

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/FXqN6cvQKpg>

## The Yoga of Distinguishing Matter from consciousness-Yoga through distinguishing the field from the knower of the field

The thirteenth chapter of the Śrīmad Bhagavad Gītā, titled **Kṣetra-Kṣetrajña-Vibhāga-Yoga**, The Yoga of Discrimination between the Field and the Knower of the Field, delves into the profound distinction between the kṣetra (the body-mind complex) and the kṣetrajña (the conscious principle that perceives it). Through this teaching, Bhagavān guides the seeker toward true Self-knowledge

The Vivechan session commenced with Deepa Prajwalan, the traditional auspicious lighting of the lamp creating an atmosphere of illumination and spirituality, followed by prayers to Paramātmā and Guru Vandana.

### **Vāsudevasutaṁ Devaṁ, Kaṁsacāṇūramardanam Devakīparamānandaṁ, Kṛṣṇaṁ Vande Jagadgurum**

The session began with folded hands, bowing at the lotus feet of Śrī Bhagavān Kṛṣṇa and revered Swamiji.

In today's session, we will continue with the second part of Chapter 13 from sloka 12 onwards.

Chapter 13 is **Kṣhetra- Kṣetrajña- Vibhāg- Yoga**- It gives a detailed analysis of the distinction between Prakriti and Purusha.

In this chapter, Shree Krishna introduces two terms

- kṣhetra (the field)
- kshetrajna (knower of the field).
- **Kshetra**- 'the field' is the body and also includes mind, intellect, ego and all other components of material energy that are part of our personality.
- **Kshetrajna** - is the soul which knows the field.

We had discussed slokas 7 to 11 in which Sri Krishna has shown us the path to purification.

These five verses describe the virtues, habits, behaviours and attitudes that purify one's life and illuminate it with the light of knowledge- practicing these, one can come out of the "I am the body feeling"

***amānitvam adambhitvam ahinsā kṣhāntir ārjavam  
āchāryopāsanam śhaucham sthairyam ātma-vinigrahaḥ- 7***

***indriyārtheṣhu vairāgyam anahankāra eva cha  
Janma-mṛityu-jarā-vyādhi-duḥkha-doṣhānudarśhanam- 8***

***asaktir anabhiṣvaṅgaḥ putra-dāra-gṛihādiṣhu  
nityam cha sama-chittatvam iṣṭhāniṣṭopapattiṣhu- 9***

***mayi chānanya-yogena bhaktir avyabhichāriṇī  
vivikta-deśha-sevitvam aratir jana-sansadi- 10***

***adhyātma-jñāna-nityatvam tattva-jñānārtha-darśhanam  
etaḥ jñānam iti proktam ajñānam yad ato 'nyathā- 11***

**13.12**

**jñeyam(m) yattatpraVākṣyāmi, yajjñātvāmṛtamaśnute,  
anādimatparam(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)

In this sloka, Sri Krishna promises HE will give the vital knowledge, knowing which one attains immortality.

- **pravakṣyāmi** = I shall now reveal
- **yat-jñātvā** = By knowing which
- **ashnute** = One achieves
- **Amrutam** = Immortality

Sri Krishna says that after knowing Paramātmā, nothing else remains to be known. Paramātmā is Param-tattva, and Param-tattva includes all fields of knowledge, be it science, arts or anything known and unknown. Once the Parama-tattva is known, everything is known. There is no further knowledge gap because Paramātmā is all-inclusive. Everything both conceivable and inconceivable is contained in Him. Nothing falls beyond Him.

The beginningless Brahmān is neither existent(Sat) nor non-existent(Asat).

Sat is the absence of Asat, and Asat is the absence of Sat

What exactly does it imply? This can be better understood with the example of the sun. Is there a night in the sun? The answer is an obvious no. Is there a day in the sun? When there is no night, how can a day occur? Hence, again, the answer is no, as the sun is itself illuminated throughout. In a pair

of opposites, if one is absent, the other loses its relevance. Hence, it is neither day nor night in the sun. Day and night are the two sides of the same coin.

In the same analogy, when Paramātmā is ever existent, its non-existence does not have any meaning. Param-Brahmā is beyond Sat and Asat. There is no duality. After knowing Paramātmā, nothing remains to be known. HE is the perpetual light and knowledge. Therefore, Brahmā-jnana is the ultimate truth and knowledge. Knowledge has no scope beyond Him. Knowledge begins with Him and ends with Him. Therefore, after knowing Him, nothing more is left to be known.

