

॥ श्री कृष्ण पर ब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ त्रयोदशोऽध्यायः । क्षेत्र क्षेत्रज्ञ विभाग योगः

Sri Krishna Para BrahmaNe Nama: = Srimath Bhagavath-Githa

Chapter - 13: Kshethra-Kshethrajna-vibhaaga - Yoga:

श्री भगवानुवाच । इदं शरीरं कौन्तेय - क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः - क्षेत्रज्ञ इति तद्विदः ॥ १३-१ ॥

**Sri Bhagavan uvaacha = idham Sariiram Kauntheya - kshethram ithi-abhiDhiiyathe
ethath yo veththi tham praahu: - kshethrajna ithi thadhvidha: 13-1**

Bhagavaan Sri-Krishna said: O Kauntheya (Kunthi's son, Arjuna), the learned people say this body is called the Kshethra (Field to experience the Self, and the body and Self are altogether different) and he who knows it is called Kshethrajna (knower of the Field).

क्षेत्रज्ञं चापि मां विद्धि - सर्व क्षेत्रेषु भारत ।

क्षेत्र क्षेत्रज्ञयोर्ज्ञानं - यत्तज्ज्ञानं मतं मम ॥ १३- २ ॥

**kshethrajnam chaapi maam viDhdhi – sarva kshethreshu Bhaaritha
kshethra kshethrajnayo: jnaanam - yaththath jnaanam matham mama. 13-2**

O Bhaaritha (Arjuna, born in the Bharatha VamSa), also know that I (Supreme Lord Sri-Krishna) is the Kshethrajna (knower of the Field) in all the Fields. In My view, the knowledge of the Field and the knower of the Field is the Real Knowledge.

(also that, in all bodies, the Self who is the knower is also Me, the Lord Sri-Krishna.

Mundaka-Upanishat, 3-1-1, says that there are two birds on the same tree. Of these two, one eats the sweet pippala fruits and the other shines in all His Splendour, without eating those fruits.....,

- द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥,

Also **Mundaka-Upanishat, 1-1-9**, states that – From Him are produced Brahma as also the world of matter – Prakruthi, Soul – Chethanas having name, form etc., -

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते । अत्रात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

In the **Thaiththirriya Upanishat, 2-6-1**, it is said that He created it, He entered into it, He became Sat, Thyath, he became Chethana and Achethana, both Sathya and Anrutha ...

तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च ।

निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किञ्च ।

तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥ १॥) .

तत्क्षेत्रं यच्च यादृक्च - यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च - तत्समासेन मे शृणु ॥ १३- ३॥

thath kshethram yachcha yaadhrukcha – yath vikaari yathascha yath sa cha yo yath prabhaavaScha - thath samaasena me SruNu. 13-3

Listen briefly from Me (O Arjuna), what the Kshethra (Field) is, and what it is like, what are its modifications, what purpose it has originated, who the Self is and what the powers of the Self are.

ऋषिभिर्बहुधा गीतं - छन्दोभिर्विविधैः पृथक् ।

ब्रह्म सूत्र पदैश्चैव - हेतुमद्भिर्विनिश्चितैः ॥ १३-४॥

Rushibhi: bahuDhaa giitham – Chandhobhi: viviDhai: pruThak brahma suuthra padhaiSchaiva – hethumadhbhi: vinischithai: 13-4

(that the Supreme Lord Sri-Krishna is the Kshethrajna) It is well established by the great Sages in various ways, and also in various distinctive hymns in the Vedhaas, and also in well-reasoned and all-comclusive words of the Brahma-Suuthraas.

(Great Sages like ParaaSara in Vishnu-PuraaNa and Vedha-Vyaasa in Maha-Bhaaratha, have established the glory of LordSriman-Narayana as the Kshethrajna. Thaiththirriya Upanishath 2-1-2 establishes that: –

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योन्नम् । अत्रात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः ।

Also, Thaitthiriyaa Upanishat 2-4-2 states that: -

तस्माद्वा एतस्मान्मनोमयात् । अन्योन्तर आत्मा विज्ञानमयः ।

It is also stated in a similar way in Brahma-Suthraas 2-3-1, 2-3-18 and 2-3-40).

