



श्री भगवद्गीता

SRI BHAGAVAD GITA

अथ त्रयोदशोऽध्यायः

Atha trayodasodhyayah

THE THIRTEENTH DISCOURSE

क्षेत्रक्षेत्रज्ञविभागयोगः

KSHETRAKSHETRAJNAVIBHAGA YOGA

THE YOGA OF DIVISION

BETWEEN THE FIELD AND ITS KNOWER.

I. The title of the Discourse :

'Kshetra' means the body, and Kshetrajna means the Knower of the body, *Atma*. The *Jiva* is not the Kshetra; he is verily Kshetrajna. But by ignorance he has identified himself with the body and so suffers endless misery. The body (Kshetra) is composed of the five elements, changing and perishable. The Knower of the Field is the Self, omniscient, eternal, and changeless. In this Discourse, the distinction between the Kshetra and Kshetrajna is distinctly shown and how to differentiate between the two which are intermingled, is clearly explained. So it is entitled Kshetrakshetrajnavibhaga Yoga.

II. Important points of the Discourse :

- 1) An account of the nature of the Kshetra and Kshetrajna.

(1-7)

- 2) The qualities of the *Jnani* (8-12)
- 3) The enunciation of that which is to be known (13-18)
- 4) Distinction between *Prakriti* and *Purusha*. (19-35)

III. How this Discourse is connected with the previous one :

In the 12th Discourse, the Lord taught Arjuna the worship of the deity (*Saguna*) and the qualities of the devotee. He has not touched fully upon the nature of *Nirguna Brahman* or the philosophic discrimination of knowledge (*Jnana*). After Arjuna was taught how to be a 'Bhakta', how to obtain God's grace, how to worship, how to surrender himself to God, the Lord now explains the position of *Jnana* and the *Jnani*. Arjuna was eager to know the truth about the body and the Knower of the body. He questions the Lord about 'Kshetra' and 'Kshetrajna'. In answer to the devotees question, the Lord gives a full and complete explanation of the highest philosophic Truth and Self-realisation. The Discourse starts with Arjuna's question.

अर्जुन उवाच

1. प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

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Arjuna uvacha

*Prakritim purusham chaitva kshetram kshetrajnam eva cha
etad veditum icchami jnanam jneyam cha kesava 1*

अर्जुन उवाच *Arjuna uvacha* : Arjuna said.

Meaning : केशव *Kesava* : O Krishna! प्रकृतिम् *prakritim* : prakriti, पुरुषम् च एव *purusham cha eva* : and also purusha, क्षेत्र *kshetram* : the field, क्षेत्रज्ञम् एव च *kshetrajnam eva cha* : and the knower of the field also, ज्ञानम् *jnanam* : knowledge, ज्ञेयम् च *jneyam cha* : and the object to be known (Paramatma), एतत् *etad* : (all) this, वेदितुम् *veditum* : to know, इच्छामि *icchami* : I wish.

Substance : Arjuna said—O Krishna! *Prakriti* and *Purusha*, *kshetra* and *kshetrajna*, knowledge and the object to be known, all this I desire to know.

Commentary : Arjuna now questions the Lord about the attributeless *Brahma*. In the Gita, the first six chapters (1-6) are known as '*Karmashtakam*' dealing with *karmayoga*; the second six chapters (7-13) are known as '*Bhaktishtakam*' dealing with '*Bhakti*'; and the last six chapters (13-18) are known as '*Jnashhtakam*' dealing with '*Jnana*'. So in this Discourse, the subject of knowledge is taken up for detailed investigation. For the aspirant in the '*Jnanamarga*', this Discourse is of great importance.

Question : *What is Arjuna's question ?*

Answer : He desires to know '*Prakriti*' and '*Purusha*', '*Kshetra*' and '*Kshetrajna*', '*Jnana*' and '*Jneya*'.

The Lord answers Arjuna's question in detail, elaborately :

श्री भगवानुवाच

2. इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥

Sri Bhagavan uvacha

*Idam sariram kaunteya kshetram ityabhidhiyate
etad yo veti tam prahuh kshetrajna iti tadvidadh 2*

श्री भगवानुवाच *Sri Bhagavan Uvacha* : The blessed Lord said.

Meaning : कौन्तेय *kaunteya* : O Arjuna ! इदं शरीरम् *idam sariram* : this body, क्षेत्रम् *kshetram* : the field, इति *iti* : thus, अभिधीयते *abhidhiyate* : is said, एतत् *etad* : this, यः *yah* : who, वेत्ति *veti* : knows, तम् *tam* : Him, क्षेत्रज्ञः इति *kshetrajna iti* : as the knower of the field, तत् विदः *tat vidadh* : knower of that, प्राहुः *prahuh* : say.

Substance : The Blessed Lord said : O Arjuna ! this body is called the field (*kshetra*); He who knows the field is known as the knower of the field (*kshetrajna*); the wise who know both declare so.

Commentary : '*Kshetram*' means field. The field is necessary for growing corn and other things to sustain the beings of the world. So also the body is necessary for the growth of the seed of knowledge in the heart of man. All '*sadhana*', '*tapas*', thinking and meditation—all this is to be done with the body. So the body, the '*kshetra*', is the field for the growth of the seed of '*Dharma*' as well as '*Jnana*'. Therefore it is called '*kshetra*'.

The body being inert ('*Jada*') does not know itself; There is a consciousness within with power to cognise the body. This consciousness power is known as '*kshetrajna*.' He is '*Pratyagatma*'. He is the witness of the combined elements of the body, senses and the mind. He is changeless, pure, intelligence, deathless, separate from the five sheaths ('*Pancha-kosas*'). What is inert cannot know itself. The wall does not know that it is a wall, nor does a pot know that it is a pot. It is the intelligence that has the power of cognition. That Intelligence is the Knower of the body. He knows. He ('*kshetrajna*') is pure Intelligence.

The knower of the field is certainly different from the field. So the knower of the body should certainly be distinct from the body. Though the Intelligence is in the body, yet it remains free and perfect, witnessing the modifications of the body and mind during all the three states wakefulness '*Jagrat*', dream '*Svapna*' and sleep '*Sushupti*'.

Question : *What is Kshetra ?*

Answer : This body, this vehicle (Upadhi) is the *Kshetra*.

Question : *Who is the kshetrajna ?*

Answer : Pure Intelligence (*Pratyagatma*) is the knower of the field.

The Lord declares that He is the knower (*kshetrajna*) in all the fields.

3. क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यच्च ज्ञानं मतं मम ॥

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*Kshetrajnam cha'pi mam viddhi
sarva kshetreshu bharata*

kshetra kshetrajnayo jnanam

yat tat jnanam matam mama

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Meaning : भारत *bharata* : O Arjuna ! सर्वक्षेत्रेषु *sarva-kshetreshu* : in all the fields (bodies), माम् *mam* : Me, क्षेत्रज्ञम् च अपि *kshetrajnam cha api* : as also the knower of the field, विद्धि *viddhi* : know, क्षेत्रक्षेत्रज्ञयोः *kshetrakshetrajnayo* : of the field and its knower, ज्ञानम् *jnanam* : knowledge, यत् *yat* : which, तत् *tat* : that, ज्ञानम् *jnanam* : (is) knowledge, मम *mama* : My, मतम् *matam* : opinion.

Substance : O Arjuna ! Know Me as the *kshetrajna* (Knower) in all the *kshetras* (bodies); Knowledge of the *kshetra* and *kshetrajna* is real Knowledge, according to My opinion.

Commentary : In this verse, the Lord teaches the *Mahavakya* 'tat tvam asi' (Thou art That). In the second Discourse in the verse 'Na tvevham jatu nasam' (2-12), the Lord has already taught the *Mahavakya*, the highest truth. The *Jiva* is no other than *Siva*. The *Jiva* (really *Pratyagatman*) is the Knower of the field, the witness to the modifications of the body and mind, and this *Jiva* is not distinct from *Paramatma*, is actually one with Him. "Know Me as the Knower of the body in all the bodies". So the *Jiva* who is the Knower in a particular body is *Paramatma* Himself, who is also the knower in every body. There is therefore only one Knower and He is functioning in every body as the witness. The Lord Himself is the Knower in all the bodies. The '*Jiva*' is only a fictitious entity and has no real existence at all apart from the Lord. To know this Truth fully and finally is the highest achievement of man.

