only through true knowledge (Jñāna). Bhagavān Ādi Śankarāchārya ji exemplified this path. He attained the ultimate goal of Self-realisation through Jñāna Yoga.

• Sāṅkhyena - Sāṅkhya Yoga (Path of Discrimination and Knowledge) :

Those with analytical knowledge, realise the Self by separating the Puruṣa (Self) from Prakṛti (Nature). This involves reasoning, reflection, and discernment; recognising that the body, mind, and senses are not the true Self. Bhagavān Kapila Muni realised the Self following this path.

• Karma-yogena - Karma Yoga (Path of Action):

Others who are action oriented, are under the influence of Rajoguna. Such seekers reach the same realisation by performing actions selflessly, without attachment to results. Here, purity of mind is gained through service and duty (karma) dedicated to Bhagavān, leading ultimately to inner vision.

**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.

After explaining the ways in which people realise the distinction between Kṣhetra and Kṣhetrajña, and how that realisation leads to liberation, **Bhagavān now offered reassurance to those who may not directly know or intellectually grasp this subtle knowledge.** Therefore this verse holds utmost significance for seekers like us who want to walk this path but do not fulfil the prerequisites.

HE said there are still others (**anye**) who are unaware (**ajānantaḥ**) of these spiritual paths, but they hear (**śhrutvā**) from others (**anyebhya**) and begin worshipping (**upāsate**) the Supreme. By such devotion to hearing (**śhruti-parāyaṇāḥ**) from saints, they too can gradually cross over (**atitaranti**) the ocean of birth and death (**mṛityum**). By simply listening to the knowledge in the scriptures with faith from their teachers and saints, and; devotedly reflecting upon the teachings heard, they too cross over death, ie., they attain liberation (mokṣa).

Swami Ji advises us to listen to the *Bhagavad Katha, Rama Katha, Hanuman katha etc.* These purify the inner instrument helping us to realise the Divine. He says:

शब्दों में अर्थ मत खोजो

Don't search for meaning in words.

This means that true understanding often lies beyond literal meanings and translations. Not everyone can understand them. Thus just listen thinking of Bhagavān and contemplate on HIM.

13.26

**yāvatsañjāyate kiñcit, sattvaṁ(m) sthāvarajaṅgamam,
kṣetrakṣetrajñasaṁyogāt, 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 kṣetrajña (Spirit).

Addressing Arjuna as the best of the Bharatas (**bharatarṣhabha**), Bhagavān explained a profound truth about creation to him. HE said that whatever (**yāvat**) moving (**jaṅgamam**) or unmoving (**sthāvara**) being (**sattvaṁ**) is seen in existence (**sañjāyate**), know it (**tad viddhi**) to be a combination (**sanyogāt**) of the field of activities (**kṣhetra**) and the knower of the field (**kṣhetrajña**).

Bhagavān explained: All living and non-living entities, from the tiniest insect to the mightiest mountain, come into being only due to the union of two principles: Kṣhetra - The physical field, or matter (Prakṛti); and, Kṣhetrajña - The conscious principle (Puruṣa), the divine soul that enlivens the field.

All the perishable objects are the Kṣhetra and the knower of these perishable objects is Kṣhetrajña.

Seeing divinity in all beings (samatā) becomes natural once this truth is understood. This gradually takes us to liberation.

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.

Bhagavān elucidated that he who sees the Supreme Divine (**parameśhvaram**) equally (**samaṃ**) present (**tiṣṭhantaṃ**) in all (**sarveṣu**) beings (**bhūteṣu**), the unchanging (**avinaśhyantaṃ**) amidst the changing (**vinaśhyat**), truly perceives (**paśhyati sa paśhyati**).

They alone truly see, who perceive the Paramātmā (Supreme Soul) accompanying the soul in all beings, and who understand both to be imperishable in this perishable body.

A wise person is one who **sees the same eternal, imperishable Supreme Self** (Paramātmā) in all living beings, regardless of their outer differences. Even though **bodies are perishable**, the **Self (Paramātmā) within is imperishable and unchanging**. The same Paramātmā **dwells equally** in all whether in a saint or a sinner, a human or an animal.

