CHAPTER XIII

THE FIELD AND ITS KNOWER

(13. The Yoga of the Distinction between the Field and the Knower

of the Field)

# त्रयोदशोऽध्यायः

अर्जुन उवाच —

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

arjuna uvāca |

prakṛtiṁ puruṣaṁ caiva kṣetraṁ kṣetrajñameva ca |

etadvēditumicchāmi jñānaṁ jñeyaṁ ca keśava || 13.1 ||

1. Arjuna said: Prakriti and Purusha, the Field and the Knower of the

Field. Knowledge and the object of Knowledge, these I fain would (

Learn (or I would glad to learn), O Keshava.

Restatement:

*“Six Questions raised by Arjuna:* (1) The Field, *Kshetra,* and (2) the Knower of the Field, *Kshetrajna,* (3) Knowledge, *Jnana,* and (4) the object of Knowledge, *Jneya,* (5) Nature, *Prakriti* and (6) Self, *Purusha*, these I would like to learn, O *Keshava*.” The Gita-13.1

श्रीभगवानुवाच —

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३.१ ॥

śrībhagavānuvāca —

idaṁ śarīraṁ kauntēya kṣētramityabhidhīyatē |

ētadyō vētti taṁ prāhuḥ kṣētrajña iti tadvidaḥ || 13.2 ||

2. The Blessed Lord said: This body, O son of Kunti, is called the Field;

that which takes cognisance of the Field is called the Knower of the

Field by the sages.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.२ ॥

kṣētrajñaṁ cāpi māṁ viddhi sarvakṣētrēṣu bhārata |

kṣētrakṣētrajñayōrjñānaṁ yattajjñānaṁ mataṁ mama || 13.3 ||

3. Understand Me as the Knower of the Field in all Fields, O Bharata; it is

the knowledge at once of the Field and its Knower which is the real

illumination and only wisdom.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३.३ ॥

tatkṣētraṁ yacca yādr̥kca yadvikāri yataśca yat |

sa ca yō yatprabhāvaśca tatsamāsēna mē śr̥ṇu || 13.4 ||

4. What that Field is and what are its character, nature, source,

deformations, and what He is and what His Powers, hear that now

briefly from Me.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३.४ ॥

r̥ṣibhirbahudhā gītaṁ chandōbhirvividhaiḥ pr̥thak |

brahmasūtrapadaiścaiva hētumadbhirviniścitaiḥ || 13.5 ||

5. It has been sung by the Rishis in manifold ways in various inspired

verses; and also by the Brahma Sutras which give us the rational and

philosophic analysis.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३.५ ॥

mahābhūtānyahaṅkārō buddhiravyaktamēva ca |

indriyāṇi daśaikaṁ ca pañca cēndriyagōcarāḥ || 13.6 ||

6. The indiscriminate unmanifest Energy; the five elemental states of

matter; the ten senses and the one (mind), intelligence and ego; the

five objects of the senses. (This is the constitution of the kshetra.)

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३.६ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ saṅghātaścētanā dhr̥tiḥ |

ētatkṣētraṁ samāsēna savikāramudāhr̥tam || 13.7 ||

7. Liking and disliking, pleasure and pain (these are the principal

deformations of the kshetra): consciousness, collocation, persistence;

these, briefly described, constitute the Field and its deformations.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३.७ ॥

amānitvamadambhitvamahiṁsā kṣāntirārjavam |

ācāryōpāsanaṁ śaucaṁ sthairyamātmavinigrahaḥ || 13.8 ||

8. A total absence of worldly pride and arrogance, harmlessness, a

candid soul, a tolerant, long-suffering and benignant heart, purity of

mind and body, tranquil firmness and steadfastness, self-control and

a masterful government of the lower nature and the heart's worship

given to the Teacher.

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३.८ ॥

indriyārthēṣu vairāgyamanahaṅkāra ēva ca |

janmamr̥tyujarāvyādhiduḥkhadōṣānudarśanam || 13.9 ||

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३.९ ॥

asaktiranabhiṣvaṅgaḥ putradāragr̥hādiṣu |

nityaṁ ca samacittatvamiṣṭāniṣṭōpapattiṣu || 13.10 ||

9-10. A firm removal of the natural being's attraction to the objects of

the senses, a radical freedom from egoism. absence of clinging to

the attachment and absorption of family and home, a keen

perception of the defective nature of the ordinary life of physical

man with its aimless and painful subjection to birth and death and

disease and age, a constant equalness to all pleasant or unpleasant

happenings.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३.१० ॥

mayi cānanyayōgēna bhaktiravyabhicāriṇī |

viviktadēśasēvitvamaratirjanasaṁsadi || 13.11 ||

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३.११ ॥

adhyātmajñānanityatvaṁ tattvajñānārthadarśanam |

ētajjñānamiti prōktamajñānaṁ yadatō:'nyathā || 13.12 ||

11-12. A meditative mind turned towards solitude and away from the

vain noise of crowds and the assemblies of men, a philosophic

perception of the true sense and large principles of existence, a

tranquil continuity of inner spiritual knowledge and light, the Yoga

of an unswerving devotion, love of God, the heart's deep and

constant adoration of the universal and eternal Presence; that is

declared to be the knowledge; all against it is ignorance.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१२ ॥

jñēyaṁ yattatpravakṣyāmi yajjñātvāmr̥tamaśnutē |

anādimatparaṁ brahma na sattannāsaducyatē || 13.13 ||

13. I will declare the one object to which the mind of spiritual

knowledge must be turned, by fixity in which the soul clouded here

recovers and enjoys its nature and original consciousness of

immortality, the eternal supreme Brahman called neither Sat

(existence) nor Asat (non-existence).