This knowledge gives to every man the greatest strength and courage. Why should one weep and wail ? Why should he suffer the miseries of life ? Let him remember that the Lord is actually, directly present in him. This is the truth. No other kind of knowledge except this can give man supreme joy and blissfulness. Knowledge of the sciences, arts and politics, is incomplete and one-sided. There is no perfection in them. There is no finality in them. They keep man where he is. This knowledge of the *kshetrajna* transforms man into a Divine Being. He understands the tremendous mystery of the human personality.

Sarvakshetreshu : Lord Krishna declares Himself to be *Paramatma* present in every being. He is the basis, the foundation of all. In all human beings irrespective of caste, creed, race, sex and nationality, and in all animals, reptiles and worms, in every body the Lord is present as the One Cognising Power. All the rest is '*Jada*', except the Lord.

The splendid declaration of the Lord should be thought of, meditated upon, and realised by every seeker.

Question : *Who is it that functions as the Cognising Intelligence in all bodies ?*

Answer : He is Lord Himself, *Paramatma*.

Question : *Where does then Paramatma exist ?*

Answer : He exists in the heart of every being, as the eternal witness.

Question : *Does He exist in certain bodies only ?*

Answer : No. In all *kshetras*,—man, animal, bird, reptile etc., he exists.

Question : *What is the nature of the Lord ?*

Answer : He is not a '*jada*', or nothingness. He is pure intelligence. So He is the one *kshetrajna* in all beings.

Question : *What is true Knowledge in the world ?*

Answer : That knowledge which enables man to distinguish the body from the knower of the body, the '*Drik*' from

the 'Drishya' is true knowledge—That is the Lord's declaration.

The Lord elaborates the theme of kshetra and kshetrajna.

4. तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४

*Tat kshetram yaccha yadrik cha yadvikari yata cha yat
sa cha yo yat prabhavas cha tat samasena me srinu ॥ 4*

Meaning : तत् क्षेत्रम् *tat kshetram* : that Field, यत् च *yat cha* : and what (it is), यादृक्च *yadrik cha* : and how (it is), यत् विकारि *yat vikari* : how it changes, यतः च यत् *yatah cha yat* : and from what, and how (it) arises, सः च *sah cha* : and he (the knower of the Field), यः *yah* : who, यत् प्रभावः च *yat prabhavah cha* : and what power, तत् *tat* : that, समासेन *samasena* : in brief, मे *me* : from Me, शृणु *srinu* : hear.

Substance : That *kshetra*—what it is, how it is, how it changes, and from what and how it is born, and the *kshetrajna*, who He is, and of what power,—all this in brief hear from Me.

Commentary : The essence of what the Lord has to say is already stated here. The *kshetra* is (*Vikari*) changing, and the *kshetrajna*, the Lord is of great power (*Prabhavah*). Unchanging really the body is subject to innumerable changes every minute, whereas *Paramatma* is unchanging, eternal and all-powerful.

Samasena srinu : The Lord is brief in his declarations, as He is speaking on the field of battle, and there is no time for endless philosophical speculations. The Gita is thus the very essence of *Brahma Jnana* stated in perfect clarity and brevity.

The Lord eulogises the knowledge of kshetra and kshetrajna.

5. ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्च हेतुमद्भिर्विनिश्चितैः ॥ ५

*Rishibhir bahudha gitam chandobhir vidadhath prithak
brahmasutrapadais chaiva hetumadbhir vinischitaih ॥ 5*

Meaning : ऋषिभिः *rishibhith* : by the sages, बहुधा *bahudha* : in many ways, पृथक् *prithak* : separately, विविधैः *vividhath* : in various ways, छन्दोभिः *chandobhith* : by the Vedas, गीतं *gitam* : established, हेतुमद्भिः *hetumadbhith* : with rational arguments, विनिश्चितैः *vinischitaih* : decided, ब्रह्मसूत्रपदैः च एव *brahmasutra padaih cha eva* : and also by the words of the *Brahmasutras*.

Substance : This knowledge of (*kshetra* and *kshetrajna*) is established by the sages in many ways and by the *Vedas* in various distinct hymns; and is declared by the decisive arguments of the *Brahmasutras* also.

Commentary : *Rishibhirbahudhagitam* : *Rishi* means a sage who has conquered the senses, and who has attained *Brahmajnana*. What they say is the very essence of all things and they have established this 'Jnana' in various ways. It is clear that this knowledge has come down to us from great Rishis.

Hetumadbhirvinischitaih : The *Brahmasutras* of *Vyasa* are not fictitious creations of fancy and imagination. They are scientific and logical statements proved and declared by subtle intellectual and analytical reasoning. The modern man who claims rational thinking as his special privilege will find enough argumentative power and conclusive reasoning in every part of the *Brahmasutras*. That is why it is said '*vinischitaih*'—conclusively proved. Not only is this knowledge obtained by reasoning but directly apprehended by them through personal experience. It is the highest truth and there is nothing beyond it.

The kshetra (the Field) is described in two verses.

6. महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६

7. इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७

*Mahabhutany ahamkaro buddhir avyaktam eva cha
indriyani dasai'kam cha pancha che'ndriyagocharah* 6

*iccha dveshah sukham dukham
samghatas chetana dhritih
etat kshetram samasena
savikaram udahrtam* 7

Meaning: महाभूतानि *mahabhutani* : the five great elements, अहङ्कारः *ahamkarah* : egoism, बुद्धिः *buddhih* : intellect, अव्यक्तम् च एव *avyaktam cha eva* : and also the unmanifested (Mula Prakriti), दश एकम् च इन्द्रियाणि *dasa ekam cha indriyani* : the ten external and internal senses and the mind (eleven), इन्द्रियगोचराः पञ्च च *indriya gocharah pancha cha* : and the five objects of the senses (sound, colour, etc.), इच्छा *iccha* : desire, द्वेषः *dveshah* : dislike, सुखम् *sukham* : pleasure (of the senses), दुःखम् *dukham* : pain, sorrow, सङ्घातः *samghatah* : the aggregate of the body and the senses, चेतना *chetana* : intelligence, (Vritti Jnana), धृतिः *dhritih* : fortitude, एतत् *etat* : thus, सविकारं *savikaram* : with modifications, क्षेत्रम् *kshetram* : the field, समासेन *samasena* : briefly, उदाहृतम् *udahrtam* : is described.

Substance : The five great elements, the ego, intellect, 'mulaprakriti', the ten senses and the mind, the five sense-objects like sound, touch etc., desire, dislike, pleasure, sorrow, the aggregate of the body of the senses, intelligence (Vritti Jnana), fortitude, - all this together with modifications is briefly described as 'kshetram'.

Commentary : 'Kshetram' does not simply mean the physical body alone. All that is perceived (*drisya*) is the Field. The five elements, mind and intellect and the unmanifested 'Mulaprakriti' also come within the concept of the Field. As the mind also is 'kshetram', its modifications like desire and hatred, pleasure and pain, etc., also come under *kshetram*. Not only the bad modifications but good qualities of the mind like

fortitude (*dhriti*) are also included in *kshetram*. In the highest state (*nirvikalpa Atma* state) when *Atma* is experienced, the good and the bad are both left behind.

savikaram : The entire *kshetram* which is *Drishya* is subject to constant change. The *kshetrajna* (*Drik*, the seer) alone is changeless.

'*Sukham*'-happiness, usually understood by people, is also *Drishya* (*kshetram*) and subject to change. So instead of clinging to a changing and momentary happiness, man should seek for the unchanging bliss of *Atma*.

The wise man has to reject all that is *Drishya* both external, and internal. Thoughts are *drishya*, pleasure and pain are *drishya*, likes and dislikes are *drishya*, cowardice and courage are *drishya*-in fact all that comes within our comprehension is *drishya* (*kshetram*). The wise man should not identify himself with these bodily and mental modifications. He should remain as *kshetrajna*, the witness of these changes. Thus, he attains the established state in *Atma*.

This Knowledge, is obtained through discrimination between *Atma* and *Anatma*. All that is *Anatma* is *kshetram*-the Field, and *Atma* is the *kshetrajna*, the knower of the field. The seeker has to carry on this discriminatory process constantly till he is firmly established in the Self.

Question : What is Kshetram ?

