

अथ त्रयोदशोऽध्यायः

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥

*idaṃ śarīraṃ kaunteya kṣetram-ity-abhidhīyate ।
etadyo vetti taṃ prāhuḥ kṣetrajña iti tadvidaḥ ॥ (13.1)*

This body, O Kuntī's son, is regarded as the Field, and the one who knows it, say the Wise, is the Knower of the Field.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥

*kṣetrajñam cāpi māṃ viddhi sarva-kṣetreṣu bhārata ।
kṣetra-kṣetrajñayor-jñānam yat-tajjñānam mataṃ mama ॥ (13.2)*

Arjuna, in all the kṣetras (fields), know the supreme Reality (Me) as kṣetrajña (knower of the kṣetra). The knowledge of both kṣetra and kṣetrajña is, according to me, true spiritual wisdom.

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥

*tatkṣētram yacca yādṛk ca yadvikāri yataśca yat ।
sa ca yo yatprabhāvaśca tatsamāsenā me śṛṇu ॥ (13.3)*

What is that kṣetra (field), what is its nature and properties, what are its modifications, from what causes what effects have arisen, and also who its knower is, what is His glory – hear from Me all this in brief.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥

*ṛṣibhirbahudhā gītaṃ chandobhirvidhaiḥ pṛthak ।
brahmasūtrapadaiścaiva hetumadbhirviniścitaiḥ ॥ (13.4)*

The truth about the kṣetra and the kṣetraijña has been expounded by the seers in manifold ways; again, it has been separately stated in different Vedic chants and also in the conclusive and reasoned texts of the Brahmasutras.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥

*mahābhūtāny-ahaṅkāro buddhir-avyaktam-eva ca ।
indriyāṇi daśaikam ca pañca cendriya-gocarāः ॥*

*icchā dveṣaः sukhaṃ duḥkhaṃ saṅghātaś-cetanā dhṛtiः ।
etat-kṣetraṃ samāseṇa savikāram-udāhṛtam ॥ (13.5,6)*

The five subtle elements (namely space, air, fire, water and earth); then the ego, intelligence, the undifferentiated existence (avyakta), the ten organs (of knowledge and action) and the mind; then five objects of sensory perceptions (sound, touch, taste, colour and smell forming the external gross constituents); desire, dislike, pleasantness, unpleasantness, the aggregate-body, consciousness and resolve – these constitute kṣetra, with its multiple evolutes.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥

*amānitvam-adambhitvam-ahiṃsā kṣāntir-ārjavam ।
ācāryopāsanam śaucaṃ sthairyam-ātma-vinigrahaः ॥ (13.7)*

Sublimation of pride, non-ostentation, non-hurting, tolerance or forgiveness, straight-forwardness, adoring and serving the Teacher, cleanliness of body and mind, stability and steadfastness, self-control –

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥

indriyārtheṣu vairāgyam-anahaṅkāra eva ca /
janma-mṛtyu-jarā-vyādhi-du:kha-doṣānudarśanam //
asaktir-anabhiṣvaṅga: putra-dāra-gṛhādiṣu /
nityaṃ ca samacittatvam-iṣṭāniṣṭopapattiṣu // (13.8,9)

Not to be passionate towards sensory objects, to shun egoism, to see clearly the trouble and torment associated with birth, death, old age, disease;

Safeguarding against the pitfall of strong identification with children, wife, household, etc., and being even-minded in the favourable and unfavourable turn of events;

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥

mayi cānanyayogena bhaktir-avyabhicāriṇī /
viviktadeśasevitvam-aratir-janaśamsadi // (13.10)

Unflinching devotion and loyalty to Me, the Teacher, who exposes the supreme Truth; the habit of seeking seclusion and finding joy in it; lack of interest in and disinclination to be with crowds.....

