



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

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## Knowledge of the atma and Contemplation leads to Moksha and Bliss

The thirteenth chapter of Srimad Bhagavadgītā is called 'Kshetra Kshetrajna Vibhaga Yog - The Yoga of Field and Knower of the Field.'

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः ॥

**The Guru is Brahmā, the Creator; Viṣṇu, the Preserver; and Mahēśvara, the Transformer. The Guru is verily the manifest Supreme Brahman. Salutations to that revered Guru.**

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम् ।

पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम् ॥

I bow to the true Guru, who is tranquil, whose form is Existence–Consciousness–Bliss, who abides in the supreme joy of complete Brahman, and who is the beloved Lord of His devotees.

यानन्द श्रुति मन्त्र शक्तिमहती ब्रह्मात्म विद्यावती ।

या सूत्रोदित शास्त्रपद्धतिरिति प्रद्योतिनान्तरद्युतिः ॥

या सत्काव्यगतिप्रसादितर्मतिर्नानागुणालङ्कृतिः ।

सा प्रत्यक्ष सरस्वती भगवती मान्त्रायतां भारती ॥

**That divine speech which is filled with the blissful power of the Vedas and mantras, which illuminates the path of Brahma-knowledge, which shines through the disciplined systems of the scriptures, which refines the intellect through noble literature and diverse virtues—may that manifest Sarasvatī, the divine embodiment of wisdom, protect us.**

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं ।

व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ॥

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम् ।  
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

**That which was taught to Arjuna by Bhagavān Nārāyaṇa Himself, composed by the great sage Vyāsa in the midst of the Mahābhārata—O Bhagavad Gītā, You pour forth the nectar of non-duality through Your eighteen chapters. O Divine Mother, I meditate upon You, for You remove all worldly afflictions.**

नमोस्तुते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।  
येन त्वया भारततैलपूर्णः प्रज्वलितो ज्ञानमयः प्रदीपः ॥

**Salutations to Vyāsa of vast intellect, whose eyes resemble the wide petals of a blooming lotus, who filled the Mahābhārata with the oil of wisdom and ignited the luminous lamp of knowledge.**

Pranams at the feet of Maa Saraswati, Bhagavān Ved Vyas Ji, Dnyaneshwar Maharaj, and Sadguru Swami Govind Dev Ji Maharaj. Humble wishes to all the students of Gita. We are very fortunate to discuss the most important chapter which deals how a devotee worshipping the Formless and without attributes reach the divine and the transformation associated with it. This chapter deals with the pointers or qualities of a true jnani.

By reading this chapter one can bring about a huge change within. The chapter is difficult to understand as it describes devotion towards the formless without attributes of Paramātmā. Whatever is discussed has all been told by Gurudev Ji. Dnyaneshwar Ji had said that commentary on this chapter helps one to know the Nirgun (formless) devotion.

Dnyaneshwar Ji said:

तैसा वाग्विलास विस्तारू । गीतार्थेसी विश्व भरू ।

आनंदाचें आवारू । मांडूं जगा ॥ ११६० ॥

**The eloquence of it will pour forth and will fill the whole world with the meaning of the Gita, and a canopy of joy will be raised over all the universe.**

दिसो परतत्त्व डोळां । पाहो सुखाचा सोहळा ।

रिघो महाबोध सुकाळा- । माजीं विश्व ॥ ११६२ ॥

**The eye will have vision of the highest truth, the festival of joy will dawn and the world will enter into the abundance of the knowledge of Brahma.**

**What does he mean by filling the world with the meaning of the Gītā?**

That all differences existing in this world will melt away.

**What is the cause of differences in this world?**

It is because of the physical body—because of form, shape, and name. All forms have names and there is universal consciousness in idols. The ultimate realization is identification of the self with this consciousness, which leads to eternal bliss. We can attain bliss only when all forms of differences disappear in totality.

Electricity enables various instruments to act in its unique way. It powers the air conditioner resulting in cooling, heater/geyser produces heat, bulb gives light, fan causes movement of air, etc. Just as there are numerous uses of electricity, so is the universal consciousness, which causes various actions in this world and in fact, all beings are a part of it. It is formless and without attributes. Based on the instrument actions may vary.

Our physical body performs actions under the direction of the consciousness. Thus Bhagavān had split into two main categories - Kshetra (field) and Kshetrajna (knower of the field). The body is akin to the field or kshetra. The consciousness or energy within us is our actual form, which is Kshetrajna - the knower of the field. Both are forms of Paramātmā and serve as a medium for actions to be performed. The differences amongst us has led us to the brink of war causing destruction.

The current war between USA, Iran, and Israel, with Iran attacking seven other countries is all because of differentiation and focus on differences amongst us. Vedanta on the other hand helps us to focus on the similarities amongst us. The jnanis view all as one and similar, which is a virtue to extoll.

**अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।**

**आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥13.8॥**

**Humility, sincerity, harmless, forgiveness, rectitude, service of the Master, purity, steadfastness, self-control;**

These are the qualities of a jnani. Externally, he is the same as the rest of the humans, but how is he within? How is his field? A patch of land with weeds will not yield food bearing plants. When the patch of soil is fertile, it yields high growth. When we travel, we see some tracts of land which bear such bounteous growth. By this we understand that the soil is fertile. Similarly, the behaviour of a jnani tells us a lot about how he is from within.

A jnani has no greed or feeling of superiority. Instead, his sole aim is to serve his Master/guru. The world is a combination of **Prakṛti** (inert) and **Puruṣa** (consciousness). Kindly note that **Puruṣa** does not mean the sexes - male/female. Consciousness is found within all beings in whose presence all actions are performed. Thus action involves the consciousness and physical body.