Answer : (1) The five great elements, (2) egoism (3) intellect, (4) 'Mula Prakriti', (5) The ten internal and external sense organs and the mind, (6) the five sense-objects, (7) desire, (8) dislike, (9) sense-enjoyments, (10) sorrow, (11) the aggregate of the body and the senses, (12) intelligence (Vritti Jnanam), (13) fortitude.

In five verses, the Lord declares the qualities of Jnana.

8. अमानित्वमदम्भित्वमहिंसा शान्तिरार्जवम् ।
आचार्योपासनं शौचं स्वैर्यमात्मविनिग्रहः ॥

9. इन्द्रियाणेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९
10. असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १०
11. मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११
12. अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२

Amanitvam adambhityam ahimsa kshantir arjavam 1
acharyopasanam saucham sthairyam atmavinigraha 2

Indriyartheshu vairagyam anahamkara eva cha 1
Janma mrityu jara vyadhi dukkha doshanudarsanam 2

Asaktir anabhishvanga putra dara grihadishu 1
nityam cha samachittatvam istanistopapattishu 2

Mayi cha'nanyayogena bhaktir avyabhicharini 1
vivikta desa sevityam arati janasamsadi 2

Adhyatma jnana nityatvam tattva jnanartha darsanam 1
etaj jnanam iti proktam ajnanam yad ato'nyatha 2

Meaning : अमानित्वम् *amanitvam* : humility, absense of self-glorification, अदम्भित्वम् *adambhityam* : unpretentiousness, अहिंसा *ahimsa* : non-injury, not doing any harm to other beings either by word, thought or deed, क्षान्तिः *kshantih* : forbearance, आर्जवम् *arjavam* : rectitude, uprightness, आचार्योपासनम् *acharyopasanam* : service of the Teacher, शौचम् *saucham* : purity (internal and external), स्थैर्यम् *sthairyam* : steadiness, आत्मविनिग्रहः *atmavinigraha* : self-control, इन्द्रियाणेषु *indriyartheshu* : of sense objects, वैराग्यम् *vairagyam* : dispassion, अनहङ्कारः एव च *anahamkara eva cha* : and also absence of egoism, जन्म मृत्यु जराव्याधि दुःख दोषानुदर्शनम् *janma*

mrityu jaravyathi dukkha doshanu darsanam : clear understanding of the sorrow and evil of birth, death, old age and disease, पुत्रदारगृहादिषु *putradaragrihadishu* : in son, wife, home and other possessions, असक्तिः *asaktih* : non-attachment, अनभिष्वङ्गः *anabhishvanga* : non-identification of self with the persons and things mentioned above, इष्टानिष्टोपपत्तिषु *ishtanishtopapattishu* : in desirable and undesirable occurrences, नित्यम् *nityam* : always, समचित्तत्वम् च *sama chittatvam cha* : and equal-mindedness, मयि *mayi* : in Me, अनन्ययोगेन *ananyayogena* : by the yoga of non-separation, अव्यभिचारिणी *avyabhicharini* : unswerving, भक्तिः *bhaktih* : devotion, विविक्तदेशसेवित्वम् *vivikta-desasevityam* : resorting to solitude, जनसंसदि *janasamsadi* : for the society of men, अरतिः *aratih* : distaste, अध्यात्मज्ञान नित्यत्वम् *adhyatmajnana nityatvam* : constancy of Self-knowledge, तत्त्वज्ञानार्थ दर्शनम् *tattvajnanartha darsanam* : perception of the end of true knowledge, एतत् *etat* : (all) this, ज्ञानम् *gnanam* : knowledge, इति *iti* : thus, प्रोक्तम् *proktam* : is declared, यत् *yat* : what (is), अतः *atah* : thus, अन्यथा *anyatha* : opposed to this, अज्ञानम् *ajnanam* : (is) ignorance.

Substance : Absence of self-glorification, absence of pretension, non-injury, fortitude, uprightness, service to teacher, purity, firmness, self-control,—dispassion towards sense-objects, absence of egoism, remembrance of the evil and sorrows of birth, death, old age, and pain,—non-attachment and non-identification with son, wife, house etc., constant equal-mindedness during desirable and undesirable occurrences,—unswerving devotion to Me by the yoga of non-separation, resorting to solitary places, distaste for the society of men,—constancy of Self-knowledge, perception of the true end of Knowledge, — all this is *gnanam*, and what is opposed to it is ignorance (*ajnanam*).

Commentary : In this Discourse, both knowledge and the object of Knowledge are explained. The moral and spiritual qualities needed for Self-realisation are stated as Knowledge (*Jnanam*) here. Without perfect command of these qualities, no one can attain *Paramatma*. When the mirror is pure, the reflection is clear, not otherwise. Thus when the mind is purified by spiritual qualities, the Self is clearly reflected in it. So the seeker has to cultivate these qualities of *Jnanam* first, and the self-existent *Paramatman* is revealed spontaneously without any effort on the part of man. All effort, all practice, all '*sadhana*' is needed to purify the mind by acquisition of these moral and spiritual qualities. There ends all effort. The realisation of *Paramatman* occurs by itself. No effort is needed. Twenty spiritual qualities are mentioned here. The seeker has to understand each one of them and make them all part of his own personality.

acharyopasanam : Service to the *Guru* is an essential factor in spiritual life. Without the benediction of God and *Guru*, no advancement is possible. Knowledge of *Atma* is attained by their grace. (Vide 4-34).

saucham : Purity both internal and external is another essential factor of spiritual life. The mind and body should be washed clean of all their dirt and foul passions.

sthairyam : The seeker should be firm, determined and resolute. His decision should be unalterable. The views and opinions of worldly men should not be allowed to loosen the firmness of one's own conviction about spiritual truth.

atmavinigraha : Here the word *Atman* stands for senses and mind. They should be thoroughly brought under control, without any fear of rebellion from them at any time. The power of *Maya* can easily trap up a man, if his self-control is partial or inadequate.

Indrivartheshu vairagyam : Dispassion for sense-objects is the test of a *jnani*. The man of knowledge is never tempted by the attractions of the sense-world. If the mind runs after sense-pleasures, it cannot be brought to rest in the Self. Meditation is

not possible. The seeker has to develop '*valragya*' as the very life element of spiritual progress. He should turn the mind inwards to look into the Self by withdrawing it from its usual wanderings in the objective world.

janmamrityu jaravyadhi dukha doshanudarsanam : Generally people are able to understand the evils of old age, disease and death. But they do not understand the evils of birth. When a child is born people feel happy. But the Lord here says that birth itself is evil and sorrowful. Because all the ensuing ills and miseries of life come after birth. When there is no birth, there is no body; when there is no body there is no old age or disease or death. That is why both birth and death are said to form the cycle of '*samsara*'. The man who desires to escape death, should also avoid birth. One cannot be had without the other. The true aspirant thinks deeply and sees clearly (*anudarsanam*) all the evils arising from material life. By such contemplation he develops a deep inspiration to transcend these evils by every means possible. He finds ultimately that he is not the body, but *Atma*, the unborn and deathless, free from all the modifications of body and mind. Thus he transcends death. This habit of the mind to see the evils of life and death is of utmost importance in the path of knowledge.

asaktir anabhisvanganah putradaragrihadishu : The householders should think of this aspect of *jnana*. He should understand that these things like wife and children, positions and possessions, do not really belong to him. It does not mean that he should abandon them. The idea is that there should not be any mental attachment for them. He should realise that he has nothing to do with them, though externally he discharges all the duties of a house-holder.

samachittatvam : Equanimity of mind under all circumstances is again the essence of *jnana*. The wise man is constant and steady whatever may happen, because he knows that he is not the *kshetra*, but the *kshetrajna*. So he is indifferent to joy or sorrow, good fortune or ill-fate.

bhaktiravyabhicharini : The Lord mentions devotion to Him as one of the qualities of Knowledge. This devotion should be constant and continuous, and it should not be diverted towards any other object in the world. Though in the beginning, such single-minded devotion is not possible, yet by resolute practice he should attain that state when the mind rests steadfast in the Lord, and does not move away from Him.

viviktadesa sevityam : In the early stages the company of worldly-minded people causes great distraction (*vikshepa*), and so the seeker is required to resort to solitary places for silent thinking and meditation. It is quite possible to create such silence and solitude in one's own house by keeping a room separately for purposes of study and meditation. As the seeker advances, he takes to silence and solitude naturally.

aratirjanasamsadi : The company of indifferent people should be avoided. 'Satsang' is always desirable.

adhyatmajnana nityatvam : Constancy of Divine contemplation and knowledge is taught here. The light of knowledge should be steady and bright in the heart always. If the light is extinguished, darkness immediately envelops the heart of man. When *jnana* is lost, *ajnana* enters at once. When *ajnana* is put off, *jnana* dawns at once. They are like light and darkness. When the one is, the other is not. The seekers should remember the Lord's instruction and try to be aware of the truth at all times. Such awareness keeps off 'avidya' from possessing the heart of man.

taivajnanartha darsanam : Direct experience of the truth is one of the important qualities of a *jnani*. It is not speculation or logic or argument, but actual perception of *Brahma*, which is *Brahmajnana*.

ajnanam yadatonyatha : What is ignorance? What is not *jnana* is ignorance. The Lord need not explain what ignorance is. Everybody knows it already. Pride and arrogance, selfishness, envy and jealousy, ill-will, hatred and a host of evil passions, desires, hopes and fears which beset the mind constitute ignorance.