Gold can be moulded into different ornaments of different designs. The forms differ, but the gold is one. To a goldsmith only the quantity of gold matters and not what form, or what design it is moulded into. Similarly, all beings appear different, but the **divine Self (Brahma tattva) in all is one and the same**.

Bhakta Prahlad with knowledgable and faith could perceive the Brahmā tattva in the pillar. A person with this kind of perception remains connected to the Paramātmā at all times. He is never separated from the Paramātmā Tattva.

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 thereby attains the supreme state.

Bhagavān explained that those, who see (**paśhya**) HIM as the Supreme Soul (**īśhvaram**) equally (**samaṃ**) present (**ṣamavasthitam**) everywhere (**sarvatra**), and in all living beings, do not degrade (**hinastya**) themselves (**ātmanāṃ**) by their mind (**ātmanā**). Thereby (**tato**), they reach (**yāti**) the supreme destination (**parāṃ gatim**).

Once we develop this perception of equanimity, we begin to perceive everything with the same vision - a vision of oneness. We no longer distinguish or discriminate between beings based on outer differences, for we recognise the same divine presence - Paramātmā Tattva in all. This, in fact, is the very essence of Yoga. Bhagavān had earlier said:

Samatvam Yoga Uchyate - Equanimity is called Yoga.

When one truly sees all beings as equal, rooted in the same divine essence, there arises no room for hatred, violence, or selfishness. Such a person will never harm another, because he sees himself in all and all in himself.

This equal vision (sama darśana) leads to true union with the Supreme.

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.

They alone truly see (**paśhyati**) who understand that all (**sarvaśaḥ**) actions of the body (**karmāṇi**) are performed (**kriyamāṇāni**) by material nature (**prakṛtyaiva**), while the embodied soul (**ātmānam**) actually does nothing (**akartāraṁ**).

Bhagavān had already shared this truth earlier, but due of its great significance, HE reiterated it once again. HE reminds us that the Puruṣa (the Self) does not perform any action. All actions are carried out by Prakṛti, under the influence of its three guṇas.

To help us understand this better, consider the example of a moving train:

When we sit inside the train and look outside, it seems as if the trees and houses are moving backwards, while we remain stationary. But in reality, it is the train, and we with it that are moving. Similarly, **all action takes place within the realm of Prakṛti, while the Puruṣa remains still (akartāraṁ) merely witnessing.**

Another apt illustration is that of a creeper climbing a pole.

The creeper nourishes itself and grows upwards. The pole does nothing. It simply provides support. In the same way, the Ātman (Self) does not engage in action, but provides the light of life to the body. It is the body, the mind, and the senses - all aspects of Prakṛti that act, while the Self silently supports and witnesses.

This understanding is vital on the spiritual path. Once we recognise that the Self is actionless and that doership belongs only to Prakṛti, we begin to disassociate ourselves from the ego and align more deeply with our true nature.

13.30

**yadā bhūtapṛthagbhāvam, ekasthamanupaśyati,
tata eva ca vistāraṁ(m), brahma saṁpadyate 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).

When (**yadā**) they see (**anupaśhyati**) the diverse variety (**pṛthag bhāvam**) of living beings (**bhūta**) situated in the same (**eka-stham**) material nature, and understand all of them to be born from (**vistāraṁ**) it, they attain (**saṁpadyate**) the realisation of the Brahman (**brahma**).

Herein Bhagavān reiterated that the immense variety of creation we perceive around us is nothing but an **expansion of Brahmā Tattva** - the fundamental spiritual reality underlying all existence.

This realisation is not only spiritual but also has a scientific basis. Over 750 years ago, Sant Dnyaneshwar Maharaj, in his Dnyaneshwari, hinted at atomic theory by describing the existence of subtle particles within

each atom what we now call protons, electrons, and neutrons.

Even before modern science, Bhagavān had proclaimed in the Bhagavad Gītā that HE is present in the smallest of atoms. Science today confirms this in the form of the law of conservation of energy: Energy can neither be created nor destroyed; it only transforms from one form to another.

In this light, we can see that the Bhagavad Gītā propounds these eternal scientific truths, showing that our ancient sages and saints carried this profound knowledge long before modern discoveries.