महाभूतान्यहङ्कारो - बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च - पञ्च चेन्द्रियगोचराः ॥ १३-५॥

**mahaabhuthaani ahankaaro – buDhdhi: avyaktham eva cha
indhriyaani dhaSaikam cha - pancha cha indhriya gocharaa: 13-5**

The five great elements, the thaamasa-Ahamkaara, the Intellect (BuDhdhi), the Avyaktha, the ten senses, and the one, in addition to the five objects of senses, ...

(The great Elements (Insentient) are Five – Pancha-Bhuuthaas – Earth, Water, Fire, Air and Ether . Ahamkaara is the primeval Element called Bhuuth-aadhi, and is of three types – Saathvika, Raajasika and Thaamasika. The BuDhdhi is the Mahath. The Avyaktha is the muula-Prakruthi. The Ten senses are – 5 Jnaana-indhriyaas – skin, eyes, ears, tongue and nose; and the 5 Karma-indhriyaas, motor-senses are – speech, hands, feet, excretory and reproductive organs; the Mind (Manas) is the additional Eleventh One and these eleven senses-indhriyas originate from the Saathvic Ahamkaara. The 5 objects, Than-Maathraas, of the 5 senses (Jnaana-Indhriyaas) are – touch, form, sound, taste and smell and they originate from the Thaamasa-Ahamkaara and Rajasa-ahamkaara has no off-springs).

इच्छा द्वेषः सुखं दुःखं - सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन - सविकारमुदाहृतम् ॥ १३-६॥

**iChchaa dhvesha: sukham dhu:kham – sanghaatha: chethanaa Dhruthi:
ethath kshethram samaasena - sa vikaaram udhaahrutham. 13-6**

The Desire, Hatred, Pleasure, Pain, and their combination that makes up the foundation of the Consciousness (the Self). Thus the Kshethra is briefly described along with its modifications, which forms the support for the Self to experience the world and also seek liberation.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं - स्थैर्यमात्मविनिग्रहः ॥ १३-७॥

**amaanithvam adhambhithvam - ahimsaa kshaanthi: aarjavam
aacharya-upaasanam Saucham - sThairyam aathma vinigraha: 13-7**

Modesty, absence of ostentation (unpretentiousness), non-injury, patience (forbearance), sincerity (staright forwardness), service to the Aachaarya, purity (cleanliness), firmness and self-restraint (are some of the qualities of a person with Jnaana, Knowledge).

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्म मृत्यु जरा व्याधि - दुःख दोषानुदर्शनम् ॥ १३-८ ॥

**indhriyaarTheshu vairaagyam - anahankaara eva cha
janma mruthyu jaraa vyaaDhi – dhu:kha dhosha-anudharSanam. 13-8**

Absence of all desires (dispassion) pertaining to sense-objects, absence of egotism, and realizing the evil in birth, death, old age, diseases and sorrow (are some of the qualities of a person striving to attain Jnaana, Knowledge).

(absence of ego – ahankaara, means realization of the fact that the Self is not the body and that person who has this ahankaara is sure to have mamakaara – feeling possessiveness for things that do not belong to him. Taking birth is also painful due to the garbha-naraka that we all have to go through).

असक्तिरनभिष्वङ्गः - पुत्र दार गृहादिषु ।

नित्यं च सम चित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-९ ॥

**asakthi: anabhishvanga: - puthra dhaara gruhaadhishu
nithyam cha sama chiththathvam – ishta-anishta-upapaththishu. 13-9**

Non-attachment, absence of excessive attachment to sons, wife, home and the like, always having even-mindedness towards all pleasurable and painful events (are some of the qualities of a person striving to attain Jnaana, Knowledge).

(Non-attachment is to anything and everything that does not help us in our pursuit of Self-realization. Any excessive attachment beyond what is permitted by scriptures, to children, spouse, home and such similar things, will certainly lead to re-birth).

मयि चानन्ययोगेन - भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जन संसदि ॥ १३-१० ॥

**mayi cha ananya yogena – bhakthi: avyabhichariNii
viviktha dhesa sevithvam – arathi: jana samsadhi. 13-10**

Constant loving devotion Only towards Me (to Lord Sri-Krishna), confining to solitary places and dislike for crowds of materialists (are some of the qualities of a person striving to attain Jnaana, Knowledge).