In today's world we are all connected by instruments and electricity along with internet. '**Sukhsma**' - subtle is invisible and '**Sthoola**' - gross is visible. Bhagavān had declared that HE is both the gross and subtle ie Prakṛti and Puruṣa combined. In fact all that is in this universe is a mirror reflection of Paramātmā and actions are thus performed in

nature. Prakṛti is inert and gross while Puruṣa is consciousness/energy and refers to the subtle.

The body of a being is subject to destruction and decay while the consciousness within is indestructible. Therefore, the original form of a being is atma tattva which cannot be destroyed. '**Energy can neither be created nor destroyed. It only changes its form.**' Our goal in life is to know this truth and tread on the path to experience the truth. A jnani who has realized this is described in this chapter.

### **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.

**'Since the atma is seated in Nature, therefore it experiences the qualities born of Nature. Atma's attachment to these Gunas is the cause of birth in good and evil wombs.'**

- **Stha - To dwell in**

That which resides in nature is the consciousness which Bhagavān referred to as '**Kshetrajna**'. We are all provided with a field to perform actions. Kshatrajna or energy is a medium through which all actions are performed. The body (**Prakṛti**) is referred to as a house and the one who resides within is **Puruṣa**. We all know that nature comprises of the three gunas - sattva, rajah, and tamah.

Guna as two meanings:

- **Guna dharma - quality**
- **Guna - refers to a rope which binds**

The gunas binds us with nature viz sattva (light of knowledge), rajah (Actions performed under the light of knowledge), and tamah (Inertia, inertness, actions come to an stop). A pause in action is also essential as rest leads to rejuvenation. How to balance inertia is directed by sattva guna.

The Puruṣa residing within the body forgets its original nature and therefore experiences with the qualities born out of nature and falsely identifies with it. The atma because of loss of memory, identifies with the gunas, which makes it to be reborn in different bodies, again and again in this world. This is because of its association with nature. The environment we grow in has a bearing on our actions as a result of our attachment.

Jasmine flowers carried in a container for offering to Bhagavān emanates its fragrance long after the flowers are adorned on the idol of Bhagavān. If instead, fish is placed in the container, it will carry the stench of the fish. This is because of the association between the two. The result of one has a bearing on the other. Thus, man is also influenced by the environment he resides in.

The jeevatma forgetting its original nature is so cohesive with nature and the gunas, which makes it undergo several births as per its karmic cycle. Deep seated tendencies, impressions, and desires does not get fulfilled in one birth. The fruits of actions cannot be borne in one birth, which is the cause of several births.

This chapter is worth pondering as various aspects have to be deeply understood. It is important to understand in the right perspective. We have a questioning mind and know that Paramātmā is in all beings.

We learnt in chapter 15:

**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.**

Bhagavan did not draw boundaries within the society, state, country, or caste. HE stated that all beings are a part of HIM. Nature entices the beings and bind them.

Gurudev gave a beautiful explanation thus: A mother gives birth to her child who is in fact a part of her. After marriage, the child sometimes forgets her.

Similarly, the jeevatma a part of Paramātmā forgets HIM. Hence, the jeevatma fails to recognize its nirgun nirakaar, indestructible, and unchangeable aspect. Sometimes we tend to think if all are part of Paramātmā then why do some cause harm and destruction?

A famous couplet by Rahi Masoom Raza:

**Pattā bhī agar hiltā hai to us kī razā se  
aur banda gunahgār hai maalūm nahīñ kyuūñ.  
Even if a leaf moves, it is because of HIS direction,  
Then why does a person commit sin?**

The power or energy is derived from Paramātmā, while the desires arise from the physical form of the being. The electricity in an instrument drives action; so does the energy that makes us perform actions - be good or bad based on the prejudices, likes, desires, etc. Hence, Paramātmā has no role in our actions.

**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.

The divine consciousness merely acts as a witness in nature or in the physical body. The four aspects are:

1. **Upadrashta** - To watch ie '**Thatastha**' - watchful without disparity. A person sitting on the banks of the Ganges and watches its flow.
2. **Anumanta** - the individual calls out to Paramātmā as a friend, philosopher, and guide, to seek the right direction. There is a beautiful phrase:  
**There is a voice inside you that speaks all day long.  
I know this is right for me, I know this is wrong.  
No teacher, preacher, parent, or friend,  
Or even a wise man can decide, what is right or wrong for you,  
Just listen to the voice inside.**

We all get to hear the little voice within, but ignore or suppress it. We justify our actions ignoring the call within, which is actually our discretion and intellect telling us what is right.

3. **Bharta** - Supporter. When the jeevatma pays heed to the inner voice, and performs actions; it results in purification of the mind. He seeks the support of his wisdom and completes actions. On reading the gītā, we experience the path shown to us. We ponder over the teachings and create time for its study. It surprises us to no end how we get to know certain things without making a conscious effort! We get to meet people of like minds with whom we interact.

Ramakrishna Paramahansa was a great devotee of Kali Mata. His devotion was unquestionable. Once, he sat in the state of samadhi on the banks of the river Ganges. Suddenly, a great vedantic scholar Totapuri Maharaj from the Himalayas, descended from the boat in front of Ramakrishna Ji. He was a worshipper of the nirgun nirakaar Paramātmā. He was so enamoured by the devotion of Ramakrishna Ji that he asked him if he would learn vedanta from him. Ramakrishna Ji said he would take permission from his mother.

He immediately ran into the temple as he was a worshipper of the sagun sakaar (with form and attributes) Kali Mata. He was in such an elevated state of meditation that he used to converse with Kali Mata. He sought HER permission. The voice from the idol echoed saying that it was her plan to send the vedantic and hence Ramakrishna Ji was granted permission to learn vedanta from Totapuri

Maharaj.

Totapuri Maharaj was stunned to hear from Ramakrishna Ji that it was his Mother who had enabled his presence with an offer to teach him! Maharaj wanted to see Ramakrishna Ji's mother. He was immediately taken to the idol in the temple. Maharaj realized the greatness of the worship of form with attributes. It is therefore possible to worship the divine with form and transcend to the level of worship of the formless!