सर्वतःपाणिपादं तत्सर्वतोक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३.१३ ॥

sarvataḥpāṇipādaṁ tatsarvatōkṣiśirōmukham |

sarvataḥśrutimallōkē sarvamāvr̥tya tiṣṭhati || 13.14 ||

14. His hands and feet are on every side of us, his heads and eyes and

faces are those innumerable visages which we see wherever we turn,

his ear is everywhere, he immeasurably fills and surrounds all this

world with himself, he is the universal Being in whose embrace we

live.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३.१४ ॥

sarvēndriyaguṇābhāsaṁ sarvēndriyavivarjitam |

asaktaṁ sarvabhr̥ccaiva nirguṇaṁ guṇabhōktr̥ ca || 13.15 ||

15. All the senses and their qualities reflect him but he is without any

senses; he is unattached, yet all-supporting; he is enjoyer of the

gunas, though not limited by them.

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३.१५ ॥

bahirantaśca bhūtānāmacaraṁ caramēva ca |

sūkṣmatvāttadavijñēyaṁ dūrasthaṁ cāntikē ca tat || 13.16 ||

16. That which is in us is he and all that we experience outside ourselves

is he. The inward and the outward, the far and the near, the moving

and the unmoving, all this he is at once. He is the subtlety of the

subtle which is beyond our knowledge.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३.१६ ॥

avibhaktaṁ ca bhūtēṣu vibhaktamiva ca sthitam |

bhūtabhartr̥ ca tajjñēyaṁ grasiṣṇu prabhaviṣṇu ca || 13.17 ||

17. He is indivisible and the One, but seems to divide himself in forms

and creatures and appears as all the separate existences. All things

are eternally born from him, upborne in his eternity, taken eternally

back into his oneness.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१७ ॥

jyōtiṣāmapi tajjyōtistamasaḥ paramucyatē |

jñānaṁ jñēyaṁ jñānagamyaṁ hr̥di sarvasya viṣṭhitam || 13.18 ||

18. He is the light of all lights and luminous beyond all the darkness of

our ignorance. He is knowledge and the object of knowledge. He is

seated in the hearts of all.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३.१८ ॥

iti kṣētraṁ tathā jñānaṁ jñēyaṁ cōktaṁ samāsataḥ |

madbhakta ētadvijñāya madbhāvāyōpapadyatē || 13.19 ||

19. Thus the Field, Knowledge and the Object of Knowledge, have been

briefly told. My devotee, thus knowing, attains to My bhava (the

divine being and divine nature).

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३.१९ ॥

prakr̥tiṁ puruṣaṁ caiva viddhyanādī ubhāvapi |

vikārāṁśca guṇāṁścaiva viddhi prakr̥tisambhavān || 13.20 ||

20. Know thou that Purusha (the Soul) and Prakriti (Nature) are both

without origin and eternal; but the modes of Nature and the lower

forms she assumes to our conscious experience have an origin in

Prakriti (in the transactions of these two entities).

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३.२० ॥

kāryakaraṇakartr̥tvē hētuḥ prakr̥tirucyatē |

puruṣaḥ sukhaduḥkhānāṁ bhōktr̥tvē hēturucyatē || 13.21 ||

21. The chain of cause and effect and the state of being the doer are

created by Prakriti; Purusha enjoys pleasure and pain.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३.२१ ॥

puruṣaḥ prakr̥tisthō hi bhuṅktē prakr̥tijānguṇān |

kāraṇaṁ guṇasaṅgō:'sya sadasadyōnijanmasu || 13.22 ||

22. Purusha involved in Prakriti enjoys the qualities born of Prakriti;

attachment to the qualities is the cause of his birth in good and evil

wombs.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३.२२ ॥

upadraṣṭānumantā ca bhartā bhōktā mahēśvaraḥ |

paramātmēti cāpyuktō dēhē:'sminpuruṣaḥ paraḥ || 13.23 ||

23. Witness, source of the consent, upholder of the work of Nature, her

enjoyer, almighty Lord and supreme Self is the Supreme Soul seated

in this body.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३.२३ ॥

ya ēvaṁ vētti puruṣaṁ prakr̥tiṁ ca guṇaiḥ saha |

sarvathā vartamānō:'pi na sa bhūyō:'bhijāyatē || 13.24 ||

24. He who thus knows Purusha and Prakriti with her qualities,

howsoever he lives and acts, he shall not be born again.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १३.२४ ॥

dhyānēnātmani paśyanti kēcidātmānamātmanā |

anyē sāṅkhyēna yōgēna karmayōgēna cāparē || 13.25 ||

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥१३.२५ ॥

anyē tvēvamajānantaḥ śrutvānyēbhya upāsatē |

tē:'pi cātitarantyēva mr̥tyuṁ śrutiparāyaṇāḥ ||13.26 ||

Restatement:

 “The Blessed Lord said: The triple realisation of *Brahman, atmani atmanam atmana* or “of the self by the self in the self”  reconciles the relation between *Purusha* (Spirit) and *Prakriti* (Matter); it comes by an inner meditation through which the eternal Self becomes visible,*pasyanti,* to us in our self-existence. Or it comes by the Yoga of the *Sankhyas* (the separation of the soul from nature). Or it comes by the Yoga of works. Others, who are unfit for these *Dhyana, Jnana*and*Karma Yoga*, may hear of the written Truth of *Shastra* from men of Spiritual attainment and mould the mind into the sense of THAT to which it listens with utter faith and concentration. But, however arrived at, it carries us beyond the limitation of death to a vast immortality of Spirit.” (The Gita-13.25, 26)

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३.२६ ॥

yāvatsañjāyatē kiñcitsattvaṁ sthāvarajaṅgamam |

kṣētrakṣētrajñasaṁyōgāttadviddhi bharatarṣabha || 13.27 ||

27. Whatever being, moving or unmoving, is born, know thou, O best of

the Bharatas, that it is from the union between the Field and the

Knower of the Field.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३.२७ ॥

samaṁ sarvēṣu bhūtēṣu tiṣṭhantaṁ paramēśvaram |

vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati || 13.28 ||

28. Seated equally in all beings, the supreme Lord, unperishing within

the perishing – he who thus sees, he sees.

समं पश्यन्हि सर्वत्र
समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं
ततो याति परां गतिम् ॥ १३.२८ ॥

samaṁ paśyanhi sarvatra

samavasthitamīśvaram |

na hinastyātmanātmānaṁ

tatō yāti parāṁ gatim || 13.29 ||

29. Perceiving the equal Lord as the spiritual inhabitant in all forces, in

all things and in all beings, he does not injure himself (by casting his

being into the hands of desire and passions), and thus he attains to

the supreme status.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३.२९ ॥

prakr̥tyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ |

yaḥ paśyati tathātmānamakartāraṁ sa paśyati || 13.30 ||

30. He who sees that all action is verily done by Prakriti, and that the Self

is the inactive witness, he sees.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ १३.३० ॥

yadā bhūtapr̥thagbhāvamēkasthamanupaśyati |

tata ēva ca vistāraṁ brahma sampadyatē tadā || 13.31 ||

31. When he perceives the diversified existence of beings abiding in the

one eternal Being, and spreading forth from it, then he attains to

Brahman.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३.३१ ॥

anāditvānnirguṇatvātparamātmāyamavyayaḥ |

śarīrasthō:'pi kauntēya na karōti na lipyatē || 13.32 ||

32. Because it is without origin and eternal, not limited by the qualities,

the imperishable supreme Self, though seated in the body, O

Kaunteya, does not act, nor is affected.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३.३२ ॥

yathā sarvagataṁ saukṣmyādākāśaṁ nōpalipyatē |

sarvatrāvasthitō dēhē tathātmā nōpalipyatē || 13.33 ||

33. As the all-pervading ether is not affected by reason of its subtlety, so

seated everywhere in the body, the Self is not affected.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३.३३ ॥

yathā prakāśayatyēkaḥ kr̥tsnaṁ lōkamimaṁ raviḥ |

kṣētraṁ kṣētrī tathā kr̥tsnaṁ prakāśayati bhārata || 13.33 ||

34. As the one sun illumines the entire earth, so the Lord of the Field

illumines the entire Field, O Bharata.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३.३४ ॥

kṣētrakṣētrajñayōrēvamantaraṁ jñānacakṣuṣā |

bhūtaprakr̥timōkṣaṁ ca yē viduryānti tē param || 13.34 ||

35. They who with the eye of knowledge perceive this difference

between the Field and the Knower of the Field and the liberation of

beings from Prakriti, they attain to the Supreme.

“They who with the eye of knowledge perceive this irreconcilable difference, *antaram,* between the Matter, *kshetra,* and the Spirit, *Kshetrajna,* and the liberation of Being from Nature, they escape into supreme abode of *Param Dham.*” The Gita-13.35

ॐ तत्सत् इति श्रिमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥

|| ōṁ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ yōgaśāstrē śrīkṛṣṇārjunasaṁvādē kṣētrakṣētrajñavibhāgayōgō nāma trayōdaśō'dhyāyaḥ ||