Param- Brahmā therefore, is beyond the relative existence of Sat and Asat.

HE is Ayakta, formless and beyond attributes. No one can describe Him. HE can only be experienced. HE is Nirakar and ever existent. HE has neither a beginning nor an end. HE is all-pervading. His personal/embodyed form, HE has appeared as Sri Krishna, Sri Ram, or Siva. HE gives darshan to His bhaktas or devotees in the form they want to see Him. In these forms, we call Him Bhagavān, and in this physical form and beyond, HE is Paramātmā.

All three nomenclatures Paramātmā, Param-Brahmā and Bhagavān refer to the same Paramātmā only, the supreme being. We address Him in different names and forms but the underlying tattva is the same.

Sri Krishna says the same in chapter 14, also, while describing the three gunas.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।  
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च

**brahmaṇo hi pratiṣṭhāham amṛitasyāvyaṃyasya cha  
śhāśhvatasya cha dharmasya sukhasyaikāntikasya cha**

I am the basis of the formless Brahmān, the immortal and imperishable, of eternal dharma, and of unending divine bliss.

The formless Param-Brahmā and the personal God are the two aspects of the same supreme entity.

This concept can be better understood if we take the example of a metal. Various types of vessels can be made out of copper. The metal can be shaped into a barrel, a tumbler or a pot. In all three different forms, the underlying metal used remains the same and that is copper.

Similarly, the supreme being assumes various forms and shapes. HE appears in diverse forms. This reality can be understood by only those who have the right knowledge or Jnan. HE may appear in various forms but there is unity in diversity. The supreme being is only one and HE is the Paramātmā.

One who understands and has experienced this divine knowledge gets salvation or moksha.

Paramātmā never distinguishes among His creations.

Does HE like one creation more than the other creations? The answer is "no", To Him all His creations are the same.

### **An analogy**

Once, a spiritual seeker went to a craftsman, who was busy making copper vessels. After observing him for some time, the seeker asked him, you are making vessels of various sizes and shapes. Do you ever get confused by so many different shapes? To this, the craftsman replied, all these are made out

of the same copper. Hence, neither I get confused nor I distinguish. They are all the same to me.

The seeker then further asked, "Do you like any particular vessel more than the others?" To this the reply was "never". He said for him they all are the same copper metal. He does not distinguish between them. He further affirmed that he is prudent enough to craft each of them perfectly and carefully.

Again, he asked, which one do you value the most? The bigger pot or the smaller ones? To this also, the craftsman again replied in denial stating-- why should I value one against the other. They are of equal value to me as they all are made out of the same metal.

At once, the seeker got the divine knowledge, and the realisation dawned upon him. He received the subtle message, that all sentient beings are part of the same Paramātmā and HE loves all equally.

One divine consciousness manifests through all forms. This is the divine essence which Sri Krishna has given through Bhagavad Gita. Jnan is the only means to understand this diversity and one who understands this walks the divine path of moksha.

### **Understanding the path of moksha through an anecdote**

There once was a beautiful doll made of sea salt. She knew she had come into existence from the ocean waters, yet she longed to see what the ocean truly looked like. Moved by curiosity, she journeyed to the shore and stood gazing at the vast, shimmering expanse before her, her very source. She was filled with awe and admiration and wished to experience it more closely.

Slowly, she stepped into the water. With every step forward, a part of her began to dissolve. As she went deeper and deeper, her form continued to melt away. Finally, as she was completely absorbed by the ocean, she exclaimed joyfully, "Now I know what the ocean is, but I no longer exist!"

The salt doll represents the jīva, the individual soul; the ocean symbolizes the Param Brahma, the Supreme Reality. As the individual soul experiences the Divine, it ceases to remain separate, it merges completely with the Infinite.

The knowledge of Param Brahma is not intellectual; it is direct, experiential, and transformative. This divine realization leads to liberation (mokṣa). Endowed with this knowledge, the devotee transcends all sense of separateness and perceives everything as the Paramātmā alone, the formless, attributeless, all-sustaining Reality.

When the knower, the knowledge, and the known become one, the ultimate union is achieved, that is mokṣa, the dissolution of individuality into the boundless Supreme.

### **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.

In this sloka, Sri Krishna speaks something which may appear a little contradictory, but is not so when thoughtfully analysed.