Jana Bai was involved in service at the temple of Vittala in Pandarpur. Worship of the idol form of Paramātmā leads one to Advaita. This is known from the study of the lives of great saints.

Jana Bai said:

देव खाते देव पीते । देवावरी मी निजतें ॥१॥

देव देते देव घेते । देवासर्वे व्यवहारिते ॥२॥

**"I eat with God, I drink with God, I sleep beside God, it is God who gives and God who takes, my entire interaction is with God."**

देव येथे देव तेथे । देवाविणें नाहीं रीतें ॥३॥

जनी म्हणे विठाबाई । भरुनि उरलें अंतरबाहीं ॥४॥

**"Wherever I look, there is only God; not a single particle is devoid of His presence. O Lord Vitthala, how have You filled both the inner and outer space within me, just like a pot immersed in a lake is filled inside and out with the same water."**

That which she has said is not mere words but the actual experience of the divine within.

**4. Bhogtha - The enjoyer.** He no longer is a saint. He infact becomes the walking and talking Bhagavān. Gurudev says that service to saints is above service to Paramātmā because the saints become living Bhagavān! Whatever the saint eats means it is eaten by Paramātmā. Such is the level of heightened consciousness in an individual.

Ramakrishna Ji was an ardent devotee of Kali Mata. He was helped by HER to learn vedanta from Totapuri Maharaj. Ramakrishna Ji was the appointed priest of the temple of Kali Mata at Dakshineswar. With time it became his practice to taste the prasada as he began to see Mata within him. Similarly, he started to wear the garland meant for the deity. Such was his heightened state - **'Bhogtha.'**

Those who trouble such elevated souls result in causing pain to Paramātmā. So Mathur Babu the son in law of Rani Rashmoni had to appoint another priest. He knew that Ramakrishna Ji had attained the super conscious state.

- **Maheswaraha** - The Ishwara of all. **'Ish'** means to rule/own. We are ruled by the creator of the universe. Even the universe acts as per laws. The earth rotates on its axis completing once every 24 hours, comprising a day, and revolves around the Sun once in every 365 days, comprising a year. All planets revolve around their respective suns. The angle is predetermined. Everything in this universe is governed by law.

Each season is followed by the next. **'Ish'** who laid down the rules is called **'Maheshwar'**. We all have Maheshwar within us but the background is different in each being as the per the four aspects enumerated above.

The **'Upadrashta'** is a mere witness. He has neither reached out to Paramātmā nor has he purified the mind. He has not yet taken any path towards the purification of the self.

When one becomes '**Anumanta**', he becomes unaware of when he moves to the '**Bharta**' state. Thus he reaches the yogic state as explained by Bhagavān:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्।।9.22।।

**But if a man will meditate on ME and ME alone, and will worship ME always and everywhere, I will take upon MYSELF the fulfillment of his aspiration, and I will safeguard whatsoever he shall attain.**

Thus Bhagavān becomes the means for fulfillment of his aspirations.

Tulsidas in his Abhang stated:

आधी होता संतसंग। तुका झाला पांडुरंग।

त्याचे भजन राहिना। मुळ स्वभाव जाईना।।

**When one is in the company of saints, he becomes Panduranga himself.**

**His original nature remains and he continues to shower devotion to Panduranga. Thurkaram Maharaj on account of his devotion became Panduranga!**

Such is the power of the saints in whose company we should spend time with. When one realizes Paramātmā during one's lifetime, how is his nature and how are his actions? The lamp of knowledge is lit within him and he interacts with all, the way HE does with Paramātmā. Since he is merged with Paramātmā, he breaks free from the cycle of birth and death and thus has attained the purpose of his life!

### 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.

- **Veththi - To know**
- **Evam - By this way**
- **Varthaman - Present**

Bhagavān said that one whose gunas of nature merges with Puruṣa and forgotten the self; continues to perform actions and interacts with the world. Only his perspective has changed and he interacts considering all that he sees as Paramātmā. Therefore he breaks free from the karmic cycle and there is no rebirth for him. His purpose on earth is only to stress on the aspect of devotion. By being a saint he may enjoy his Prarabdha karma (accumulated past life actions whose fruits are destined to be enjoyed). His further actions are therefore not earmarked as merits and sins.

**How to know of such saints and who can know them?**

Ramdass Ji had given explanation of the word '**jnana**' as:

एक ज्ञानार्थे लक्षण। ज्ञान म्हणजे आत्मज्ञान।

पाहार्थे आपणासि आपण। या नांव ज्ञान ॥ १ ॥

**The mark of true knowledge is Self-knowledge. To behold oneself as one truly is—that is knowledge.**

What an irony that we have to behold oneself. It is easy for us to see our external self in a mirror.

Without it we are unable to see ourselves. A guru helps us to peek within and recognize our true self.

### **What is that kind of knowledge that helps us to experience our true self?**

Bhagavān said that it can be through three means:

1. By meditation
2. By knowledge, or
3. By karma

## **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.

- **Atmanam - The self**
- **Kechith - Some**
- **Atmani - In the self**
- **Dhyayena - By meditation**
- **Pashyanti - See**

Some see the true self residing within by meditation.

Patanjali Maharaj explains '**dhyanam**' in his Yoga Sutra as:

**"Tatra pratyaya ekatanata dhyanam"**

**The uninterrupted flow of knowledge in the mind is dhyanam.**

Some people focus on the central point in the forehead inbetween the brows, some in the heart, still some on the pituitary gland, while still some on the subtle; to realize the ultimate truth.