(avyabhichariNii Bhakthi is the most important quality of a Jnaani, where all loving, unalloyed and exclusive devotion, is Only towards the Parama-Purusha, Lord Sriman-Nrayana, and not mixed with devotion to any and all other gods. It is like pathivrathaa-bhakthi, as interpreted by our great puurva-aachaaryaas).

अध्यात्म ज्ञान नित्यत्वं - तत्त्व ज्ञानार्थ दर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३-११ ॥

**aDhyaathma jnaana nithyathvam – thatthva jnaanaarTha dharSanam
ethath jnaanam ithi proktham - ajnaanam yath atha:-anyaThaa. 13-11**

Always getting immersed on the wisdom with respect to the Self and focusing on the attainment of knowledge of the Truth is declared as the true knowledge and anything contrary to this kind of a knowledge is ignorance (enemy or antagonistic to the knowledge of the Self).

(Jnaanam = jnaayathe anena ithi jnaanam – helps in acquiring the knowledge, so jnaanam).

**ज्ञेयं यत्तत्प्रवक्ष्यामि - यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म - न सत्तन्नासदुच्यते ॥ १३-१२॥**

**jneyam yath thath pravakshyaami - yath jnaathvaa amrutham aSnuthe
anaadhi math param Brahma - na sath thath na asath uchyaathe. 13-12**

I (Lord Sri-Krishna) will declare to you now, what is to be known. Anyone who knows that, can attain liberation from the repeated cycles of births-and-deaths. That Self which must be known is very vast (infinite – Bruhath), with no beginning and having Me as its Supreme Lord. It is said to be in a Pure state, that can be designated neither with an effected state (Sath) nor with a causal state (asath).

(KaTa-Upanishat declares the same, in 1-2-18, as:

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Similar passages are also seen in SwethaaSwathaara-Upanishat 6-9 & 6-16 as:

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।

स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

स विश्वकृद् विश्वविदात्मयोनिर्ज्ञः कालकालो गुणी सर्वविद् यः ।

प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ १६ ॥

The Nature of Soul is also expressed like-wise in SwethaaSwathaara-Upanishat 5-9 as:

बालाग्रशतभागस्य शतधा कल्पितस्य च।भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥

Brahman being Sath and Asath is from the Thaitthirriya-Upanishat 2-7-1 as:

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मान स्वयमकुरुत ।)

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३-१३॥

sarvatha: paaNi paadham thath – sarvatha:-akshi Siro mukham

sarvatha: Sruthimath loke - sarvam aavruthya thishTathi. 13-13

That Pure Self can do all actions with hands and feet everywhere, also with eyes, heads and mouths everywhere, with ears are on all sides, and exists encompassing all things in the Universe.

(this concept of the Supreme Brahman is from SwethaaSwathaara-Upanishat 6-9:

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।

स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥

And the Mundaka-Upanishat 3-1-3 tells us the nature of the Self and the Brahman as:

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।

तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥)

सर्वेन्द्रिय गुणाभासं - सर्वेन्द्रिय विवर्जितम् ।

असक्तं सर्वभृच्चैव - निर्गुणं गुण भोक्तृ च ॥ १३-१४॥

sarvendhriya guNaabhaasam - sarvendhriya vivarjitham
asaktham sarvabhuth chaiva - nirguNam guNa bhokthru cha. 13-14

The Pure Self is in its splendor by the functions of the senses and still does not need any of the senses, and detached completely, but supporting all activities of the body, and without any of the GuNaas (saththva, rajas and thamas) and still experiencing all the GuNaas.

(this nature of Soul and Brahman is from Chaandhyogya-Upanishat 7-26-2 as:

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः

शतं च दश चैकश्च सहस्राणि च विंशतिराहारशुद्धौ सत्त्वशुद्धौ ध्रुवा स्मृतिः)

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं - दूरस्थं चान्तिके च तत् ॥ १३-१५॥

**Bahi: anthaScha bhuuthaanaam - acharam charam eva cha
suukshmathvaath thath avijneyam - dhuurasTham chaanthike cha thath. 13-15**

That Pure Self is within and outside of all the pancha-bhuuthaas, It is not moving and yet moving, It is extremely subtle and none can ever comprehend It and It is far far away for those who do not have the qualities of modesty, non-egoistic etc..., and yet is very very near for those with all those qualities.