- **sarvataḥ pāṇipādaṃ**– Having hands and legs everywhere

- **Tatsarvato'kṣīsiromukham**– Everywhere eyes HE has eyes, heads and faces
- **sarvataḥ śrutimalloke**– Having ears everywhere
- **sarvamāvṛtya tiṣṭhati**– HE pervades everything and exists

HE thus exists, permeating everything and pervading everywhere.

### **Contradictions**

Earlier we understood Paramātmā as beginningless and indescribable as HE has no size and shape and now we see His hands, legs, eyes, faces everywhere.

This, when contemplated deeply, reiterates that Paramātmā pervades everywhere and to an innumerable extent. HE engulfs every part of His entire creation as everything appears inside Him. HE is the sum total of all His creations. HE can do the possible and also the impossible. We can not describe Paramātmā with our limited understanding. We have our own constraints of limited understanding.

### **Analysis of differences**

- Bhagavān is all pervasive and we have limits of size and shape.
- He possesses unlimited eyes, ears and limbs, whereas we possess only two eyes, two ears and so on.
- His limbs are divine and all pervading whereas ours are material and confined.
- His senses are everywhere at the same time, whereas our senses are localised in our body and mind.

### **In brief-**

#### **"Sarvam Khalvidam Brahmā"**

This is a phrase from the Chandogya Upanishad which means "*All this is indeed Brahmān*".

Paramātmā is all pervading and is evidenced from the simple fact that HE accepts-

Prasādam is offered by millions of devotees,  
from countless places across the vast expanse of the cosmos.  
Millions bow to touch His feet at the same moment,  
and millions more raise their hearts in prayer to Him simultaneously.

Yet, the most wondrous truth is this,  
He listens to every prayer, feels every touch, and responds to every heart, all at once.  
There is nothing impossible for Him,  
for He is the infinite, all-pervading Lord who dwells within and beyond all.

### **Few analogies**

- A man well-versed in many scripts can write in any of them using a single pen and the same ink — he need not change the ink to form different letters.
- A goldsmith can fashion ornaments of countless shapes and designs from a single bar of gold.
- A sculptor can mould various idols from one lump of clay.

In the same way, the entire universe arises from Him, exists in Him, and ultimately dissolves back into Him.

He is the origin, He is the sustenance, and He is the end, pervading everything throughout.

## 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.

Although Paramātmā encompasses all five senses, sight, smell, hearing, taste, and touch, He remains unattached to them. He is detached from everything, yet sustains everything. He perceives all sense objects and yet is Himself without senses (sarvendriya-vivarjitam).

Though devoid of senses, He still experiences the play of material nature. To the limited human intellect, this appears paradoxical, how can the Paramātmā simultaneously possess infinite senses and yet remain without them? Such apparent contradictions lie beyond the grasp of material reasoning.

That indeed is the glory and majesty of the Param Brahma.

Paramātmā holds within Himself many seemingly opposing attributes.  
He is both the perceiver and the means of perception, both the Self and the senses.

Being infinite, the Param Brahma requires no external instruments to perceive or sustain creation. We, the finite beings, depend on limited organs and senses to experience the world.

He is complete; we are incomplete.  
He is the Whole; we are but reflections of His infinitude

## 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.

The difference between complete and incomplete can be explained as-

A person having weak eyesight requires glasses, and a person with perfect eyesight does not require glasses. Similarly, Param-Brahmā does not require material senses as HE is ever complete and divine.

Ordinary people use their senses mostly for enjoyment with few exceptions, whereas Paramātmā's senses are for sustaining others, It works for the welfare of others. He is detached and remains unaffected by the happenings of the universe.

But as HE is the creator of the material universe, HE remains the cause of everything and also the effect of everything.

HE can be explained as the juice that contains water in the form of juice; similarly, Paramātmā is the container of all beings.

He exists outside and inside all living beings, those that are moving and not moving. He is subtle, and

hence, He is incomprehensible. He is very far, but He is also very near.

### **Key understandings of Paramātmā—**

Paramātmā is all-pervading, impartial, and all His actions are ever directed toward the welfare of all beings.

In this universe, everything arises from Him and ultimately dissolves into Him, He is both the cause and the effect of all that exists. Though Bhagavān is indivisible, He appears divided among countless living beings. He is the Supreme Reality, the Creator, Sustainer, and Dissolver of the entire cosmos.

Paramātmā needs no material eyes, ears, or limbs, yet He sees, hears, moves, and acts everywhere. In His divine form as Bhagavān Viṣṇu, He upholds and governs the entire creation.