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥

adhyātma-jñāna-nityatvaṃ tattva-jñānārtha-darśanam /
etaj-jñānam-iti proktam-ajñānaṃ yad-ato'nyathā // (13.11)

Being constantly given to spiritual introspection, betaking to the true object of life as determined by the tenets of wisdom – all these together constitute true wisdom. Everything else is sheer ignorance.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥

jñeyaṃ yat-tat-pravakṣyāmi yaj-jñātvāmṛtam-aśnute /
anādimat-param brahma na sat-tan-nāsad-ucyate // (13.12)

I shall now describe clearly that great Knowable, knowing which one attains immortality. It is the beginningless, supreme Brahman, which is neither existence nor non-existence.

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

sarvata:pāṇi-pādaṃ tat-sarvato'kṣi-śiro-mukham /

sarvata:-śrutimal-loke sarvam-āvṛtya tiṣṭhati //

sarvendriya-guṇābhāsaṃ sarvendriya-vivarjitam /

asaktaṃ sarva-bhṛc-caiva nirguṇaṃ guṇa-bhokṭṛ ca //

bahir-antaśca bhūtānām-acaraṃ caram-eva ca /

sūkṣmatvāt-tad-avijñeyaṃ dūrasthaṃ cāntike ca tat //

(13.13,14,15)

With hands and feet, eyes, head, face and ears everywhere, it stands embracing all.

Revealing all sense-objects, though itself devoid of senses, it is dis-attached, sustainer of all, attribute-free, yet the enjoyer of all qualities (sarva-bhṛt and guṇa-bhokṭṛ).

External and internal in beings, mobile and immobile alike, it remains incomprehensible due to subtlety. It is far away and also close alike.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥

avibhaktaṃ ca bhūteṣu vibhakta-iva ca sthitam /

bhūta-bhartṛ ca taj-jñeyaṃ grasiṣṇu prabhaviṣṇu ca // (13.16)

Though indivisible, it appears divided in beings (with their individual ego-centre). It is to be known as the originator, preserver and dissolver of all.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥

jyotiṣāmapi taj-jyotis-tamasa: param-ucyate /

jñānaṃ jñeyaṃ jñāna-gamyam hṛdi sarvasya viṣṭhitam // (13.17)

It is the effulgence of all brilliant luminaries. It is said to be beyond darkness. It is Knowledge, the one to be known and can be reached by knowledge alone. It is established in everyone's heart.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥

iti kṣetraṃ tathā jñānaṃ jñeyaṃ coktaṃ samāsata: /

madbhakta etadvijñāya madbhāvāyopapadyate // (13.18)

Thus the truth of the kṣetra and knowledge, as well as of the object worth knowing, i.e, God has been briefly discussed; knowing this in reality, My devotee enters into My being.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥

prakṛtiṃ puruṣaṃ caiva vidhyanādi ubhāvapi /

vikārāṃśca guṇāṃścaiva viddhi prakṛtisambhavān // (13.19)

Prakṛti and Puruṣa, 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.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥

kāryakaraṇakarṭṛtve hetu: prakṛtirucyate /

puruṣa: sukhagu:khānāṃ bhokṛtve 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 joy and sorrows.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥

puruṣa: prakṛtistho hi bhunkte prakṛtijāṅguṇān /

kāraṇaṃ guṇasaṅgo'sya sadasadyonijanmasu // (13.21)

Only the Puruṣa in association with prakṛity 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 theis Soul in good and evil womds.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥

upadraṣṭānumantā ca bhartā bhoktā mahēśvara: /

paramātmēti cāpyukto dehe'smin-puruṣa: para: // (13.22)

In this very body dwells the supreme Puruṣa. It is transcendent. Remaining the Witness all the time, It guides whatever transpires in one's personality. Thus, It is the wielder or sustainer. It is the enjoyer and sufferer alike. It is the supreme Lord, the Great Soul.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥

ya evaṃ vetti puruṣaṃ prakṛtiṃ ca guṇai: saha /

sarvathā vartamāno'pi na sa bhūyo'bhijāyate // (13.23)

Whoever knows thus the puruṣa and prakṛti along with its (prakṛti's) attributes, will not court a further birth, no matter how he lives.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥

dhyānenātmani paśyanti kecid-ātmānam-ātmanā ।
anye sāṅkhyena yogena karma-yogena cāpare ॥ (13.24)

Some people perceive the Self in themselves by exclusive meditation. Whereas some others do so by the vicāra-yoga (sāṅkhya), while some others accomplish the goal by taking to karmayoga.