The atom, whose vast expansion manifests as the universe, is nothing but Brahma Tattva. Recognising this truth, that the entire universe is a manifestation of the Supreme Consciousness, is known as Brahmā Vidyā.

Significantly, the Pushpikās (concluding verses) of each chapter of the Bhagavad Gītā reiterate this by stating:

"... Iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām..."

This reinforces that the knowledge imparted in the Gītā is indeed **Brahma Vidyā** - the **science of the Supreme Reality**.

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.

In this verse Bhagavān described the Brahmā tattva. HE addressed Arjuna as the son of Kunti (kaunteya). HE said the Supreme Soul (**paramātmāyam**) is imperishable (**avyayaḥ**), without beginning (**anāditvāt**), and devoid of any material qualities (**nirguṇatvāt**). Although situated within the body (**śarīra-sthah**), It neither acts (**na karoti**), nor is it tainted (**na lipyate**) by material energy.

HE explained that Brahma Tattva is beginningless (**anādi**), imperishable (**avyaya**), and unbound by the three guṇas - Sattva, Rajas, and Tamas. It is the divine, supreme principle, untouched by the limitations of Prakṛti.

Though it resides within the body, it remains completely unaffected by bodily experiences. It is not the doer of actions but a silent witness, enabling all activity by its very presence.

A beautiful analogy was shared:

It is like a reflection in flowing water. The water keeps moving, but the reflection remains undisturbed.

In the same way, while the body and mind are constantly in motion due to Prakṛti, the Self - Brahma Tattva remains steady and unchanged.

We are advised to clearly recognise and understand this Brahma Tattva, and to discern it from Prakṛti, which is the body and all that is subject to change. This inner discrimination is the key to spiritual liberation.

13.32

**yathā sarvagataṁ(m) sauḥmyād, 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.

The all pervading (**sarva-gataṁ**) space (**ākāśaṁ**) holds everything within it, but being subtle (**sauḥmyād**), does not get contaminated (**nopalipyate**) by what it holds. Similarly, though its consciousness pervades (**sarvatrāvasthito**) the body (**dehe**), the soul (**ātmā**) is not affected (**nopalipyate**) by the attributes of the body.

The sky serves as a vast playground for clouds, rain, thunder, and lightning. These phenomena appear and disappear within it, but the sky itself remains untouched. Though it may reflect changing hues - blue, grey, or golden at sunset, it undergoes no real transformation. In the same way, the Ātma Tattva, the Self seated in the body, remains unaffected by the actions, emotions, and experiences of the body and mind.

Just as the sky does not absorb the storm nor cling to the clouds, the Self does not get tainted by the activities of Prakṛti. It witnesses all, yet remains pure, changeless, and eternal.

13.33

**yathā prakāśayatyekah(kh), kṛtsnaṁ(m) lokamimaṁ(m) raviḥ,
kṣetraṁ(n) 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).

Explaining more about the Atma tattva, Bhagavān said just as (**yathā**) one (**ekah**) sun (**raviḥ**) illumines (**prakāśhayate**) the entire (**kṛtsnaṁ**) solar system (**lokaṁ**), so does the individual soul (**kṣetrī**) illumine (**prakāśhayati**) the entire (**kṛtsnaṁ**) body (**kṣetraṁ**) with consciousness.

All actions in Prakṛti take place in the light of the sun, yet the sun remains unaffected. It merely provides the light and support for those activities. Similarly, the Kṣetra (the body) is illumined by the Kṣetrajña (the knower of the field), the Paramātmā Tattva.

The Jīvātmā, which is a reflection of the Paramātmā, provides the life force, the energy that sustains the body. Without this presence, the body becomes lifeless, just an inert combination of matter. This subtle truth can only be understood through the light of knowledge imparted in this 13th chapter of the Bhagavad Gītā.

13.34

**kṣetrakṣetrajñayorevam, antaraṁ(n) jñānacakṣuṣā,
bhūtaprakṛtimokṣaṁ(n) ca, ye viduryānti te param. 13.34**

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

Herein Bhagavān revealed that the distinction between **Prakṛti (body)** and **Puruṣa (Self)** leads one

to deeper inner awareness and liberation. HE said those who perceive with the eyes of knowledge (**jñāna-chakṣuṣhā**) the difference (**antaraṁ**) between the body (**kṣhetra**) and the knower of the body (**kṣhetrajña**), and the process of release from material nature (**prakṛiti-mokṣhaṁ**), attain (**yānti**) the supreme (**param**) destination.