He resides in the hearts of all beings, witnessing their actions, knowing their thoughts, and dispensing the fruits of their karma. Under His supreme command, the celestial deities perform their functions, bestowing air, water, fire, and all other necessities that sustain the universe.

He is pūrṇa, complete in Himself, yet utterly detached from all. The Vedas glorify Him as Ātmārāma, one who rejoices in the Self alone and seeks no external object for happiness.

Both Puruṣa and Prakṛti are manifestations of the Paramātmā, the Supreme Consciousness. Prakṛti, nature, is His devoted servant, ever obedient to His will, functioning solely for His divine purpose and pleasure.

Paramātmā is simultaneously Nirguṇa (beyond attributes) and Saguṇa (with attributes). Though He transcends the guṇas of material nature, He manifests through Yoga-Māyā as the Saguṇa form for the sake of His devotees. The Nirguṇa exists within the Saguṇa and also beyond it.

When formless, He is Avyakta, the unmanifest; when He assumes a form, He becomes manifest. Thus, the infinite, formless Śrī Kṛṣṇa exists even within the divine form of Śrī Kṛṣṇa.

In the present age, we may not behold Śrī Kṛṣṇa in His physical form, yet the formless Śrī Kṛṣṇa ever abides — eternal, unchanging, and all-pervading.

That which appears and disappears in time is the Saguṇa or manifested form; that which exists beyond time, unmanifest and eternal, is the Nirguṇa — the formless Supreme.

Hence unmanifest continues to exist for eternity whereas manifested are temporary. The same was expressed in verse 28 of chapter 2.

**अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत |**

**अव्यक्तनिधनान्येव तत्र का परिदेवना || 28||**

***avyaktādīni bhūtāni vyakta-madhyāni bhārata***

***avyakta-nidhanānyeva tatra kā paridevanā***

- All beings are unmanifest before birth, manifested in life and again unmanifest on death.
- As Bhagavān is the sustainer of all, HE provides everyone with all the required elements like earth, air, water etc.
- The sristi is created by Brahmā, and Bhagavān Vishnu sustains and gets it merged.

One should experience Bhagavān and His imperishable energy with one's own awareness. Bhagavān

does not reside far away. HE resides within us. We should search for Him within us and not in the sky or stars. HE is the Supreme Consciousness and we can realise Him through our reflected consciousness.

HE is the consciousness with which you observe the stars and mistakenly search for Him there. Instead, one should turn inward and look for that consciousness within. Once, a scientist ridiculed this idea and continued looking for God in the sky. He was walking near a lake when suddenly he saw the moon's reflection in the lake water. He was amazed. He realised that if the moon's reflection can fall in the lake water while the moon was in the sky, then it is possible that Paramātmā can also remain inside us, within our consciousness.

Divine is not separate from His creation. HE is all around. HE is present in the light, sound, in the matters, in all living and non living beings. Bhagavān is within and without. HE is invisible to the eyes but realisable to the heart. HE is all-pervading like the clouds pervading the sky, fragrance pervading the garden and space pervading all. HE is everywhere inside and out side. He is within and without.

To the outward seeker, HE is very far and to the inward seeker, HE is within.

The soul never dies. Only body dies. Atma or soul which is a part of ParamBrahmā, continues to stay. We remained before our birth and will continue to remain after our death.

### 13.16

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

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

- **Avibhaktaṃ**–Indivisible
- **bhūteṣu vibhaktam**–Divided among living beings
- **bhūta-bharṭṛi**–The sustainer of all beings
- **grasiṣṇu**–The annihilator
- **prabhaviṣṇu cha**–The creator

The oneness of Paramātmā:

- Paramātmā is all that exists eternally.
- HE is the only object worth knowing.
- HE remains undivided.
- Although HE remains undivided but HE stays in all beings.
- All things manifested and unmanifested is an expansion of His energy.
- Nothing exists apart from Him.

### **Analogy to the indivisibility of Paramātmā**

The space contains so many objects. It appears as if space is divided among the objects. But the reality is that space is neither divided nor affected. The sun is one in the sky. But if many pots are kept with water, the sun reflects in every pot. In the same analogy, Param-Brahmā is indivisible.

As waves arise in the ocean and merge back into the ocean. Similarly, manifestations arise in Him and merge back into Him.