(this nature of Soul and Brahman is from Chaandhyogya-Upanishat 8-12-3 as:

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स
उत्तमपुरुषः स तत्र पर्येति जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं स्मरन्निदं
शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥) .

अविभक्तं च भूतेषु - विभक्तमिव च स्थितम् ।

भूत भर्तृ च तज्ज्ञेयं - ग्रसिष्णु प्रभविष्णु च ॥ १३-१६॥

**avibhaktham cha bhuutheshu - vibhaktham iva cha sThitham
bhuutha bharthru cha thath jneyam - grasishnu prabhavishnu cha. 13-16**

That pureSelf, though undivided, yet looks as if divided among all beings (to the ignorant, the Soul appears to be different in the bodies of gods, humans, animals, plants etc...,). This Self is the supporter of all elements. It devours them all (consuming all the food items) and also causes their generation (like the blood and bones etc...,).

(there is no difference in the essential nature of individual Selves in different bodies of gods, humans, animals and plants. It is the Self that supports the different elents like earth etc..., which evolve into physical bodies.).

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञान गम्यं - हृदि सर्वस्य विष्ठितम् ॥ १३-१७॥

**jyothishaam api thath jyothi: - thamasa: param uchyathe
jnaanam jneyam jnana gamyam - hrudhi sarvasya vishTitham. 13-17**

It is the light of all lights and it is beyond the Thamas (Prakruthi, in its subtle state is Thamas). It is known as knowledge, and can be attained only by knowledge, and it is present in the hearts of all beings.

(even though the Sun, a lamp or a diamond are all luminous objects, it is the effulgence of the Self that illuminates them all in the form of knowledge. And it is ONLY knowledge that illuminates all objects. The Self is of the form of Knowledge, which means that the Self is SELF-ILLUMINATED or swayam-prakaasa. The Self will manifest in its form as substantive (**having independent existence; independent, belonging to the real nature or essential part of a thing, essential, considerable amount or quantity, possessing substance**) knowledge – DHARMI-JNAANA – only. The Self reveals the external world in its attributive knowledge – DHARMA-BHUTHA-JNAANA. It is the Self that enables us to realise that the Self is Eternal - Nithya, it is atomic – aNu, it is subservient – SETHA to The Supreme Lord Sriman-Narayana – SETHI).

इति क्षेत्रं तथा ज्ञानं - ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय - मद्भावायोपपद्यते ॥ १३-१८९॥

ithi kshethram thaThaa jnaanam - jneyam choktham samaasatha:

math bhaktha ethath vijnaaya – math bhaavaaya upapadhyathe. 13-18

This is how Kshethra (the field, the body, the means of enjoyment of karma-phalam), Knowledge and the object of knowledge (the Self) have been briefly told. By knowing these, My devotee becomes eligible to attain My own nature (My state of being, to become like Me, i.e., state of freedom from the vicious cycles of Births-and-Deaths).

प्रकृतिं पुरुषं चैव - विद्ध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव - विद्धि प्रकृति सम्भवान् ॥ १३-१९ ॥

prakruthim purusham cha iva – viDhdhi anaadhi ubhaavapi

vikaaraamScha guNaamScha iva - viDhdhi prakruthi sambhavaan, 13- 19

Know that both Prakruthi (the muula-Prakruthi with 5 elements) and the Purusha (the Self) have NO beginning. Also know that all modifications (like desires, hatred, jealousy etc., that lead to bondage to samsaara) and attributes (GuNaas, like modesty, absence of ego, ahimsa etc..., that leads a person to Salvation - liberation from the repeated cycles of birth and death) are born of Prakruthi.

कार्य कारण कर्तृत्वे - हेतुः प्रकृतिरुच्यते ।

पुरुषः सुख दुःखानां - भोक्तृत्वे हेतुरुच्यते ॥ १३-२० ॥

kaarya kaaraNa karthruthve – hethu: prakruthi: uchyathe

purusha: sukha dhu:khaanaam - bhokthruthve hethu: uchyathe. 13-20

It is the Prakruthi that is said to be the cause of agency to the body (kaarya) and the sense-organs (kaaraNa). It is the Self that is said to be the cause of enjoying the pleasures and pains.