Question : What are the qualities of a *jnani* and how many are they?

Answer : They are twenty—1) Absence of self-glorification, 2) absence of pretention, 3) non-injury, 4) fortitude, 5) uprightness, 6) service to teacher 7) purity, 8) firmness, 9) self-control, 10) dispassion towards sense-objects, 11) absence of egoism, 12) remembrance of the evils and sorrows of birth, death, old age and pain, 13) non-attachment, 14) non-identification with sons, wife, house etc., 15) constant equal-mindedness during desirable and undesirable occurrences, 16) unswerving devotion to the Lord by the yoga of non-separation, 17) resorting to solitary places, 18) distaste for the society of men, 19) constancy of Self-knowledge, 20) perception of the true end of knowledge. These are the qualities of a *jnani*.

Having spoken of *jnana*, the Lord explains the *jneyam* (that which is to be known) in six verses :

13. ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥

१३

Jneyam yat tat pravakshyami yajjnatva'mritam asnute

anadimat param brahma na sat tan na'sad uchyate 13

Meaning : यत् *yat* : what, ज्ञेयम् *jneyam* : to be known (Brahman), यत् *yat* : what, ज्ञात्वा *jnatva* : having known, अमृतम् *amritam* : immortality Moksha, अश्नुते *asnute* : (man) attains तत् *tat* : that, प्रवक्ष्यामि *pravakshyami* : (I) will tell, अनादिमत् *anadimat* : beginningless, परम् ब्रह्म *param brahma* : supreme Brahman, तत् *tat* : that, सत् *sat* : existence, न उच्यते *na uchyate* : is not said, असत् *asat* : non-existence, न *na* (*uchyate*) : is not said.

Substance : That which is *Brahman* to be known, knowing which man attains immortality, that (*Brahman*) I will tell; that

beginningless supreme *Brahman* is not said to be existence or non-existence.

Commentary : From this verse onwards in six verses the Lord explains the nature of that which is to be known, the supreme *Brahman*. The former verses (8-12) dealt with knowledge and its qualities. But that is not enough. Knowledge of what? What is it that the man of wisdom knows? What does knowledge lead to? What is that to be known? These questions are answered now by the Lord. Having abandoned bad qualities, the aspirant acquires good qualities, and then abandoning both, he attains the supreme *Brahman*. This is the state of perfection. All the other states are imperfect.

Some of the religions are content with the teaching of ethical principles and a moral code of conduct. It is good in itself, but that is not enough. The aspirant should purify himself by ethical conduct, and then find his identity with the Supreme. That is the ultimate goal. There is no resting ground anywhere below that state. Therefore in the *Gita*, the Lord takes his disciple to the highest rung of the spiritual ladder and leaves him there—the *Advaita* realisation of *Nirguna Brahman*. The *Gita* explains *Dvaita*, *Vishishtadvaita* and *Advaita* one after another and so it is said to be the one complete spiritual *Sastra*.

Pravakshyami : The enthusiasm of the Lord in this spiritual teaching is indicated by this word.

Amritam asnute : The reward of the *Brahman* is stated even at the beginning—the reward is Immortality. Knowing this, the seeker is inspired with zeal to move forward towards the goal—Immortality, *Moksha*, Perfection! That is the reward. Why should man cling to wretched perishable stuff and exhaust his precious life in animal activities, when there is Perfection awaiting him at the end of this '*sadhana*'?

nasaduchyate : The supreme *Brahman* is not an object of sense-perception. That is the idea of '*na sat*' (not existence). It does not mean that it has not existence. A body exists and when it dies it ceases to exist. This is true of all objects. But *Brahman* is not said to exist or not exist in this sense. It is beyond existence and non-existence.

14. सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४

Sarvatah panipadam tat sarvato'kshisiromukham :
sarvatah srutimal loke sarvam avritya tishtati : 14

Meaning : तत् *tat* : that (*Brahman Atma*), सर्वतः *sarvatah* : everywhere, पाणिपादम् *panipadam* : having hands and feet, सर्वतः *sarvatah* : everywhere, अक्षिशिरोमुखम् *akshisiromukham* : having eyes, heads and faces, सर्वतः *sarvatah* : everywhere, श्रुतिम् *srutimat* : having ears, लोके *loke* : in the universe, सर्वम् *sarvam* : all, आवृत्य *avritya* : having pervaded, तिष्ठति *tishtati* : is.

Substance : That (*Brahman Atma*), having hands and legs everywhere, and everywhere having eyes, heads and faces, and having ears everywhere, exists in the Universe, having pervaded all.

Commentary : *Brahman* is described as having eyes, ears, hands and feet etc. everywhere, and as pervading the entire Universe. All that man does is witnessed directly by *Paramatma* and so it is man's duty to follow *Dharma* in his life and conduct. Every thought generated in the mind is known to *Paramatma*, and so whatever is thought of by man should be pure and good.

Where is God? The answer is He is everywhere. This verse states the '*saguna*' aspect of *Brahman*, the all-pervasive cosmic intelligence, the basis and foundation by which the whole of the manifested universe is sustained.

sarvam avritya tishtati : Brahman pervades all the Universe. What pervades all should be more than the Universe that is pervaded. The Universe which is *Drisya* is just a fragment of Brahman, who is infinitely greater and higher. So, instead of clinging to *Drisya*, one should take refuge in the *Dik*, *Paramatma*.

15. सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १५
16. बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६
17. अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७
18. ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १८

Sarvendriya gunabhasam sarvendriya viva-jitam ¹
asaktam sarvabhricchai'va nirguna-n gunabhoktri cha ² 15

Bahir antas cha bhutanam acharam charam eva cha ¹
sukshmatvat thad avijneyam durastham cha'ntike cha tat ² 16

Avibhaktam cha bhuteshu vibhaktam iva cha sthitam ¹
bhuta bhartru cha tajjneyam grasishnu prabhavishnu cha ² 17

Jyotisham api taj jyotis tamasah param uchyaite ¹
jnanam jneyam jnanagamyam hridi sarvasya vishtitam ² 18

Meaning : तत् *tat* : Brahman, सर्वेन्द्रिय गुणाभासं *sarvendriyagunabhasam* : the functions of all the senses, सर्वेन्द्रिय विवर्जितम् *sarvendriya vivarjitam* : devoid of all the senses, असक्तम् *asaktam* : unattached, सर्वभृत् च एव *sarvabhrit cha eva* : and also supporting all, निर्गुणम् *nirgunam* : without qualities'

गुण भोक्तृ च *gunabhoktri cha* : and (yet) experiencer of the qualities, भूतानाम् *bhutanam* : of all elements, बहिः *bahih* : without, अन्तः च *antah cha* : and within (Brahman is), अचरम् *acharam* : non-moving, चरम् एव च *charam eva cha* : and also moving, सूक्ष्मत्वात् *sukshmatvat* : because of its subtlity, अविज्ञेयम् *avijneyam* : (is) unknowable, तत् *tat* : that (Brahman), दूरस्थम् *durastham* : far away, अन्तिके च *anti kecha* : and near, भूतेषु *bhuteshu* : in beings, तत् *tat* : that (Brahman), अविभक्तम् च *avibhaktam cha* : and indivisible, विभक्तम् इव च *vibhaktim iva cha* : and as if divided, स्थितम् *sthitam* : exists, भूतभर्तृ च *bhuta-bhartri cha* : and the supporters of beings, ग्रसिष्णु *grasishnu* : devouring, प्रभविष्णु च *prabhavishnu cha* : and generating, तत् *tat* : that (Brahman), ज्ञेयम् *jneyam* : to be known, तत् *tat* : Brahman, ज्योतिषाम् अपि *jyotisham api* : even of shining objects like sun, fire etc, ज्योतिः *jyotih* : light, तमसः परम् *tamasah param* : beyond darkness, (ignorance), ज्ञानम् *jnanam* : knowledge (intelligence), ज्ञेयम् *jneyam* : the knowledge, ज्ञानगम्यम् *jnanagamyam* : the goal of knowledge, सर्वस्य *sarvasya* : of all beings, हृदि *hridi* : in the heart, विष्ठितम् *vishtitam* : seated, उच्यते *ucchyate* : is said.