## Understanding Paramātmā-

- HE is the absolute.
- HE is the creator.
- The Jagat HE created is Him only.
- HE is the sustainer and the things HE sustains is Him only.
- HE is the destroyer, and what is destroyed is Him only.

Once a disciple asked his Guru, if God is there why cannot I see Him. The Guru asked him to go to the meditation hall. He told him to carry a small lamp with him as the meditation hall would be dark. The disciple entered the dark hall with a lamp in his hand. The moment he entered with the lamp the darkness disappeared. He was thrilled.

The next morning Guru asked him, what did you see there? He replied I was astonished to see that a small lamp could remove all the darkness. The Guru then said it is the light from your heart and with that light you should remove all ignorance.

When our heart is full of the light of consciousness, we do not require external light to see Paramātmā. As we do not need lamps to see the bright sun, similarly we do not need light to see our own consciousness which is ever shining. HE is self luminous. HE is the light of lights. HE illuminates the mind as the sun lights the entire world.

### A small story-

Once aTeacher was taking home tuitions when he felt very hungry. At that moment the mother of a child brought a box of khichdi(a preparation made out of rice and dal). The teacher wanted the child to share it with him, which the child agreed to. There was an inviting layer of ghee on the khichdi bowl. The teacher wanted to take the ghee laden portion and hence drew a line and divided the khichdi in such a manner that all the ghee remained to his side. The witty child erased the line stating that there is no division.

To quote another example, A few years back Germany was unified. Both East Germany and West Germany came together, broke the Berlin Wall and declared that they have been unified again.

In both cases, the division was only superficial. There was no real division, and hence the question of unification is unreal. Similarly, we are never separated from Paramātmā and hence unification is not required. HE always remained and pervaded all of us. We only have to realise His presence.

## 13.17

**jyotiṣāmapī tajjyotiḥ(s), tamaśaḥ(ph) paramucyate,  
jñānaṃ(ñ) jñeyaṃ(ñ) jñānagamyam(m), hr̥dī 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.

The earlier sloka mentioned that HE who is worth knowing is the creator, sustainer and destroyer of the universe. In this sloka His opulence is further extended by stating that HE is the source of all lights.

- **Jyotiṣhām**- In all luminaire
- **Jñānaṃ**- Knowledge
- **jñeyaṃ**-The object of knowledge

- **Jñāna-gamyam**– The goal of knowledge
- **hṛidi sarvasya viṣṭhitam**– Dwell in the heart of all living beings.

HE is the source of light in all luminaries, and is entirely beyond the darkness of ignorance. HE is knowledge, the object of knowledge, and the goal of knowledge. HE dwells within the hearts of all living beings. HE illumines the sun, the stars.

The only way to know Him is to focus on this light, which leads to Brahmā-jnan or Atma-jnana. Getting this knowledge should be the ultimate objective of human life. Guru can help in gaining this knowledge.

### **Dissipation of knowledge-**

Soul is the light of all objects

This light, lights up intellect.

Intellect lights up the mind

and the mind lights up the senses.

Senses light up the sense objects (sight, sound, smell, taste, touch).

### **Summing up-**

- 12th to the 17th sloka states that HE is the only reality. HE is indivisible. HE is the moving, non moving, sentient and the insentient.
- Paramātmā is like water. The water can be contained in a glass or in a pitcher or in a bottle. The content remains the same, the water only.
- The most important karma of our life should be to get this knowledge- Jñāna-gamyam– The goal of knowledge.
- This word has a lot of significance and our scriptures have mentioned it. It also appears in the Vishnu Mantra.

***Shantakaram Bhujagashayanam Padmanabham Suresham,  
Vishvadharam Gaganasadrusham Meghavarnam Shubhangam,  
Lakshmi Kantam Kamalanayanam Yogibhirdhyanagamyam,  
Vande Vishnum Bhavabhayaharam Sarvalokaikanatham.***

By getting this knowledge, one will be endowed with 20 virtues.

In the next sloka, Prabhu explains what one attains by getting this knowledge.

### **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.

Sri Krishna has summarily (samāsataḥ) described

- Nature of the field
- Meaning of the knowledge
- The object of the knowledge

By knowing this, MY devotees(mad-bhaktah) will reach ME. Here, Sri Krishna emphasises on devotion.

Knowledge is essential, but knowledge devoid of devotion is futile.

To understand any spiritual scripture, bhakti is essential. Devotion not only takes us closer to Paramātmā but also makes us Paramātmā- like. Through devotion, we imbibe all good qualities HE has.

