

KSHETRA-KSHETRAJÑA VIBHAAG YOGA



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TO
LISTEN TO
THE
ENTIRE
CHAPTER-13
VERSES 1-35
OF
SHRIMAD
BHAGAVAD
GITA**

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The Summary of

Chapter 13

Kshetra-Kshetrajña Vibhaag Yoga

(The Yoga of The Field and The Knower of The Field)

(A) The One-Line Summary of Chapter 13:

In this Chapter, Lord Krishna shows us the difference between the physical body and the immortal soul - the transitory and the perishable vis-a-vis the immutable and the eternal.

(B) The Most Important Verses of Chapter 13:

Verse 13 : *I shall now reveal to you that which ought to be known, and by knowing which, one attains immortality. It is the beginningless Brahman, which lies beyond existence and non-existence.*

Verse 24: Those who understand the truth about Supreme Soul, the individual soul, material nature, and the interaction of the three modes of nature will not take birth here again. They will be liberated regardless of their present condition.

Verse 27: O best of the Bharatas, whatever moving or unmoving being you see in existence, know it to be a combination of the field of activities and the knower of the field.

Verse 29: Those, who see God as the Supreme Soul equally present everywhere and in all living beings, do not degrade themselves by their mind. Thereby, they reach the supreme destination.

(C) The Verse-By-Verse Summary of Chapter 13:

The contents of the 35 verses of Chapter 13 can be divided into the following six sections:

<u>The Topic</u>	<u>Verses</u>
1. Introduction	1
2. Kṣhetra and Kṣhetrajña	2 to 7
3. Jñāna	8 to 12
4. Jñeya	13 to 19
5. Puruṣha and Prakṛiti	20 to 24
6. Sādhana and Phala	25 to 35

1. Introduction (Verse 1):

The entire Bhagavadgita is divided into three segments: (1) Karma Yoga (Yoga of Action): Chapters 1-6, (2) Bhakti Yoga (Yoga of Devotion): Chapters 6-12, and (3) Jñān Yoga (Yoga of Knowledge): Chapters 13-18. The Chapter begins with Arjun's inquiry with Lord Krishna about what is "true knowledge" and its goal. In addition, he wants to know what are *kṣhetra* (the field of activity) and *kṣhetrajña* (the knower of the field of activity) as well as what are *Puruṣha* and *Prakṛiti* (V1). Although these are discussed separately later in the Chapter, we should note that *kṣhetram* and *prakṛiti* are essentially the same. Similarly, *kṣhetrajña*, *jñeyam*, and *puruṣha* are essentially the same

2. : Kshetra and Kshetrajña(Verses 2-7):

Lord Kṛiṣṇa specially mentions the body as *kṣhetram* (V2). That conscious principle which illumines the *kṣhetram* is called *kṣetrajña* (V2). Having defined *kṣhetrajña*, Lord Kṛiṣṇa reveals that the *kṣetrajña* is none other than the Lord (i.e. *Brahman*) Himself who is the consciousness in all bodies (V3). Thus, *kṣhetrajña* is one all-pervading consciousness. (This *kṣhetrajña* alone is called *jīva*. So, the idea given here

is the essential identity of *jīva* and *Īśvara*). Lord Krishna promises Arjuna that He will explain to him what that field is and what its nature is, as well as how change takes place within it, from what it was created, who the knower of the field of activities is, and what his powers are (V4). Lord Krishna also points out to Arjuna that the truth about the field and the knower of the field in manifold ways are long known to great sages, and has been stated in various Vedic hymns, and especially revealed in the Brahma Sūtra, with sound logic and conclusive evidence (V5). Lord Krishna further states that the entire objective universe is *kṣhetram*. From the beginningless *prakṛiti* (*avyaktam*) everything experienced by us comes under this. It includes *mahat* (cosmic intellect), *ahankāra* (cosmic ego), the subtle and gross elements, sense organs of action and perception, the mind and its modifications (V6-V7).

3. Jñāna (Verses 8-12):

Now Lord Kṛṣṇa talks about some important values which prepare the mind for Self-knowledge, which include humility, simplicity, non-violence, forbearance, honesty, service to the teacher, purity, steadfastness, self-control, detachment from sense objects, absence of egoism, constant awareness of the misery in birth, death, etc., dispassion, non-identification with son, wife, house, etc., being always equanimous in desirable and undesirable situations, unswerving devotion to the Lord, seclusion, non-indulgence in people's company, constant self-inquiry, and not losing sight of the fruit of Self-knowledge.

4. Jñeya (Verses 13-19):

In the next six verses (13th to 18th), Lord Kṛṣṇa talks about the Truth which is to be known. It is beginningless, beyond *sat* and *asat* (V13), all-pervading, subtle, far (for the ignorant), and near (for the wise) (V16). Though undivided, it appears divided and it is the creator, sustainer, and destroyer of all (V17). It is the light of consciousness which resides in the heart of all (V18). Being subtle, it cannot be known in its pure form. Yet, it shines in the body (as Awareness-Existence) and in the world (as Existence). One has to recognize it as pure Awareness-Existence by distinguishing it from the body and the world (V14-V15). (This method of teaching is called *adhyāropa-apavāda-prakriyā* i.e. the method of superimposition and negation). Having talked about these four topics, Lord Kṛṣṇa glorifies this knowledge as the one which leads the seeker to Him (V19).

5. Puruṣa and Prakṛiti (Verses 20-24):

Both *puruṣa* and *prakṛiti* (V20-V24) are beginning-less. Blessed by *puruṣa*, *prakṛiti* creates everything (V20 and V27). (Though beginningless, *puruṣa* and *prakṛiti* are of opposite nature. While *puruṣa* is conscious, changeless and real, *prakṛiti* is inert, changing, and unreal.) The body, the mind, and their activities belong to *prakṛiti*,

whereas *puruṣha* is a mere illuminator of all these (V21). When *puruṣa* obtains in the body as *kṣetrajña*, it seems to be a *kartā*, *bhoktā*, etc. But as *paramātmā*, the absolute, it is ever unaffected and is ever the same (V23). Not knowing this, when *puruṣha* (i.e. *kṣetrajña*) identifies with the body and its *guṇas*, then, all limitations and the consequent problems arise (V22). One who has the discriminative knowledge of *puruṣa* and *prakṛti* attains immortality (V24).

6. *Sādhana and Phala (Verses 25-35):*

In the remaining verses (V25-V35), Lord Kṛṣṇa sums up the teaching and presents its *sādhanam* and *phalam*. The wise man is one who always abides in the Self, which is the same everywhere (V28-V29), which is actionless (V30), and which is unaffected (V32) like the space (V33) or like the light (V34). The Self is not only the illuminator of everything (V34) but also the substratum of the whole universe (V31). In fact, there is no universe other than the Self (V35). One who has assimilated this wisdom is *Brahman* itself (V31) and attains the supreme goal of liberation (V35). To gain this knowledge, one has to purify the mind through *karmayoga*, gain knowledge through enquiry (*sāṅkhya-yoga*), and ultimately get established in the knowledge through *dhyānayoga* (V25-V26).