It is not easy for everyone to constantly meditate without distraction. Hence, some people adopt jnana yoga - through subtle thinking using their intellect - by analysing Prakṛti and Puruṣa. Kapil Mahamuni propounded Sāṅkhya yoga. He divided the entire creation under the heads of Prakṛti and Puruṣa. By means of knowledge of the two, one can negate '**Neti Neti - not this, not this; and reach the final goal.**

Ramana Maharishi suggested to constantly question '**Ko Ham**' - who am I?

**Am I the body?**

**Then who is me who claims that it is my eyes, nose, limbs, etc?**

**Who is the one who stands as a witness from birth to old age?**

**Who is the one who lives within the body?**

**From this one can reach 'So Ham' - I am that!**

Still, some know the self through karma yoga. Karma yoga does not mean action performed for the benefit of the self alone. Karma is that which is not enveloped by desire. Karma refers to duty that which is bestowed based on his guna. Karma or duty while performing the role of child, parent, sibling, relatives, inlaws, etc. Such duties performed without any expectation of results helps in knowing the self. To act with the thought of offering the service to Bhagavān and gladly accept the consequences as prasad from HIM. That is karma yoga.

Kabir Das Ji said:

जो कुछ किया तुम किया, मैं कुछ किया नाही।  
कहां कही जो मैं किया, तुम ही थे मुझ माहीं।।  
**Whatever I did, YOU did, I did nothing.**  
**Whatever I did, YOU were within me.**

We see this aspect of karma yog in the lives of great saints. They do not sit in the meditative state. Dnyaneshwar Maharaj had written 9000 ovis on the gītā, wherein all the feelings were expressed in words.

He said:

किंबहुना तुमचें केलें । धर्मकीर्तन हें सिद्धी नेलें।  
येथ माझें जी उरलें । पाईकपण ॥ १७९२ ॥

**What can I say? It was You who delivered this discourse on Dharma, and You completed it. My only role was that of a humble servant.**

He firmly stated that he was able to deliver the discourse only because of the competence endowed by Bhagavān. All the resources in nature are free for use by all - the air and water. Can we create seeds of plants?

क्या धरा हमने बनाई, या बुना हमने गगन,  
क्या हमारी ही वजह से बह रहा सुरमित पवन,  
या अगन के हम हैं स्वामी, नियंता जगधर के,  
या जगत के सूत्रधार, नियामक संसार के?

Did we create the earth or weave the sky?  
Is the fragrant wind blowing because of us?  
Are we the masters of fire and rulers of the world?  
Or is there One who truly holds the threads of creation?

We have come into this world to perform our karma with the help of the arrangements set in place. **'We are not self made.'** We have been created and have been raised by others who sacrificed their life and time for us. Thus, some trod the steps of karma yoga to reach Paramātmā. By offering our services to Bhagavān we can merge into HIM.

There are some like us who cannot sit for hours in contemplation nor have the knowledge to analyse and know the true self. We are also unable to perform karma yoga and offer it to Bhagavān with no expectation of results.

**So what do we do?**

**13.25**

**anye tvevamajānantaḥ(ś), śrutvānyebhya upāsate,  
te'pi cātitarantyeva, mṛtyuṃ(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.

A very beautiful verse. Bhagavān said that for those who are unable to follow any of the said paths, one can merely listen to words of wisdom by great saints. One can read about it. To listen to

Gurudev's explanations is exhaustive and deep. Some people are well-read. There is a term in vedanta called '**Bahushruth**' - '**shruth**' - meaning listened i.e those who have listened a lot.

There are some who constantly listen to the teachings of saints and thus have formed it as a habit. They also have the ability to swim across the river towards moksha. Bhagavān did not use a simple term 'taranti - to swim' but 'Atitaranti - swim well'.

**आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः**

ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ

In this dialogue, Yajnavalkya is preparing to leave his worldly life. Maitreyi asks him for the knowledge that leads to immortality. He explains that everything we love, husband, wife, children, wealth, is not actually loved for their own sake, but for the sake of the Atman (the Self) that resides within them. Therefore, he concludes, it is the Atman that one must truly seek to understand.

**To reach one's atma, one has to first listen, contemplate, and then try to follow it in life.**

**गीता पढ़ें, पढ़ाएं और जीवन में लाएं।**

**These are the three aspects that Swami Ji advocates - To read the gītā , teach, and incorporate its principles in daily life.**

Bhagavān said that in this constantly changing world one can reach HIM (to our original tattva - that which is indestructible) by merely listening to the words of the saints.

ॐ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतं गमय ।

ॐ शान्तिः शान्तिः शान्तिः ॥

**“Om, Lead me from the unreal to the Real, from darkness to Light, from death to Immortality.”**

Further, Bhagavān said that all that is immovable and immovable in this universe are made by the conjunction of the gross and subtle/ inert and consciousness. Science has proved  $E = MC^2$  as propounded by Einstein. He related matter (inert) and energy (consciousness). All actions are performed by both and never by any single aspect.

If there is electricity alone, it is of no use without an instrument that uses it. The instrument can be likened to our human body.

**13.26**

**yāvatsañjāyate kiñcit, sattvaṃ(m) sthāvarajaṅgamam,  
kṣetrakṣetrajañasaṃyogāt, tadviddhi bharatarṣabha. 13.26**

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

- **Yavat - Whatever**
- **Stavara jaṅgamam - Immovable and movable**
- **Viddhi - to know**

**'O scion of the Bharata dynasty, whatever object, moving or non-moving, comes into being, know that to be from the association of the field and the Knower of the field!'**

The gross and subtle body is formed by the association of **kshetra - field and kshetrajna - knower of the field**. So by pondering, one should realize that he is not the body but the atma or the energy.

Once he realizes this, he sees equanimity in all. This is an important message of the gītā. It also advocates devotion, ignition of the spark of discretion, and equanimity.