Bhakti alone can make us see Parameshwar, take us near to Him and can make us realise His Divine nature.

In Bhagavatam, and many Vedic scriptures, it is mentioned that Bhagavān is more pleased with Bhakti-yog than with karma-yog or Sankhya-yog.

**“Bhagavān can only be attained through loving devotion”**, Apart from Gītā, there is a mention of it in the Ramayana as well.

- Supreme Lord Ram is attained only through Bhakti.
- In Guru Granth Saheb, it is mentioned that-
- There is no one like God.
- There is no path equal to the path of devotion.
- There is no person like Guru and
- There is no scripture like the Gītā.

Even Guru Nanak Ji mentioned

"गीता समान नहीं ग्रंथ"

"गीता जैसा कोई ग्रंथ नहीं है"

Undoubtedly, Bhagavad Gita is the champion of all scriptures.

### 13.19

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

Here Sri Krishna says both Prakṛiti (material nature or the Kshetra) and puruṣa (the individual soul or the Kshetrajna) are beginningless. The material nature or Prakṛiti is also called Maya. Being the energy of Ishwara, it is also permanent in nature. It facilitates all transformations of the body and the three modes of nature. One should take help of the gunas or modes of nature and reorient himself to search for Bhagavān within.

Soul is the purusa and the knower of the field and Parameshwar is the Supreme Entity. Soul is the Jeeva-Shakti which is a fragment of the Param-Brahmā. Jeeva-shakti or soul energy is the sentient energy which continues life after life. It is divine and imperishable whereas the body is perishable. The physical body goes through six stages.

The six stages of the body's existence (known as *shad-bhava-vikaras*) passes in one life time is--

1. **Jayate** (birth/is born)
2. **Asti** (exists/subsists)
3. **Vardhate** (grows)
4. **Viparinamate** (changes/matures/undergoes transformation)
5. **Apakshiyate** (declines/decays/wanes)

## 6. **Vinashyate** (dies/perishes/death)

These six stages of existence arise due to the influence of Māyā, which itself operates through the play of the three guṇas, Sattva, Rajas, and Tamas.

The experiencer of Prakṛti, the Kṣetrajña, the indwelling Self, is eternal.

If we imagine ourselves as toys fashioned by Bhagavān, with Prakṛti or material energy as the clay from which we are made, then that clay, the material cause, too is eternal, for it is sustained by His will.

All five senses arise from Prakṛti. This material energy, through the interaction of the guṇas, gives rise to a vast and colourful diversity of forms and objects. The manifold creations of Paramātmā are truly astonishing and beyond the grasp of the intellect.

From a tiny seed emerges a gigantic banyan tree. Some banyan trees spread over several acres, developing innumerable secondary and tertiary roots, like the one in Kolkata that covers nearly four acres of land.

Among all creations, the most marvellous is the human body, containing billions of nerves and nearly seven trillion cells, all originating from a minute ovum and sperm.

This body and mind are divine gifts bestowed by Bhagavān; we must learn to use them wisely and constructively.

Profound life lessons can be drawn from observing the simplest things around us.

One such lesson lies in the humble relationship between a pencil and an eraser, the pencil symbolising our actions and expressions, and the eraser reminding us of the grace to correct, forgive, and improve as we walk the path of life.

### **Dialogue between the pencil and the eraser--**

There was once a pencil that was used for writing. Whenever it made a mistake, the eraser was brought in to correct it.

One day, the eraser scolded the pencil, saying, "You keep writing crooked letters and making careless mistakes."

The pencil retorted sharply, *"Don't try to teach me! Every time I write something, you come and destroy it. By rewriting again and again, my body keeps getting worn out, and you keep taking away from me!"*

The eraser replied gently, "I'm not taking from you, I'm taking away your mistakes, so that your writing becomes perfect."

The pencil, still upset, said, "Don't act too proud. While finding my faults and erasing them, you are also getting smaller every time."

The eraser smiled and said softly, "That's all right. If by giving away a small part of myself, I can help make your writing beautiful, then my life has meaning. I'm happy to do so."

Hearing this, the pencil grew silent and said, “Even I am getting eroded with use.”

The eraser replied, “Yes, we both are, but in the process, we are creating something beautiful. That makes both our lives worthwhile.”

This simple story carries a profound lesson. Our lives, too, can be used to bring joy and comfort to others. Like the pencil, we can write happiness into someone’s life, and like the eraser, we can gently wipe away their pain and sorrows. In doing so, both the giver and the helper live truly meaningful lives.