Substance : That Brahman shines through the functions of all the senses, and yet is without the senses; it is unattached and yet is supporting all; it is without qualities, and yet it is the experiencer of all qualities.

That Brahman exists within and without all the beings; it is immoving and also moving; because of its subtlity it is unknowable (by the ignorant); it is far away and also near.

That Brahman is undivided and yet exists in beings as if divided; it is the supporter of all beings; it is worthy to be known, it is destroying and also generating.

That Brahman is the light of the shining objects like the Sun, Moon and Fire; it is beyond darkness (ignorance); it is knowledge, the knowable and the goal of knowledge; in the heart of all beings it is seated.

Commentary : In these verses, the Knowable (Brahman) is stated vividly. '*Jnanagamyam*' i.e. the goal to be reached by the practice of the qualities of knowledge mentioned in verses 8-12. The supreme Brahman is known only to those who possess the qualities of knowledge. But the qualities themselves are not the goal. The goal is Brahman. Whatever path is followed, *Karma*, *Bhakti*, *Yoga* or *Dhyana*, the end of the spiritual pilgrimage is Brahman. *Brahma-Jnana* liberates man from the horrible dream of ignorance, birth and death. Man knows the reality and that he is himself one with the Reality. The little 'I' did not and does not exist. So the seeker should contemplate the Knowable (*Jneyam* : Brahman) and realise his identity with That.

The idea is that with the destruction of the *vasanas*, one should possess the Knowledge of the Supreme. '*Sadhana*' and knowledge of '*Sadhya*' are both necessary. The aim of the Gita is to clear the path and also to attain the goal. Man's glorious destiny is the Realisation of Brahman. May all the seekers discard all foolish and impure notions of their being flesh and blood and know themselves to be the blissful and ever-blessed *paramatma*.

asaktam : (drik) *Atma* does not touch the objective world (*drisya prapancham*.)

bahirantas cha bhutanam : He is both inside and outside all beings. So near He is to beings, witnessing all that they think and do, that they should never commit evil and sin in any manner what-so-ever.

acharam charam eva cha : He is moving and unmoving: How can this be? In the dream-state man imagines that he is moving here and there and doing so many things. But does he really move? No. He is lying down in his bed. So also, this Universe in the form of beings is moving, and as Brahman it is

unmoving. The real man, being Brahman does not move. What moves is the *Drishya prapancham* (*Prakriti*). Or it may also be interpreted that He is both the objects like animals and birds and so on, and also the unmoving like mountains and trees etc.

sukshmatvat avijneyam : There are three ethers 1) The material ether (*Sthulakasa*) 2) The mental ether (*Chittakasa*) 3) The Intelligene ether (*Chidakasa*). One is subtle than the other. The third is the subtlest of all. This *Chidakasa* is the knowable Brahman. It is unseen by the physical eye, by the mental eye, by the eyes of the ignorant. Only the vision of knowledge reveals the Supreme.

antike cha tat : He is near, very near to the people. Knowing this they should be free from all evil and sin.

vibhaktamiva cha : Brahman is undivided. He does not exist as a separate entity in the beings of the world. It would be absurd to think that each man has a separate Brahman of his own. It is the one Being who is present in all. On account of '*avidya*' it appears as though He is divided. That is why the word '*iva*' is used. In a pot of water, in the river, in the ocean, the Sun's reflection is seen differently. But the Sun is only one. Exactly in that manner, the one Brahman, who is shining through the millions of beings, appears to be divided, but is not really divided. Like the string keeping together different flowers, He exists all alone sustaining the manifold universe. Brahman being infinite, there cannot be any separateness or division in Him. The aim of spiritual '*sadhana*' is to know that one in this manifold Universe of name and form.

Bhutabhatricha, grastishnu prabhavishnu cha : He is the supporter, the creator and the destroyer. He is Brahman, Vishnu and Siva.

tamasah param : All these worlds, mind and *buddhi*, are in the realm of '*avidya*'. This ignorance is itself darkness. The Lord is beyond the darkness of '*avidya*' (*aditya varnam tamasa parastat*). (8-9).

Jnanam, Jneyam, jnanagamyam : The first word (*jnanam*) stands for knowledge. The second word (*Jneyam*) means *Atman*. The third is '*Jnanagamyam*'—Here the word '*jnanam*' stands for qualities like humility etc. which lead to the understanding of Brahman. *Jneyam* is that which is to be known, the knowable (i. e.) the Supreme Brahman. This alone takes man beyond *samsara*. No other knowledge can achieve this liberation for mankind.

How then to realise God? Certainly, the answer is by the full possession of the qualities of *Jnana*-like *amanitvam*, '*adambhitvam*' etc. There is no other way. Let the seekers be perfectly clear about this point, and strive hard to cultivate every one of the divine virtues.

hridi sarvasya vishtitam : He is in the heart of all. From worms and germs upto Brahma (Creator) the Lord is present in every being, in the moving and the unmoving. There is nothing where he is not. This being the highest truth, each one can realise Him in His own heart. Whether one looks out at the manifested universe or looks within at the *Atma* the same Brahman exists. There cannot be any distinction of high or low or big or small. Every one can hope to realise Him, whoever he is and wherever he may stand in the scheme of things.

Question : *What is the nature of jneyam (Parabrahman) ?*

Answer : 1) That Brahman having hands and legs everywhere and every where having heads and faces, and having ears everywhere exists in the Universe, 2) It pervades all the Universe, 3) It shines by the functions of all the senses, 4) It is without the senses, 5) It is unattached, 6) It supports all, 7) It is without the three qualities i. e. *sattva*, *rajas* and *tamas*, 8) It is the experiencer of the qualities, 9) It exists within and without all beings, 10) It is unmoving, 11) and it is moving, 12) It is unknowable to ignorant because of its subtlety, 13) It is far away, 14) It is near, 15) It is indivisible but exists as if divided in beings, 16) It is the supporter of beings, 17) It is worthy to be known, 18) It is destroying and also generating,

19) That Brahman is the Light of the shining objects like the Sun, the Moon and the Fire, 20) It is beyond darkness (ignorance), 21) It is knowledge, the knowable and the goal of knowledge, 22) It is seated in the heart of all beings.

The Lord, having described kshetra and kshetrajna, now declares the fruit of the knowledge.

19. इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद् ज्ञाय मद्भावायोपपद्यते ॥

१९

*iti kshetram tatha jnanam jneyam cho'ktam samasatah :
madbhakta etad vijnaya madbhavayo'papadyate ॥*

19

Meaning : इति *iti* : thus, क्षेत्रम् *kshetram* : the field, तथा *tatha* : as well as, ज्ञानम् *jnanam* : knowledge, ज्ञेयम् च *jneyam cha* : and the knowable, समासतः *samasatah* : briefly, उक्तम् *uktam* : is said, मद्भक्तः *madbhakta* : My devotee, एतद् *etad* : this, विज्ञाय *vijnaya* : knowing, मद्भावाय *madbhavaya* : to My being (Moksha), उपपद्यते *upapadyate* : is fit.

Substance : Thus, the Field as well as Knowledge and that which is to be known (the knowable) is said briefly; My devotee, knowing this becomes fit to enter My being (*Moksha*).