To truly understand the distinction between Kṣetra (the body and all that is perceived) and Kṣetrajña (the knower of the body, the Self), one needs the vision of knowledge -**Jñāna Chakṣu**.

Just as sharp eyes are needed to carefully separate uncooked grains of rice and dal, similarly, we require refined intellect and inner clarity to discern between Prakṛti (matter) and Puruṣa (spirit). The entire play of the five great elements (pañcha-mahābhūtas) is part of Prakṛti - inert and ever-changing. To recognise this, one must awaken the eye of wisdom.

The key lies in distinguishing between Jada (inert) and Chetana (conscious). This one insight is enough to bring liberation (mokṣa). The root cause of all sorrow, fear, and repeated births is our ignorance, which makes us falsely identify with the body, the jada aspect. Even the thoughts that arise in the mind are part of this inert field. They are not the Self. The practice, therefore, is to separate Ātma (the Self) from Anātmā (non-Self); to witness all that changes without claiming ownership of it. When this discrimination becomes firm, the cycle of sorrow ends, and one abides in the freedom of the Self.

The lives of great saints such as Mira Bai, Sant Dnyaneshwar Maharaj, Sant Soordas ji, and Sant Tukaram Maharaj serve as radiant examples of what it means to live with true discrimination between *Jada and Chetana* - the inert and the conscious. These saints remained unentangled by the world, untouched by its dualities. Through deep inner clarity and devotion, they saw the world with equanimity; and understanding the passing play of Prakṛti. They anchored themselves in the Self, the pure, eternal consciousness.

Their life's sole aim was not worldly success, comfort, or recognition, but unison with the Divine. Because of their unwavering focus, surrender, and discrimination, they attained liberation while still living - jīvanmukti.

Bhagavān, through the wisdom of Chapter 13 of the Bhagavad Gītā, invites all of us to cultivate the same skillset, to develop the Jñāna Chakṣu, the eye of knowledge, that enables us to distinguish Ātma from Anātmā, the Self from the non-Self.

The session and the chapter concluded with a heartfelt prayer, that the knowledge gained from this sacred chapter illuminate our hearts and help us walk the path of wisdom and devotion as the great saints did. May we too be blessed with the divine vision to see clearly - to rise above ignorance and attain oneness with the Supreme.

Question and Answers

Murli Das Ji

Question: We are advised in the Gītā and by saints to see Bhagavān in every individual. But in real life, it is very difficult to see divinity in certain people due to their behavior. How should we manage this?

Answer: Yes, it is indeed difficult to see HIM in everyone, especially in those who hurt us or behave wrongly. But the key lies in separating the person from their actions. Most of the time, we judge people solely based on their actions usually the negative ones and label them entirely as bad. However, just as one act cannot define a whole person, no one is purely good or purely evil.

Bhagavān Śrī Krishna once asked Duryodhana to find a person without any faults (doṣhas).

Duryodhana returned saying, he could not find even one person without some fault. The next day, Krishna gave **Yudhishtira** the opposite task - to find a person with only faults. Yudhishtira came back without finding a person who is all bad as everyone has some goodness in them.

This shows that perception matters more than reality. We often see in others what our mind chooses to focus on.

While **Samadarśinah** ie., seeing the same divinity in all is the highest vision, Bhagavān understands that it is not easy for everyone. That is why the Gītā also praises those who practice **Samavartinah** ie., those who maintain equanimity in their conduct towards all.

For example: When we serve food to a family member, we offer fresh, hot, nourishing food, but when it's for a maid or a driver, we sometimes look for yesterday's leftovers. This unequal behaviour is what we must watch and correct.

Even if we can't see the Divine in all, we can at least treat everyone with **basic dignity, fairness, and kindness**. That is **Samavartitā** and it is a big step forward on the spiritual path. However, one cannot give the keys of the vault to the maid or stranger. Therefore behaviour should be accordingly but vision should be pure.

**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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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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