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

anye tvevam-ajānanta: śrutvā'nyebhya upāsate ।
te'pi cātitaranty-eva mṛtyuṃ śruti-parāyaṇā: ॥ (13.25)

There are yet others who, not having enough knowledge, take to their sādhanā after listening to others' exposition. Such seekers, given assiduously to listening, too transcend mortality.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥

yāvat-sañjāyate kiñcit-sattvaṃ sthāvara-jaṅgamam ।
kṣetra-kṣetrajña-saṃyogāt-tad-viddhi bharatarṣabha ॥ (13.26)

Whatever mobile and immobile existence emerges, understand all that as a result of conjunction of kṣetra and kṣetrajña (materiality and Consciousness).

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥

samaṃ sarveṣu bhūteṣu tiṣṭhantaṃ paramēśvaram ।
vinaśyatsv-avinaśyantaṃ ya: paśyati sa paśyati ॥

samaṃ paśyan-hi sarvatra samavasthitam-īśvaram /
na hinasty-ātmanātmānaṃ tato yāti parāṃ gatim // (13.27,28)

The supreme Lord is established in all beings equally. He is the real Seer who ceaselessly perceives this imperishable Reality in all perishable things around.

Perceiving the supreme Reality everywhere and in all alike, such a one does not destroy the Self by the self, and hence attains the supreme spiritual state.

**प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥**

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśa: /
ya: paśyati tathātmānam-akartāraṃ sa paśyati // (13.29)

He who 'sees' all activities as instrumented by prakṛti alone, and likewise sees the Self as ever the non-doer, is the true Seer.

**यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥**

yadā bhūta-prthag-bhāvam-ekastham-anupaśyati /
tata eva ca vistāraṃ brahma sampadyate tadā // (13.30)

Then is the Brāhmic vision attained when all the diverse existence is clearly perceived as inhering in the same single source, and everything else is viewed as but its own extensive expression.

**अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥**

anāditvān-nirguṇatvāt-paramātmāyam-avyaya: /
śarīrastho'pi kaunteya na karoti na lipyate // (13.31)

The inmost Soul, being beginningless and free of any attribute, is Imperishable. Though dwelling in the body, it neither does anything nor gets tainted the least.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

*yathā sarva-gataṃ sauṣṣmyād-ākāśaṃ nopalipyate ।
sarvatrāvasthito dehe tathātmā nopalipyate ॥*

*yathā prakāśayaty-eka: kṛtsnaṃ lokam-imaṃ ravi: ।
kṣetraṃ kṣetri tathā kṛtsnaṃ prakāśayati bhārata ॥ (13.32,33)*

Just as the sky, pervading all through, does not court any stain at all, the Soul, permeating throughout the body, is not tainted by anything whatsoever.

As the one sun illumines the whole world, so does the one Subject make the entire objective world known.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥

*kṣetrakṣetrajñayorevamantaraṃ jñānacakṣuṣā ।
bhūtaprakṛtimokṣaṃ ca ye viduryānti te param ॥ (13.34)*

Those who are able to understand with the eye of wisdom the distinction between kṣetra and kṣetrajña, as also the redemption from the hold of prakṛti, do attain the supreme Abode.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम त्रयोदशोऽध्यायः ॥

*Om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgāśāstre
śrīkṛṣṇārjunasaṃvāde bhaktiyogo nāma dvādaśo'dhyāya: ॥*

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