Commentary : *Madbhakta etad vijnaya* : It is clear from this that no one, unless he is the devotee of Lord, can attain that knowledge which makes him fit to become one with the Supreme Being. It is only from the flower of devotion that the fruit of knowledge grows. Therefore every seeker has to acquire God's grace and *Guru's* benediction by virtuous acts, by worship, by *japa*, *tapas*, by singing the name and glory of the Lord and by following all the aids to pure devotion. Then, out of compassion, He bestows on His *Bhakta* the '*buddhiyoga*' which enables him to distinguish the *kshetra* and *kshetrajna*. This knowledge leads him to become one with *Paramatma* (*Madbhavaya*). One may become a great scholar of the *Sastras* and Sciences, but he cannot obtain knowledge of the Divine if there is no devotion.

Learning and realisation are entirely different. They are poles apart. Let the seekers move forward on the path of devotion, and let them gradually gain the intellectual purity to understand the final Truth.

Moksha is the fruit of perfect knowledge of the *kshetra* and *kshetrajna*. And this knowledge is offered to the true devotee by the Lord Himself.

Question : *Who attains union with God, Moksha ?*

Answer : He who knows the 'Kshetra' and 'Kshetrajna'.

Question : *Who can obtain this knowledge ?*

Answer : Only the true devotee of the Lord.

The Lord explains Prakriti and Purusha.

20. प्रकृतिं पुरुषं चैव विद्वन्नादी उभावपि ।

विकारांश्च गुणान् चैव विद्वि प्रकृतिसंभवान् ॥ २०

*Prakritim purusham chaiva vidvannadi ubhau api :
vikaramscha gunamschaiva viddhi prakritisambhavan* 20

Meaning : प्रकृतिं *prakritim* : prakriti (matter), पुरुषम् च एव *purusham cha eva* : and also purusha (Spirit), उभौ अपि *ubhau api* : even both, अनादी *anadi* : beginningless, विद्वि *viddhi* : know, विकारांश्च *vikaramscha* : and modifications, गुणान् च एव *gunam cha eva* : and also qualities, प्रकृतिसंभवान् *prakriti sambhavan* : born of prakriti, विद्वि *viddhi* : know.

Substance : (O Arjuna!) Know that *Prakriti* and *Purusha* are both beginningless; know also that modifications and qualities (*sattva*, *rajas* and *tamas*) are born of *Prakriti*.

Commentary : Many ask the question—"When did this *samsara*, bondage, *maya*, begin?"—It would be difficult for the sleeper to say when a dream has started during sleep. This world also is of the same nature. It is beginningless. If one enters a mountain-cave full of darkness, he cannot say how long the darkness has been there. Therefore, it is said that this

Maya, *Prakriti*, is beginningless (*anadi*). No one can say when it began. But it has not been said that it is endless (*anantam*). If it is endless also, no one can cross over. *Maya* has no beginning, but it has an end. The moment knowledge dawns on man, it ends. The illusion is shattered, the moment Truth is seen. The dream-world may be beginningless, but the moment one wakes up it is all gone. True Knowledge then removes delusion for ever. So *Prakriti* has no beginning but has an end; *Purusha* is beginningless and endless. He is eternal.

Prakriti sambhavan : *Purusha* is ever pure (*Nityasiddha*). There cannot be any change or modification in Him. Desire, hatred, pleasure and pain all these arise from *Prakriti*. As long as these passions agitate the mind, it is clear to every one that he is subject to the power of *Maya*, that he is still in the realm of *kshetra* and has not attained the *kshetrajna*. These '*vasanas*,' having come to man from endless births, should be cleared by determined effort, and he should reach the *Purusha* in due course. Whenever the mind is agitated by these passions, whenever the intellect becomes clouded, one should firmly assert and affirm that he is the *Purusha*, changeless, pure and perfect. He should keep himself alert and apart, and watch these modifications as objective changes in the outside world with which he is not at all concerned. He should remain firm and immovable like the mountain. That is the way to overcome the past '*samkaras*'; there is no other way.

The theme of Prakriti and Purusha is further elaborated :

21 कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१

*Karya karana kartritve hetuh prakritir uchyate :
purushah sukhaduhkhanam bhoktritve hetur uchyate* 21

Meaning : कार्यकारण कर्तृत्वे *karyakarana kartritve* : in producing the effect and the cause, प्रकृतिः *prakriti* : (*Maya*) *Prakriti*, हेतुः *hetuh* : cause, उच्यते *uchyate* : is said, सुखदुःखानाम् *sukhaduhkhanam* : of joy and sorrow, भोक्तृत्वे *bhoktritve* : in

the experience, पुरुषः purushah : purusha, हेतुः hetuh : cause, उच्यते uchyate : is said.

Substance : *Prakriti* is said to be the cause in providing the chain of cause and effect; *Purusha* is said to be the cause in the experience of joy and sorrow.

Commentary : 'Karyam' means the body; 'Karanam' means the senses, mind and ego, the five elements, and the objects of the sense-world. *Prakriti* is the cause, (i. e.) all these things are produced by *Prakriti*. So *Prakriti* is the cause of these things. (*Prakriti* is inert (*Jada*) and so cannot have the power of experiencing joy and sorrow. *Purusha* is pure consciousness. So He cannot be subject to joy and sorrow. But by the senses of *Prakriti*, the *Purusha* appears to be experiencing these modifications of joy and sorrow. Really *Purusha* does not cause anything nor does anything affect Him in any way. He is neither cause nor effect, neither the modifications nor the experiencer of them.

Intermingling with Prakriti is the cause of birth.

22. पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदस्यो निजन्मसु ॥ २२

Purushah prakritistho hi bhunkte prakritijan gunan

karanam gunasangno'sya sad asad yoni janmasu ॥ 22

Meaning : प्रकृतिस्थः *prakritisthah* : seated in *prakriti*, पुरुषः *purushah* : purusha (*jiva*) प्रकृतिजान् *prakriti jan* : born of *Maya*, गुणान् *gunan* : qualities (like joy and sorrow), भुङ्क्ते हि *bhunktehi* : verily enjoys, गुणसङ्गः *gunasangah* : attachment to the *Gunas*, अस्मि *asya* : to the *jiva*, सदस्यो निजन्मसु *sadasadyoni janmasu* : of birth in good and evil wombs, कारणम् *karanam* : (is) the cause.

Substance : Seated in *Prakriti*, *Purusha* (*Jiva*) enjoys the qualities born of *Prakriti*; attachment to the qualities is the cause for the birth of the *Jiva* in good and evil wombs.

Maya, Prakriti, is beginningless (*anadi*). No one can say when it began. But it has not been said that it is endless (*anantam*). If it is endless also, no one can cross over. *Maya* has no beginning, but it has an end. The moment knowledge dawns on man, it ends. The illusion is shattered, the moment Truth is seen. The dream-world may be beginningless, but the moment one wakes up it is all gone. True Knowledge then removes delusion for ever. So *Prakriti* has no beginning but has an end; *Purusha* is beginningless and endless. He is eternal.

Prakriti sambhavan : *Purusha* is ever pure (*Nityasiddha*). There cannot be any change or modification in Him. Desire, hatred, pleasure and pain all these arise from *Prakriti*. As long as these passions agitate the mind, it is clear to every one that he is subject to the power of *Maya*, that he is still in the realm of *kshetra* and has not attained the *kshetrajna*. These 'vasanas,' having come to man from endless births, should be cleared by determined effort, and he should reach the *Purusha* in due course. Whenever the mind is agitated by these passions, whenever the intellect becomes clouded, one should firmly assert and affirm that he is the *Purusha*, changeless, pure and perfect. He should keep himself alert and apart, and watch these modifications as objective changes in the outside world with which he is not at all concerned. He should remain firm and immovable like the mountain. That is the way to overcome the past 'samkaras'; there is no other way.

The theme of Prakriti and Purusha is further elaborated :

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Karya karana kartritve hetuh prakritir uchyate

purushah sukhaduhkhanam bhoktritve hetur uchyate ॥ 21

Meaning : कार्यकारण कर्तृत्वे *karyakarana kartritve* : in producing the effect and the cause, प्रकृतिः *prakriti* : (*Maya*) *Prakriti*, हेतुः *hetuh* : cause, उच्यते *uchyate* : is said, सुखदुःखानाम् *sukhaduhkhanam* : of joy and sorrow, भोक्तृत्वे *bhoktritve* : in

The Lord declares that the Jiva is Purusha.

23. उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २३

*Upadrasta'numanta cha bharta bhokta mahesvarah :
paramatme'ti cha'pyukto dehe'smin purushah parah : 23*

Meaning : पुरुषः *Purushah* : Atma, अस्मिन् देहे अपि *asmin dehe api (sati)* : even though dwelling in this body, परः *parah* : separate from the body, उपद्रष्टा *upadrasta* : witness (sakshi), अनुमन्ता च *anumanta cha* : and the permitter, भर्ता *bharta* : the supporter, भोक्ता *bhokta* : the enjoyer, महेश्वरः *mahesvarah* : the great Lord, परमात्मा इति च *paramatma iti cha* : and thus the supreme Self, उक्तः *uktah* : is called.

Substance : Though the *Purusha (Atma)* dwells in this body, yet he is separate from the body; the witness, the permitter, the supporter, and the enjoyer. The great Lord, *Paramatma* thus He is called.

Commentary : *Upadrasta* : In *yajna*, the '*upadrasta*' remains a spectator. So also, *Atma*, though dwelling in the body, is separate from the body. He is the spectator of the body, mind and their modifications. Therefore the '*jiva*' should meditate continuously that he is not at all the body and mind but *Atma*. By the very force of that meditation, he regains his original state as *Atma*. In truth, the *jiva* is no other than *Atma*. He is deluded into thinking that he is the body which he never was and which he never can be. This deluded thinking should be given up once for all, and man should assert himself to be *Atma* which he really is.

Mahesvarah, Paramatma, asmin dehe : The great Lord, *Paramatma* is in this body, nearest to us. So, it should be easy to look up and know that the real man is that *Paramatma*. The great Lord is not far away but seated in our very heart. He is

the controller and the punisher. Purity and truth in thought, word and deed should be followed always as everything takes place under the very eye of the Lord.

Parah : This word may be taken to mean the supreme (*Purusha*). He is distinct from the body and mind and transcends all these vehicles (*Kosas*).

Question : What is the nature of *Paramatma* ?

Answer : Though dwelling in the body, He is distinct from the body. He is the witness. He is the permitter, the supporter, the enjoyer, the Great Lord, the Controller.

The fruit of this knowledge of *Prakriti* and *Purusha* is stated here.

24. य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४

*Ya evam veti purusham prakritim cha gunaih saha :
sarvatha vartamano'pi na sa bhuyo'bhijayate : 24*

Meaning : यः *yah* : who, एवम् *evam* : thus, पुरुषम् *purusham* : *Purusha*, गुणैः सह *gunaih sah* : with the three *Gunas*, प्रकृतिम् च *prakritim cha* : and *prakriti*, वेत्ति *veti* : knows, सः *sah* : he, सर्वथा वर्तमानः अपि *sarvathavaratamanah api* : though in what-so-ever way acting, भूयः *bhuyah* : again, न अभिजायते *na abhijayate* : is not born.

Substance : Who, in this way knows *Purusha (Atma)* and *Prakriti* with *Gunas*, he in what-so-ever way acting is not born again.

Commentary : The man of discrimination is able to see distinctly what *Prakriti* is and who *Purusha* is. Such a man knows that he is the *Drik* (seer) and *Prakriti Drisya* (seen). He also knows the qualities of *Prakriti-sattva, rajas* and *tamas*. He takes refuge, not in *Prakriti*, which causes bondage, birth and all the ills of life, but in *Atma*, the *Purusha*, free and perfect, the blissful and the blessed. Detached from *Prakriti*,

he attaches himself to *purusha*. He is not born again. He is liberated. He is *Jivanmukta*.

sarvatha vartamanopi : The wise man who has released himself from the bondage of *prakriti*, may act in whatever way he wishes. He may be *Sannyasi*, absorbed in 'samadhi' always. Or he may be an active worker in the world doing many good works for the benefit of humanity. He may be a celebite or a house-holder. He has no birth again. We should understand that the word '*sarvatha*' does not imply sinful deeds, prohibited by the *sastras*. In fact, the Lord has always stated the qualities of knowledge, without which this supreme understanding cannot be obtained by anyone. Having obtained the knowledge of the *purusha* the *Jivanmukta* can work in whatever way he likes for universal good or he may remain in absolute *samadhi*. This makes no difference for Him. He is ever free.

Question : *What is the reward of knowing distinctly prakriti and purusha ?*

Answer : He is not born again, though he may live in whatever way he wishes.

In two verses the Lord explains that many attain liberation in various ways according to their samskaras. (tendencies).

25. ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥

२५

*Dhyānena'tmani pasyanti kechid atmanam atmanā
anye saṅkhyena yogena karmayogena cha'pare* 25

Meaning : आत्मानम् *atmanam* : Atma (*pratyak* or *paramatma*). केचिद् *kechit* : some, आत्मना *atmanā* : with purified mind, ध्यानेन *dhyānena* : by Dhyana yoga, आत्मनि *atmani* : in themselves, पश्यन्ति *pasyanti* : see (realise), अन्ये *anye* : some others, सांख्येन योगेन *saṅkhyena yogena* : by Samkhya yoga, अपरे *apare* : some others, कर्मयोगेन च *karma yogena cha* : and by Karma yoga, (*pasyanti*), realise *paramatma*).

Substance : Some behold *Atma* (*pratyagatma* or *paramatma*) in themselves with purified mind by *dhyana yoga*; others (behold *Atma*) by *saṅkhyā yoga*; yet others (behold *Atma*) by *Karma yoga*.

Commentary : Men are born with different mental predispositions according to their past *samskaras*. They strive to know the truth in different ways, suitable to their nature. Some meditate, some follow *bhakti*, some *jñāna*, some the path of work. Whatever may be the path, if the mind is pure and effort sincere, they realise God. As all these paths lead to the same goal, they are all of equal merit. Each man is free to follow any path that he chooses. All reach the same goal.

Bhakti yoga is not mentioned here separately because devotion to God is essential for success in any path. *Bhakti* is necessary for all aspirants whatever the path they follow. So particular mention of it is not made here. Without such devotion no aspirant succeeds in any path (Vide Verse 19).

Pasyanti : Paramatma is seen by man (i. e.) realised by the aspirant as a deep abiding illuminating experience. It is not mere speculation or argument or mere logical conclusion. The Lord here declares that God can be seen, and all doubts are set at rest by this tremendous declaration - "You can see God; great souls have beheld by *Dhyana* and other means"—So says Lord Krishna.

atmani : Paramatma is seen in one's own self. As He is seated in the heart, the seeker has to gradually cultivate the attitude of looking for His presence within himself rather than searching for Him in other places. He has to search and examine himself to unveil God in his own heart. Moreover, whatever may be the path followed, the purified mind alone is the instrument for Self-realisation. It is the key to open the gateway to liberation (*Moksha*). It is in one's own hands. What is necessary is to cleanse the mind of the accumulated dust of past *samskaras*, reshape in such a way as to make it capable of perceiving the Self.

It is wrong to think that one *yoga* is superior to another. Some think that *Jnana yoga* is higher than *Karma yoga*. The Lord has set at rest all these foolish notions by emphasising the importance of every type of *yoga* according to the natural tendencies of the seeker. *Karmayoga* is necessary to purify the heart and through such purity man attains Self realisation, which is the fruit of *Jnana*.

Question : *Where is Paramatma to be realised ?*

Answer : In ones own heart.

Question : *With what ?*

Answer : With the purified mind.

Question : *How ?*

Answer : Some by Dhyana yoga, others by 'Sankhya yoga, and yet others by Karma yoga realise 'Paramatma.'

26. अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

२६

*anye tv evam ajanantah srutva'nyebhya upasate ।
te'pi cha'titaranty eva mrtiyum srutiparayanah ।* 26

Meaning : अन्ये तु *any tu* : others yet, एवम् *evam* : in this way (by Dhyana, Samkhya and Karmayogas), अजानन्तः *ajanantah* : not knowing (God), अन्येभ्यः *anyebhyah* : from others, श्रुत्वा *srutva* : hearing of Paramatma (initiated by others), उपासते *upasate* : worship, श्रुति परायणाः *sruti parayanah* : regarding what they have heard on the Supreme refuge, ते अपि च *te api cha* : and they also, मृत्युम् *mrtiyum* : Samsara in the form of death, अतितरन्ति एव *atitaranti eva* : verily cross over.