## 13.20

### **kāryakaraṇakartṛtve, hetuḥ(ph) prakṛtirucyate, puruṣaḥ(s) sukhaduḥkhānāṃ(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, it is the material energy, Prakṛti, that is responsible for cause and effect. In the matter of experiencing happiness and distress, the individual soul (Puruṣa) is responsible.

In this śloka, Śrī Krishna explains how Prakṛti and Puruṣa work together in the grand scheme of existence.

Prakṛti consists of sixteen modifications, which are:

**1. The five Jñānendriyas (organs of perception):**

sight (eyes), hearing (ears), smell (nose), taste (tongue), and touch (skin).

**2. The five Karmendriyas (organs of action):**

speech (mouth), grasping (hands), locomotion (feet), excretion (anus), and procreation (genitals).

**3. The mind (manas).**

Together, these form the sixteen modifications of Prakṛti.

There are also seven causes that make Prakṛti function: intellect (buddhi), ego (ahaṅkāra), and the five great elements (pañca mahābhūtas) — earth, water, fire, air, and space.

Through these various modifications and elements, Prakṛti performs its activities, producing experiences of happiness and sorrow, while the Puruṣa — the soul — experiences these outcomes.

Actions give rise to desires, and when desires grow into longings, the mind begins to chase them. The mind, in turn, directs the senses to act for their fulfilment.

Thus, Prakṛti is responsible for all actions that result in pleasure or pain, while Puruṣa merely enjoys or suffers the results, deluded by identification with the body and mind.

Sant Jñāneśwar Mahārāj beautifully compares the Prakṛti-Puruṣa relationship to that of a wife and husband.

The wife conceives and gives birth to a child, while the husband enjoys the result — the child.

There is, however, no conjugal relationship between Prakṛti and Puruṣa. They are eternally distinct. Brahmā-deva creates the species, and Prakṛti gives life to them through her material energy. The Vedas declare that there are 84 lakh species in the universe.

The soul, identifying with the mind, experiences both pain and pleasure produced by the senses under the influence of Prakṛti.

In the Rāmāyaṇa, there is a chaupāī where our worldly experiences are compared to a dream.

If a person dreams that someone is cutting off his head, he suffers the pain until he wakes up. In the same way, as long as we identify ourselves with the body, we experience sorrow. Once we awaken from the delusion “I am the body,” we realise that all pain and pleasure are mere illusions.

It is not possible to prevent events from occurring in life. Even the pious and devoted experience sorrow. Misery continues to arise, for that is the nature of Prakṛti.

Śrī Krishna says that Prakṛti is eternal, and no one can stop it. What we can do is free our mind from identification with it.

### **A Small Story**

Once there was a farmer who owned a fertile piece of land. With abundant water and care, he grew a splendid crop. Seeing his golden fields ready for harvest, he was filled with joy. But suddenly, a violent storm struck, and all his crops were destroyed. The farmer was heartbroken, for his livelihood depended on that harvest.

A saint passing by noticed his distress and understood the cause of his sorrow. The saint said gently, “My dear farmer, your land, water, and wind are all parts of Prakṛti. They have performed their roles. You are the Puruṣa — the experiencer of the result.

You have no control over Prakṛti. It will act according to its own nature. Your role is only to experience whatever outcome arises from it. You are not the doer — only the witness and experiencer.”

Thus, the Puruṣa has no control over Prakṛti’s actions. He must simply accept and endure whatever Prakṛti brings — not as a punishment, but as an opportunity for awakening and liberation.

### **13.21**

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

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

Śrī Krishna now explains why the soul has to experience the results arising from Prakṛti’s actions.

### **Being and the Soul**

Being and Soul are two distinct entities. The Soul (Ātman) is pure, while Being represents the unenlightened aspect of the mind. The Puruṣa has to endure the results of Prakṛti’s actions due to its attachment to the body-mind complex.

Being exists only because of the presence of the soul within the body; life is not possible without the soul. All consciousness and awareness of existence arise from the presence of the soul.

When the Puruṣa (individual soul), seated in Prakṛti (material energy), desires to enjoy the three guṇas, its attachment to them becomes the cause of birth in superior or inferior wombs.

Being is attached to the mind, intellect, and body.

Mistaking the body to be the Self, the soul energises it and experiences bodily pleasures.