- A stone has only '**annamayakosh**' - **the outer sheath**.
- Plants have both **pranamaya kosha** - **life force and annamayakosh**.
- Birds and animals have **Annamaya, pranamaya, and manonmayakosh** - a mind sheath as well. They run away on seeing us with a stick and come to us when we show affection. They do have a mind and little intellect to safeguard and forage.
- Humans, in addition to the above have a **Vijnanamaya kosha** - **the wisdom or sheath of intellect, as well as Anandamaya kosha** - **sheath of pure unconditional bliss**.

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.

**'He who can see the Supreme in all beings, the Imperishable amidst the perishable, he it is who really sees.'**

He sees the permanent Paramātmā in all beings equally. He is the only one who sees reality. This is the knowledge we all crave for, where there is no differentiation at all.

Ramdas Swami prayed to Sri Ram to grant him the vision without disparity. The differences are because of the physical body. One who reaches the state of atma tattva has no differentiation.

Pawan Bhiksha prayer by Samarth Ramdas Ji:

पावन भिक्षा दे रे राम। दीनदयाळा दे रे राम।।१॥

अभेद भक्ती दे रे राम। आत्मनिवेदन दे रे राम।।१॥

तद्रूपता मज दे रे राम। अर्थारोहण दे रे राम।।२॥

सज्जनसंगती दे रे राम। अलिप्तपण मज दे रे राम।।३॥

**Give me holy alms, give me kindness O Ram**

**Give me unwavering devotion, give me surrender O Ram**

**Give me the pleasure of being that, give me the meaning of ascending the earth**

**Give me the company of gentlemen, give me the pleasure of detachment O Ram!**

Only the human being can have the power of seeing all equal without any discrimination. This is the only way to lift oneself to the level of atma. With the limited intellectual mind of the body, we will only be able to divide and form boundaries. This has only resulted in fights and wars. We have festered only hatred. By praying to Paramātmā in different ways has led us to differentiation.

Paramātmā is found in all equally, but still we are in pursuit of killing each other based on our differences. India is a land of many great sages who have all realized the self. The knowledge of non discrimination and vedanta that they possess can help in saving the world from destruction.

Dnyaneshwar Ji said:

अर्जुना समत्व चित्ताचें । तेंचि सार जाणें योगाचें । जेथ मन आणि बुद्धीचें । ऐक्य आथी ॥ २७३ ॥

Equality of mind (nature) and intellect (discretion) becoming one and recognizing Paramātmā and love

HIM is devotion. Thus knowledge and devotion in unison results in equality of mind.

There are a variety of ornaments. A mother-in-law gives her daughter inlaw her ornaments. They might be old. The daughter-in-law melts it and makes ornaments of new designs. The form and shape may be new but the metal is only gold. The blacksmith is only interested in the gold and not its form and shape.

Similarly, the outlook of a jnani is only on the atma/consciousness and not in names and forms. He thus sees only the reality. This is the point of view of a jnani which Bhagavān threw light on. When we visit such jnanis to seek blessings, we derive a sense of peace even though for a short time. This is because of their view of equanimity which gets transmitted to us as well, though briefly. Such jnanis elevate their lives by making it purposeful.

**13.28**

**ṣamaṃ(m) paśyanhi sarvatra, ṣamavasthitamīśvaram,  
na hinastyātmanātmānaṃ(n), tato yāti parāṃ(ñ) gatim. 13.28**

For, by seeing the Supreme Lord equally present in all, he does not kill the Self by himself, and there by attains the supreme state.

Another beautiful verse recited by Bhagavān. The words used by Bhagavān are such that there is no difference or mention of high/low or that of caste and creed. HIS words are not bound by the borders of countries. It refers to everything in the universe both moving and still. The point of view is on a higher plane that which Bhagavān had discussed.

**'Beholding Paramātmā in all things equally, his actions do not mar his spiritual life but lead him to the height of Bliss.'**

**Paramātmā is equal to all.**

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ।।9.29।।

**I am the same to all creation. There is none hateful or dear to ME. But those who worship ME with devotion abide in ME and I do abide in them.**

Only those who make an attempt to connect with Paramātmā will be reciprocated. It is just like mobiles. If we do not connect it with the service provider, it will not work. It is not for appeasement of desires alone that we should connect with the divine. We should also yearn for HIM out of sheer devotion. Paramātmā grants everyone their wishes. We should yearn for Paramātmā and HE will show us the way.

A child will play with toys. When he yearns for his mother, she runs to carry him into her lap. Else, she gives her child a variety of toys to keep him occupied while she is busy with work. Similarly, all humans play with the toys available in this world. There comes a time, when the child becomes restless and yearns only for his mother and not the toys. His cries compel his mother to drop everything and lift her precious child.

Similarly, when we yearn only for Paramātmā and not HIS toys, the call of cry shows us the way of equality of Paramātmā everywhere.

**"Since by seeing Paramātmā who is present alike everywhere, he does not injure the Self by the Self, therefore he attains the supreme Goal."**

Such a person finds a way to uplift himself to proceed further. Hence the path chosen by him is progressive towards the ultimate.

### **How to see equanimity?**

Adi Shankaracharya in Vishnu Satpadi said:

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।

सामुद्रो हि तरङ्गः कचन समुद्रो न तारङ्गः ॥ ३ ॥

**Bhagavān! Even when the sense of difference between us disappears (upon realization), I belong to You, but YOU do not belong to me alone."**

**Just as the wave belongs to the ocean, but the ocean never belongs to the wave alone. The ocean in fact belongs to all the waves.**

Therefore, one understands that the atma as a witness is found within the body. Actions are performed by the body under the influence of nature.

### **13.29**

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

One is the atma/energy/electricity/ consciousness/the subtle. All electrical gadgets at home work on electricity. We only get a part of electricity in our homes. We bring the holy water from the ganges in a container and call it ours. The ganges river that flows is for all to use! The quantity of ganges water in the container is less but the quality remains the same.