(Prakruthi is always subservient to the Purusha, in this case the Soul. That the Soul is the Karthaa is well established in the **Brahma-Suuthraas also, as in 2-3-33** that “ **karthaa SaasthraarThavathvaath** “. The Self associated with the body is experiencing the karma-phalam as pleasures and pains).

पुरुषः प्रकृतिस्थो हि - भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुण सङ्गोऽस्य - सदसद्योनि जन्मसु ॥ १३- २१ ॥

**Purusha: prakruthisTho hi - bhunkthe prakruthijaan guNaan |
kaaraNam guNa sanga:-asya – sath-asath yoni janmasu. 13-21**

It is the Self seated in Prakruthi, enjoys the GuNaas born of the Prakruthi and it is the attachment to these GuNaas that is the cause of birth in good and evil wombs.

उपद्रष्टानुमन्ता च - भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो - देहेऽस्मिन्पुरुषः परः ॥ १३-२२ ॥

**Upadhrashta anumanthaa cha - bharthaa bhokthaa maheSvara:
paramaathma-ethi cha api-yuktho – dhehe-asmin purusha: para: 13-22**

The Self in the body is designated by different designations, as the one who wills (that any action be done), approver, supporter (sustainer), experiencer, the great Lord and also the Supreme Self (with respect to the body only) in the body.

य एवं वेत्ति पुरुषं - प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि - न स भूयोऽभिजायते ॥ १३-२३ ॥

**ya evam veththi purusham - prakruthim cha guNai: saha
sarvaThaa varthamaana:-api - na sa bhuuya:-abhijaayathe. 13-23**

That person who can realize the Self and the Prakruthi along with the GuNaas (the Sathva, Rajas and thamo GuNaas, as explained earlier) will not be taking birth again, be he in whatever state (in whatever body he may be placed as a god, as a human etc.,) .

(For the Self, there is Neither birth Nor death. In this case, the Soul taking birth means, the Soul accepting a body to experience the Karma-Phalam. An enlightened Soul, even though going through the karma-phalam now, in this body, be it that of a god or a human etc...., will NOT get another birth, due to the enlightenment).

ध्यानेनात्मनि पश्यन्ति - केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन - कर्म योगेन चापरे ॥ १३-२४ ॥

**Dhyaanena aathmani paSyanthi - kechid aathmaanam aathmanaa
anye saankhyena yogena – karma yogena chaa apare. 13-24**

Those devotees who are experts in Yoga realize the Self within the self (the body) by meditation, with the help of self (a pure mind). Some others try to do the same (realizing the Self) by the Saankhya-Yoga (path of Knowledge) and some other by the Karma-Yoga.

(In this verse, the word Aathma is used three times with three different meanings – Aathmani = in the body; Aathmaanam = the Self, Soul; and Aathmanaa = with the help of a pure mind. Maharaaja Janaka is the most famous practitioner Karma-Yoga, which includes within itself the Jnaana (knowledge also.).

अन्ये त्वेवमजानन्तः - श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव - मृत्युं श्रुति परायणाः ॥ १३-२५॥

**Anye thvevam ajaanantha: - Sruthvaani-ebhya upaasathe
the-api cha athitharanthyeva - mruthyum Sruthi paraayaNaa: 13-25**

But some others, who do not know the Karma-Yoga proper, will offer worship based on what they heard from others (Jnaanis). They too, are devoted to what they heard and will also pass beyond death.

(offering worship is another form of meditation on the Self through the practice of Karma-Yoga.)

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावर जङ्गमम् ।

क्षेत्र क्षेत्रज्ञ संयोगात्तद्विद्धि भरतर्षभ ॥ १३-२६॥

**yaavath sanjaayathe kinchith - saththvam sThaavara jangamam
kshethra kshethrajna samyogaath – thath viDhdhi Bharatharshabha. 13-26**

O Bharatharshabha (Arjuna, the best in the Bharatha-vamSa), whatever being that is born (that came into existence), be it moving or non-moving, know that it is through the coming together of the Kshethra (the body) and the Kshethrajna (the Soul).

(coming together of the Body and the Soul means the two – Kshethra and Kashethrajna are born together as a compound of the two and never as sepearte entities. There is Soul in all non-moving objects like trees and plants also – as the soul can take birth as sura – gods, nara – humans, thiryak – animals, birds and snakes, and sThaavara – trees and plants. But the Souls in these plants and trees are in a compacted stage with respect to their Jnaana.