Since the body is composed of Māyā, the soul comes to enjoy the three modes of nature, Sattva, Rajas, and Tamas.

The soul identifies itself as both the doer and the enjoyer of the body.

According to the karmas accumulated over many past lives, the soul takes birth in either higher or lower wombs (yoni).

As the soul continues to identify itself with the body, it gathers desires, which in turn lead to repeated births.

### **A Small Story**

Two boys were quarrelling in class. When the teacher asked the reason, one boy said that the other never listened to him. The second boy replied, "Why should I listen when he always says the wrong things?"

The teacher called both of them to his table and asked them to stand on opposite sides. Then he took out a ball from his drawer and placed it in the middle of the table. He asked, "What is the colour of the ball?"

One boy said, "Black," and the other said, "White." Both gave completely opposite answers.

The teacher then asked them to exchange sides and again describe the colour. This time, their answers were reversed — the boy who earlier said the ball was white now said it was black, and the one who said black earlier now said white.

In truth, both were correct, the ball had two colours.

Similarly, in life, our perception makes all the difference. Many sorrows can be avoided if we learn to view life's challenges from different perspectives.

Since our rebirth depends on our karma, we should be careful not to carry unwanted desires in our minds.

## **13.22**

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

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

Within the body, the Supreme Soul resides.

- **Upadraṣṭā** – The Witness
- **Anumantā** – The Permitter
- **Bhartā** – The Supporter
- **Bhoktā** – The Transcendental Enjoyer

- **Maheśhvaraḥ** – The Ultimate Controller

He is the Witness, the Permitter, the Supporter, the Transcendental Enjoyer, the Ultimate Controller, and the Paramātmā—the Supreme Soul.

These are the various roles the Divine plays while residing within the body.

### **A Story from the Upaniṣads**

There were two beautiful birds sitting in a nest on a tree.

The tree represents our body. The nest represents our heart. The two birds are the Jīvātmā and the Paramātmā.

The Jīvātmā, having identified itself with the body, turns its back on the Paramātmā and begins to enjoy the fruits of the tree—that is, the pleasures of the world.

The Paramātmā, our eternal friend, simply watches in silence. He does not interfere, for every Jīvātmā has free will. He merely witnesses. Thus, He plays the role of Upadraṣṭā, the silent Witness.

If only we could turn our attention away from worldly pleasures and look towards the Paramātmā, all our miseries would end, and we would experience eternal bliss.

### **The Analogy of the Passenger and the Driver**

Paramātmā is like a passenger sitting in the back seat of a car. He usually does not interfere with how the driver (the Jīvātmā) drives. He allows the driver to make his own decisions—this is the role of Anumantā, the Permitter.

However, if the driver takes a wrong turn and the passenger sees danger ahead, he may choose to guide him. Similarly, when a devotee errs but turns to the Lord with faith, the Paramātmā guides him along the right path. Here, He becomes the Bhartā, the Supporter.

If the driver is a true devotee, driving with love, surrender, and humility, the Lord even becomes the Bhoktā, sharing in his experiences and joys.

Thus, as devotion and purity of heart increase, Bhagavān transforms from being merely a Witness (Upadraṣṭā) to the ultimate Controller (Maheśhvaraḥ). The Lord responds to the devotee's love in direct proportion to the devotee's purity of heart. When the devotee takes one step toward Him, the Paramātmā comes forward three steps to rescue and uplift him.

### **A Living Example**

Once, a gentleman named Rāghava was driving a car. His father and a spiritual master were seated in the back seat. Rāghava was driving rashly because his mind was full of stress. The father noticed this but chose not to interfere.

While taking a sharp turn, the car narrowly escaped an accident. Fortunately, nothing serious happened. Realising the danger, the father moved to the driver's seat and took charge of the steering wheel.

At that moment, the father became the Maheśhvara to his son, taking control to protect and guide him.

## **QUESTION AND ANSWER**

**Anjali Ji**

**Q: Please explain Prakriti and Purusa.**

Ans: Purusa is the soul which occupies our body. Purusa does not mean male. Paramātmā does not want to interfere in the daily matters of the manifested universe. He therefore has given that job to Prakriti. Prakriti has again created three Gunas, Sattva, Raja and Tama. Human beings, along with Prakriti and the three Gunas, should do better karmas so that they can get out of this cycle of birth and death. Paramātmā expects that from us. Panch-bhuto along with the body, mind, intellect and ego, forms the Prakriti.

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**Jai Shri Krishna!**

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