So is the consciousness where the quality is the same. It is akin to a **bindu** - a drop while the universal consciousness can be likened to **sindu** - the ocean.

Nature drives action through inert objects or gross body. It views the atma tattva as a mere observer. Actions are performed under its mere presence.

Dnyaneshwar Ji said:

दीपाचेनि प्रकाशं । गृहीचे व्यापार जैसे ।

देहीं कर्मजात तैसे । योगयुक्ता ॥

**Just like a variety of actions are performed in the light of a lamp or sun, which can be both rightful or wrong deeds. The atma is merely an observer. The lamp does not do any work.**

Potential is essential and is the cause for flow of electricity. The electricity thus obtained is used for working of various instruments. Potential does not act on its own. Similarly, nature is the cause of actions. So one should understand that if he is the atma tattva, he too is a non doer. This is to be experienced.

Ramakrishna Ji used to say to Kali Mata that she is the driver while he the instrument. Therefore Paramātmā is the one who plays the instrument. The kind of music arising out of the instrument is also important. We have to safeguard the field which helps in action. Kshetra and kshetrajna equally play an important role. The atma is a witness for all the actions performed.

Adi Shankaracharya said:

मनोबुद्ध्यहङ्कार चित्तानि नाहं

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

I am not the mind, the intellect, the ego or the memory.

I am not the ears, the skin, the nose or the eyes.

I am not space, not earth, not fire, water or wind.

I am the form of consciousness and bliss.

I am the eternal iva.

न मे द्वेषरागौ न मे लोभमोहौ

मदो नैव मे नैव मात्सर्यभावः ।

न धर्मो न चार्थो न कामो न मोक्षः

चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation,

Neither do I have Pride, nor Feelings of Envy and Jealousy,

I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusarthas of life),

I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva,

The Ever Pure Blissful Consciousness.

We have lost our blissful state as we have lost our identity. Gītā Mata leads us to the path to realize our true self.

13.30

**yadā bhūtapṛthagbhāvam, ekasthamanupaśyati,  
tata eva ca vistāraṃ(m), brahma saṃpadyate tadā. 13.30**

The moment man perceives the diversified existence of beings as rooted in the one supreme Spirit, and the spreading forth of all beings from the same, that very moment he attains Brahma (who is Truth, Consciousness and Bliss solidified).

- **Bhoota** - refers to the five basic elements which form the body viz: earth, fire, air, water, and space.
- **Prutagbhavam** - Whole variety of beings of different forms, shapes, and names.
- **Ekastam** - Resting on the oneness.
- **Anupashyati** - Sees well.
- **Vistaram** - Spreading

**'When he perceives the independent modes of existence of all beings centered in one, and also their expansion from It alone, then he attains brahman.'**

**Oneness in all and variety in one!**

A person who sees thus attains the **'Satchitananda- existence-consciousness-bliss.'** We are all learning **Brahma vidya** - The power of the universe. We try to understand and identify it. That is why in the pushpika we recite the term **'Brahmā vidyayam, Yoga shastre, Sri Krishna Arjuna Samvade.'**

The ocean is the cause of waves. Movies are projected on a screen. If there is no screen, then the movie cannot be seen. So is Paramātmā who is the cause of all existence. The ocean causes the

waves which rise and fall to become a part of the ocean. When there are a hundred pots filled with water, we see the reflection of the moon or sun in each of them. If a few pots are broken, there is no change in the presence of the moon or sun. The pots of water only reflect the sun or moon.

Similarly, the reflection of Parabrahma Paramātmā is seen as atma tattva in all.

Dnyaneshwar Ji said:

लहरी जैसिया जळीं । परमाणुकणिका स्थळीं ।

रश्मीकरमंडळीं । सूर्याच्या जेवीं ? ॥ १०८५ ॥

**Just as there are waves in the ocean, atoms in object, and rays from the sun;**

**So is the atma tattva present in all in the form of reflection.**

कां शाखा सानिया थोरा । परि आहाति एकाचिया तरुवरा ।

बहु रश्मि परि दिनकरा । एकाचे जेवीं ॥ २५१ ॥

**The branches of a tree are of varying sizes and thickness, so are atmas in this world.**

One who realizes this attains Brahman.

### 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.

#### **How is atma tattva?**

It is shakti or energy. The three main words used are:

- **Anaditva - being without beginning**
- **Nirgunathva - being devoid of dualities**
- **Avvyayaha - imperishable**

These best describe the nature of the atma. Every beginning has an end. No one knows the origin of the atma. The gunas have no bearing on the atma hence it is nirgun. The atma can never be destroyed. The atma being within the body does not do anything nor is it tainted. It is just like work in the household is done in the presence of a lamp or just as all beings get to work with the rising sun.

#### **Does the lamp or sun engage in action?**

All action is performed under its light. The birds forage in the morning and the plants make food. One should know that it is not possible to know the atma in its entirety.

A fine example was given by Ramakrishna Ji.

An ant on finding a small grain of sugar, eats it and is satisfied. Similarly, we should strive our best to know of the atma tattva to the extent we can and merge with it.

### 13.32

**yathā sarvagataṃ(m) saukṣmyād, ākāśaṃ(n) nopalipyate,  
sarvatrāvasthito dehe, tathātmā nopalipyate. 13.32**

As the all-pervading ether is not contaminated by reason of its subtlety, though permeating the body, the Self is not affected by the attributes of the body due to Its attributeless character.

The sky is all pervading and is never tainted. It is sometimes adorned by white fluffy clouds, sometimes the dark rain clouds, sometimes by the colours of sun rise or sun set, sometimes by rain. However, it remains untainted. Similarly, the atma within the body is in no way tainted by the actions performed by the body.