How the Soul accepts its next body as a god, as a human, as an animal and as a plant or tree is explained wonderfully in the **BruhadhaaraNyaka Upanishat 4-4-5** as:
साधुकारी साधुर्भवति, पापकारी पापो भवति, पुण्यः पुण्येन कर्मणा भवति पापः पापेन ।) .

समं सर्वेषु भूतेषु - तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं - यः पश्यति स पश्यति ॥ १३-२७ ॥

**samam sarveshu bhuutheshu - thishTantham ParameSvaram
vinskyathsu avinaSyantham – ya: paSyathi sa paSyathi. 13-27**

He alone can realize the Self, who is having a clear knowledge that the Supreme Ruler of the body (the Soul) is residing in the same way (alike) in all bodies, and that the Soul NEVER perishes when the bodies are perishing.

(embodied beings are a compound of the Soul and the body – the Purusha and the Prakruthi – the sentient and the non-sentient. Just by residing in a body, the Soul does NOT become the body and will NOT have death and rebirth like the body.)

समं पश्यन्हि सर्वत्र - समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं - ततो याति परां गतिम् ॥ १३-२८ ॥

**samam paSyam hi sarvathra - samavasThitham iisvaram
na hinasthi-aathmanaa-aathmaanam - thatho yaathi paraam gathim. 13-28**

A person who can see the Self as the ruler, residing in the same way in all the bodies in all places, that person will not do anything to injure the Self by the Self (mind). Thereby, that person will attain the highest goal (of attaining the nature of the Self).

(the Self, who is the Master – Seshi of the Body, abiding in all bodies alike means, the Self as the same in all the bodies of gods, humans, animals and plants, as of the same form of Knowledge-Jnaana, and attains the supreme goal. If he sees the Self as different in respect to the bodies as gods, humans etc., he will fall back again and again into this samsara-saagara due to transmigration).

प्रकृत्यैव च कर्माणि - क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३-२९ ॥

**prakruthyaiva cha karmaaNi - kriyamaaNani sarvaSa:
ya: paSyathi thaThaa-aathmaanam - akarthaaram sa paSyathi. 13-29**

He alone can realize (see) the reality (knows the Self), when he sees that all the acts in this universe are carried out by Prakruthi alone (body), and that the individual Self is not the one doing.

(All acts are done by Prakruthi means – as said in Bhagavad-Gita 13-20 that Prakruthi is the cause of agency to the body and the sense-organs. Also, one has to realize that the Self being of the form of Pure Knowledge – Jnaana, is NOT the doer).

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं - ब्रह्म सम्पद्यते तदा ॥ १३-३० ॥

**yadhaa bhuutha pruThak bhaavam - ekasTham anupaSyathi
thatha eva cha visthaaram - Brahma sampadhyathe thadhaa. 13-30**

When a person is able to realize the changes in the way of living of all beings, like youth, old-age etc..., as applicable to only one (Prakruthi, body), and also their expansions coming from that one (Prakruthi, body) alone, he attains that Brahman (the Self attains his own state).

(of all beings means the gods, humans etc..., based on the two basic principles as Prakruthi and Self (Purusha), and the expansions like the children and the grandchildren etc..., are also from Prakruthi alone. He attains Brahman means he realizes the Brahman – realizes that the Self is Pure Knowledge alone).

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय - न करोति न लिप्यते ॥ १३-३१ ॥

**anaadhithvaath nirguNathvaath - paramaathmaayam avyaya:
SariirasTha:-api Kauntheya - na karothe na lipyathe. 13-31**

O Kauntheya (Arjuna, Kunthi's son), the Param-aathma – the Self that is Supreme (superior to the body & the senses), even though residing in all the beings, is Immutable (avyaya), without a beginning (anaadhi) and being devoid of any and all GuNaas (like sathva, etc...,), neither does anything nor gets tainted.

(The Self that is Supreme in this case is referred to as the Self itself, being Supreme, the ruler. Immutable means not liable to any kind of decay. Devoid of GuNaas means, as Self is of the form of Pure Knowledge, It is not having any of the Sathva, Rajas and Thamo GuNaas that belong to the Prakruthi. Anaadhithvaath means the Self is NEVER created at any point of time, and so without a beginning).

यथा सर्वं गतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे - तथात्मा नोपलिप्यते ॥ १३-३२ ॥

**yaThaa sarva gatham saukshmyaath - aakaaSam na-upalipyathe
sarvathra-avasThitho dhehe - thaThaa- aathma nopalipyathe. 13-32**

Even though the Soul is residing in the body and pervades the whole body, still the Soul is not tainted, similar to the all-pervading Ether (AakaaSa) not being tainted because of its subtle nature.

(Ether is in contact with all substances under the Sky, but is NOT tainted, and so is the Soul not tainted while in association with the body, because of the SUBTLENESS. The Soul is extremely subtle and finer than the Ether.)

यथा प्रकाशयत्येकः - कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्र- काशयति भारत ॥ १३-३३ ॥

**yaThaa prakaasayathi-eka: - kruthsnam lokam imam ravi:
kshethram kshethrii thaThaa kruthsnam - prakaasayathi Bhaaratha. 13-33**

O Bhaaratha (the descendent of the Bharatha-VamSa, Arjuna), as one single Sun illuminates this whole world, so also, the Soul, who is the Kshethrajna (Knower of the Field) illuminates the whole body (Kshethra – Field).

(The Soul illuminates the whole body by virtue of its own Knowledge.. Just as the illuminating Sun is different from the illuminated world, so also, the illuminating Soul is different from the illuminated Body).

क्षेत्र क्षेत्रज्ञयोरेवमन्तरं ज्ञान चक्षुषा ।

भूत प्रकृति मोक्षं च - ये विदुर्यान्ति ते परम् ॥ १३-३४ ॥

**kshethra kshethrajnayo: evam - antharam jnaana chakshushaa
bhuutha prakruthi moksham cha - ye vidhu: yaanthi the param. 13-34**

Those who can see the difference between the Body (Kshethra – Field) and the Soul (the Knower of the Field – Kshethrajna) and the means of deliverance from the Prakruthi, with an eye of Knowledge, will attain the Supreme (the highest, the Self).

(There are a lot of references to this Self in the Upanishaths – He is the inner controller and the Immortal Self, in **BruhadhaaraNyaka-Upanishat 3-7-3** as:

सा होवाच यदूर्ध्वम् याज्ञवल्क्य दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे

यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते आचक्षते कस्मिंस्तदोतं च प्रोतं चेति ॥ ३ ॥ Similarly,

SwethaaSwathaara Upanishat 4-9 & 4-10 state that, the individual Self is confined by

Maaya, and Maaya is Prakruthi and the possessor of Maaya is the great Lord :

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।

अस्मान् मायी सृजते विश्वमेत-त्तस्मिंश्चान्यो मायया सन्निरुद्धः ॥ ९ ॥

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् । तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

Also, that the Lord alone rules both the perishable Prakruthi and the imperishable Self

in **SwethaaSwathaara Upanishat 1-10** as: **क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते**
देव एकः । Also **Subaala Upanishat 7** states that the Divine Lord is Narayana:
..... **स एष सर्वभूतान्तरात्मापहतपाप्मा दिव्यो देव एको नारायणः ॥ ...**

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे
क्षेत्र क्षेत्रज्ञ विभाग योगो नाम त्रयोदशोऽध्यायः ॥ १३॥

ithi Srimath Bhagavath-Giithaasu Upanishathsu Bramha vidyaayaam yoga Saasthre Sri
Krishna-Arjuna samvaadhe kshethra kshethrajna vibhaaga yogo naama thrayodhasa:-
aDhyaaya:

Thus ends the Thirteenth Chapter named Kshethra-Kshethrjna-vibhaaga Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

Guide to Sanskrit Pronunciation: **a** like **a** in that; **aa** like **a** in call; **i** like **i** in ink, **ii** like **ee** in peel, **u** like **u** in put, **uu** like **o** in col, **e** like **e** in when, **o** like **o** in go, **k** like **k** in king, **g** like **g** in go, **ch** like **ch** in child, **j** like **j** in jug, **n** like **n** in no, **N** like **N** in indian name veNu, **th** like **th** in through, **d** like **d** in dor, **dh** like **th** in that, **s** like **s** in sit, **S** like **S** in Indian name Santhanu, **sh** like **sh** in she. (all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: **Th** like in thunder).