Dnyaneshwar Ji said:

आनंदु ना निरानंदु । एक ना विविधु ।

मुक्त ना बद्धु । आत्मपणे ॥ ११११ ॥

**The more subtle it is, the more pervading.**

येतुला ना तेतुला । आइता ना रचिला ।

बोलता ना उगला । अलक्षपणे ॥ १११२ ॥

**when the "I" (ego) disappears, what remains is this state. It isn't something you can "do" or "make", it simply is.**

Thus one who realizes the self, know that actions are performed by the body under the direction of the mind and intellect. No result is borne by the atma. The mirror in a hotel reflect the face and body of all the visitors in the hotel. They may be good or bad. They may be saints as well. **Does the mirror get influenced by it?** Once the figure moves out of range the mirror remains the same.

In the same way, the actions of the mind, body, and intellect does not cause any effect on the atma. This is atma linga. We offer water over Shivlinga so that our atma also remains pure. Whatever is offered on the Shivlinga be it Bhang - a preparation from Cannabis leaves; or milk has not effect on the linga. One who understands that his atma is in no way affected by the actions of the body does know that actions are performed in the presence of the Kshetrajna. Just like actions are performed during the day in the presence of sunlight.

### 13.33

**yathā prakāśayatyeḥaḥ(kh), kṛtsnaṃ(m) lokamimaṃ(m) raviḥ,  
kṣetraṃ(ñ) kṣetrī tathā kṛtsnaṃ(m), prakāśayati bhārata. 13.33**

Arjuna, as the one sun illumines this entire universe, so the one Atmā (Spirit) illumines the whole kṣetra (Field).

Arjuna is referred to as Bharata.

- **Bha - knowledge or light**
- **Rata - devoted or attached to**

Our country whose saints are attached to the light or knowledge is therefore called Bharat. Thus, Arjuna was attached to the light of knowledge which made him curious and hence asked several questions to Bhagavān. Hence Bhagavān divulged all the knowledge that was to be known.

The pointers of a jnani who realizes his self by worshipping the formless has been detailed in this chapter. Just as a single sun, lights up the entire sky, so does the atma light up the entire body.

- **Krutsnam - whole**
- **Kshetri - the Lord of the field**

Therefore, all actions are performed by the body under the light of the atma. Just as a magnet causes movement of particles of iron through magnetic energy; similarly due to the presence of the energy

of Paramātmā, activity by the body is made possible. When there is no atma within the body, the body cannot perform any action. This results in the body honoured by final rites.

The action performed by the knower of the field is that to give light. One has to understand the two different entities which form the whole resulting in action. One is to realize the atma within and thus disassociate from the bondage of gross body with the help of knowledge. It cannot be achieved by dissection of the various sheaths of the body.

It can be achieved by concentrating inbetween the brows in the forehead just like the third eye of Shiv Ji.

### 13.34

## **kṣetrakṣetrajañyorevam, antaraṃ(ñ) jñānacakṣuṣā, bhūtaprakṛtimokṣaṃ(ñ) ca, ye viduryānti te param. 13.34**

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

**'Those who thus discern with the eye of knowledge the difference between the body or the Field (Kshetra) and the knower of the body or Field-knower (Kshetraja), and the means of deliverance from the manifested Prakṛti - they attain the Supreme.'**

Thus one has to discern the subtle from the gross, the indestructible from the destructible, immovable from the immovable, the constant from the changeable, etc. By knowing the difference, one is freed from the association with the inert or gross body; leading to moksha. Knowledge and contemplation alone helps one to reach this state. This will lead to change in perspective resulting in knowledge of the self. Such will be the experience.

They thus attain Parabrahma Paramātmā. Just as a stone is removed from kichidi (prepared out of rice and dal); so should one be able to discern the atma with the eye of knowledge and understand its true nature. On realizing this, there is no need for one to run away from this world. On contemplation, there is no need to flee nor be attached with the ways of the world.

The prime focus remains to keep the mind unattached from worldly things while attaching it only to atma tattva. The gross which is ever changing and is the cause of attachment, anger, greed, jealousy, and comparison; should be freed from the self. This leads to moksha as one identifies with the original nature of '**Satchitananda**'.

Dnyaneshwar Ji said:

सलिनीं पय जैसें । एक होऊनि मीनलें असे । परी निवडूनि राजहंसें । वेगळें कीजे ॥ १२७ ॥

**When milk mixed with water is placed before a swan, it ingests the milk leaving the water behind.**

Similarly, one should associate with that which is permanent and follow its path, and practice detachment from that which is destructible and ever changing.

ते परम तत्त्व पार्था । होती ते सर्वथा ।

जे आत्मानात्मव्यवस्था- । राजहंसु ॥ ११४३ ॥

**There are two aspects that of Kshetra (anatma) and Kshetraja (atma). Like a swan by being with both we should identify with the atma and free ourselves from the results of the ever changing**

**world.**

All relationships and people keep changing. People keep changing their perspective. They sometimes are critics and sometimes shower praises.

Gurudev gave an example:

A ball of iron when placed on the flame becomes red and pliable. It is then hammered into shape. The iron gets a form by the use of the inert hammer. Similarly, the atma gets a physical body in whose light the body performs actions. The light of knowledge leads one to realize the self.

With the grace of Bhagavān, Dnyaneshwar Ji, and Gurudev, the discussion on a difficult chapter was made possible. With the divine grace of Gurudev let us tread on the path of acquiring knowledge in the process of knowing the self.

The session thus ends.

**Dnyaneshwar Maharaj Ki Jai!**  
**Sadguru Gurudev Maharaj Ki Jai!**

**Question & Answer Session:**

**Vidyasagar Ji**

**Question:** Why was Arjuna fallible?

**Answer:** Arjuna was a bow wielder and had great concentration capacity. He had overcome sleep and would learn endlessly at night. That was why Bhagavān had advised him:

असंशयं महाबाहो मनो दुर्निग्रहं चलं।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते।।6.35।।

**Bhagavān said, 'the mind is hard to subdue and fickle, no doubt, O mighty-armed one, but , O son of Kunti, by practice and by the exercise of dispassion it can be brought under control.'**

**Vairagya** refers to detachment. In order to learn one has to perform repeated action and one should show restraint. One should devote time to learn and not be distracted by people, social media in the present times, reduce screen time, etc. Hence both practice and restraint are essential qualities to enable one to learn. Mind should be devoid of restlessness.

The restlessness of mind in Arjuna was relatively less. He was called '**Narrotam - the best among men.**' Even then being human is an aspect to be considered.

Bhagavān had said:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा।।7.4।।

**This Prakrti of MINE is divided eight-fold thus: earth, water, fire, air, space, mind, intellect and also egoism.**

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतनाधृतिः।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम्।।13.7।।

**Desire, aversion, pleasure, pain, sympathy, vitality and the persistent clinging to life, these are in brief the constituents of changing Matter.**

These constituents were added by Bhagavān. Just as gold is mixed with copper for making

ornaments, so is the case for us. No ornament can be made out of pure 24 carat gold. The extent of addition of copper keeps increasing with the reduced carat of gold.

In addition to consciousness, there are various other things in this world. Arjuna being human was also subjected to the effects of the world. On account of brain washing of Arjuna by king Drithrashtra through Sanjay; resulted in him being overcome by emotional attachment. He was told that Pandavas were good and therefore should not wage war. Good people land in confusion when they are extolled for their good nature and are asked to bow down to the unrighteous.

If such a competent Arjuna could be made restless, then what can one say for other normal mortals? We all tend to slip down but we should endeavour to rise up.

Bhagavan said:

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत्।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥६.५॥

**One should raise the self by his own mind and not allow the self to sink; for the mind alone is the friend of the self, and the mind alone is the foe of the self.**

Bhagavān being a charioteer for Arjuna was by his side to uplift and direct him towards the right course. For us, our guru takes care to uplift us when we are in despair. Thus be it Arjuna or Yudhistira, though very ideal, are not complete as being human, they are also subject to sins of attachment and vices.

Yudhishtira also played the game of dice and put Draupadi at stake. Bhagavān helps one to rise from the depths of despair but HE is not the cause of it. The gītā teaches us that when we face certain incidents during our lives which result in breaking us, we have to remember to seek the help of Bhagavān and our guru to uplift and overcome our problems.

मन के हारे हार सदा रे, मन के जीते जीत,

मत निराश हो यों, तू उठ, ओ मेरे मन के मीत!

**The mind always loses, the mind always wins**

**Do not be disappointed, rise up O' friend of mine.**

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति॥९.३१॥

**Quickly he becomes righteous and obtains everlasting peace. Affirm on MY behalf, O Arjuna, MY devotee never perishes.**

We have to adopt Bhagavān as the charioteer of our life and keep HIM in our thoughts. HE will come to help us in times of despair. Children in the present days get disappointed and upset for the smallest of things. They seek solution by resorting to chemical highs. Gītā gives us mental strength and shows us the way. The journey towards the ultimate goal is hard and beset with problems. In order to make it blissful and proceed in the right direction, we should constantly seek divine grace.

गीताई माऊली माझी |

तिचा मी बाळ नेणता |

पडता रडता घेई, उचलूनी कडेवरी ||

**Vinobaji has given here the analogy of a mother's affection for the Gita. He said just as a mother would uplift the spirit of a child, so does gita to him.**

**Madhavi Ji**

**Question:** Please recite the sloka Om namoji...

**Answer:**

ॐ नमोजी आद्या वेद प्रतिपाद्या ॥

जय जय स्वसंवेद्या आत्मरूपा ॥ ॥

देवा तूंचि गणेशु सकळमति प्रकाशु ॥

**One should learn to understand the difference between the field and knower of the field by the light of knowledge. This would lead to the answer of 'who am I' leading to self realization and eternal bliss.**

**Sai Prasad Ji**

**Question:** Prakṛti and Puruṣa are eternal?

**Answer:** Yes, both do not have a beginning or end. Things get created and then destroyed only to be created again. Just as a tree grows from a seed and the tree bears fruits and seeds, one does not know which came first- the seed or the tree. That is why it is said that Prakṛti and Puruṣa have no beginning or end. Both aspects are represented as Shiv and Shakthi.

**Uma Ji**

**Question:** Please tell the meaning of chitta, atma, and chaitanya.

**Answer:**

**Chitta** - is a compartment of the mind. Thoughts arise in the mind and the intellect helps us to take informed decisions. Chitta is subconscious mind which stores memories from this as well as previous births. This should be purified.

**Chaitanya** - Awareness with movement. Atom comprises of electrons, protons, and neutrons. Electrons rotate on the outer sphere of the nucleus. Body contains cells which are constantly moving like blood, the flow of air while breathing, etc.

**Atma** - It is because of the atma that chaitanya or awareness arises.

Electro magnets are used to produce electricity. It moves or the conductor moves to generate electricity. The universe moves under the influence of Paramātmā. Thus awareness arises.

**Veena Ji**

**Question:** Gītā is overwhelming!

**Answer:** One has to constantly listen, mark key takeaways, and incorporate in our lives. The depth of the gītā is difficult to fathom. We have to endeavour to learn to the extent we can.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyāṃ(m) yogaśāstre śrīkṛṣṇārjunasaṃvāde  
kṣetrakṣetrajanavibhaga yogo nāma trayodaśo'dhyāyaḥ.**

Thus, in the Upanisad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇā and Arjuna, ends the thirteenth chapter entitled "The Yoga of discrimination between the Field and the Knower of the Field."



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

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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**|| OM ŚRĪKṚṢṆĀRPAṄAMASTU ||**