Substance : Yet others, not knowing (*Paramatma* by the *Dhyana*, *Samkhya* and *Karma yogas*), hearing from others, worship; Even they, regarding what they have heard as the Supreme refuge, cross over death (*Samsara*).

Commentary : It is declared that those people who are not able to practise the above-mentioned *yogas* cross over *samsara* by listening to experienced elders and worshipping according to their instructions.

ajanantah : Though these people do not have knowledge of *yoga*, study, and enlightenment, yet by the very power of their faith and devotion to the teaching of elders, they cross over the ocean of death. One may not be an expert in medical science, and yet by taking medicine prescribed by the doctor with faith and conviction, the disease is cured ! Even the doctor has to take medicine to cure himself of any disease. His knowledge of medicine does not cure him. Therefore the word '*upasate*' is used emphatically here. Mere scholarship or mere hearing is not enough. Actual worship is essential. No doubt, it is good to have knowledge and understanding of the *Sastras*. What is implied here is that, if a person does not possess this form of equipment, he need not be disheartened. He can hear of God, the ways of God, the path to reach Him, from experienced elders and act accordingly. That is enough to take him over *samsara*, if he has faith in their words and worship with devotion and conviction. He verily crosses over death. There is no doubt about it.

mrtiyum : Death is used here as a synonym for the bondage of *samsara*. All the so called attractions of life are transient and end in death. So the wise man should not have any attachment for them. What he should aspire for is immortality by self-realisation.

Question : *What is the way for the unlearned to cross-over death ?*

Answer : They should hear of the Truth from others, and practising it they are saved from death.

Question : *What is the nature of Samsara ?*

Answer : It is transient and ends in death.

Question: *How can man cross over death?*

Answer : By hearing of truth from experienced elders and practising it.

All objects are produced by the union of kshetra and kshetrajna.

27. यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगाच्चिद्धि भरतर्षभ ॥

२७

*Yavat samjayate kimchit sattvam sthavara jangamam ।
kshetrakshetrajna samyogat tad viddhi bharatarshabha ॥ 27*

Meaning : भरतर्षभ *bharatarshabha* : O Arjuna, best of the Bharatas, स्थावर जङ्गमम् *sthavara jangamam* : the unmoving and the moving, सत्त्वं *sattvam* : being, यावत् किञ्चित् *yavat kimchit* : whatsoever any, संजायते *sanjayate* : is born, तत् *tat* : that, क्षेत्रक्षेत्रज्ञ संयोगात् *kshetra kshetrajna samyogat* : from the union of the kshetra and kshetrajna, चिद्धि *viddhi* : know (to be produced).

Substance : O Arjuna! in this world whatever being moving or unmoving, is born, know that to be produced from the union of *kshetra* and *kshetrajna*.

Commentary : The presence of the Lord in every thing in the world is declared here. The moving and non-moving objects, whatever they are, all of them and everyone of them, are produced by the union of *prakriti* and *purusha* (*kshetra* and *kshetrajna*). Knowing this man has to cultivate universal love as the rule of conduct in life. Does God exist in the stone? The answer is that the stone cannot have any existence at all, without the union with the Lord. The stone as stone would not be there. This being so, is it any wonder that the Lord is present in living beings, animals, birds or men? So in the trees and mountains, rivers and valleys, fields and meadows, in the ant, in the sparrow, in the deer and the tiger, in men, in demous and the Gods, *paramatma* exists. Such faith is needed for God-realisation.

Question: *How are the moving and non-moving objects produced?*

Answer : They are produced by the union of 'kshetra' and 'kshetrajna'.

He is the real seer who sees the all-pervading Paramatma.

28. समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

२८

*Samam sarveshu bhuteshu tishantam paramesvaram ।
vinasyatsvavinasyantam yah pasyati sa pasyati ॥ 28*

Meaning : सर्वेषु भूतेषु *sarveshu bhuteshu* : in all beings, समम् *samam* : equally, तिष्ठन्तं *tishantam* : existing, परमेश्वरम् *paramesvaram* : the supreme Lord, विनश्यत्स्व *vinasyatsu* : though the body, vital breath etc. die, अविनश्यन्तम् *avinasyantam* : undying यः *yah* : who, पश्यति *pasyati* : sees, सः *sah* : he, पश्यति *pasyati* : sees (knows the truth).

Substance : Who sees the supreme Lord equally in all beings, who sees that He is undying, though the body and vital forces perish, he is the real seer (He knows the Truth).

Commentary : *Paramatma* is present in all beings equally. It is not that He is more present in some and less present in others. He is like the string inside a garland of flowers.

The supreme Lord is present in all equally.

avinasyantam : The vehicles of the body, *Prana*, mind etc., perish at the time of death. But *Atma*, the Lord is undestructible. He exists. It is clear that the whole of the objective world perishes and the *Drik*, *Atma*, the Lord alone is eternal. Therefore to let go the bond of attachment to the perishable things, and to strengthen firm hold of the Lord, is the duty of all thoughtful men.

yah pasyati sa pasyati : The physical eyes are formed to see material things only. They cannot see any thing more. But the vision of the seer goes deeper and discovers the eternal

principle of life, the Supreme Lord, in the midst of the destruction of phenomenal nature. It is the eye of Knowledge that sees *Atma*, the Lord. He alone sees, because he sees the truth. All others, though having eyes, do not see the truth whatever their power and position, wealth and beauty may be. So, the aspirants should open the inner eye of knowledge, see the truth, and become fearless of death. They would realise that what is perishing is only the body, and the Lord, *Atma* is Eternal, pure and perfect. This knowledge alone saves man from the terrors of death.

Question : *Where is Paramatma ?*

Answer : In all beings.

Question : *How ?*

Answer : Equally in all beings.

Question : *What is the nature of the body etc. ?*

Answer : The body, Prana and mind are subject to death.

Question : *What is the nature of Atma ?*

Answer : It is Immortal; Though the body and other vehicles die, it exists.

Question : *Who is the real seer ?*

Answer : Who knows that *Atma* exists, in the midst of the perishing phenomenal world, he is the real seer, because he has opened the eye of Knowledge.

He who knows that the Lord exists equally in all, attains liberation (Moksha).

29. समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परं गतिम् ॥ २९

*Samam pasyan hi sarvatra samavasthitam isvaram
na hinastyatmana'tmanam tato yati param gatim* 29

Meaning : हि *hi* : for, सर्वत्र *sarvatra* : in all beings, समवस्थितम् *samavasthitam* : equally dwelling, ईश्वरम् *isvaram* :

the Lord (Paramatma), समम् *samam* : equally, पश्यन् *pasyan* : seeing (realising), आत्मना *atmana* : by self, आत्मानम् *atmanam* : the Self, न हिनस्ति *na hinasti* : destroys not, ततः *tatah* : so, पराम्गतिम् *paramgatim* : supreme goal (Moksha), याति *yati* : attains.

Substance : Seeing the Lord equally dwelling, the same in all beings, he does not destroy the Self by the self; so, he attains the supreme goal (*Moksha*).

Commentary : *Samam, sarvatra, samavasthitam* : These three words show that the Lord is (1) equally present, (2) is in all beings. (3) and is the same. The wise man who realises *Atma* in this way does not destroy the Self with the self. What is meant is that the ignorant man destroys the Self by identifying himself with the body. In fact this amounts to suicide (*Atma hatya*). The Lord shows how the ignorant man, thinking of himself as the non-Self, is destroying his true Self. Generally what does the common man see and think ? He sees the body and the world externally, and thinks that he is the body. What happens then ? The true Self is as good as having been destroyed, because its existence is not known or realised. The wise man sees and realises the true Self, and so he does not care for the death of the body and the other vehicles covering the *Atma*. He knows that he is the immortal Self. But the ignorant not knowing this go through the wheel of suffering and death endlessly. They take birth after birth and die again and again. The brief interval of life is a horrible dream of sorrow and misery. This is the so-called life that man clings to desperately.

Therefore the seeker should be constantly in contact with the Self. *Paramatma*, who exists equally in all beings. This Self is universal and exists everywhere, also in one's own heart. This Knowledge and realisation leads the aspirant to the highest goal (*Moksha*). There is no state higher than freedom and perfection for any man anywhere.

Question : *How does the Lord pervade the universe ?*

Answer : Equally.

Question: *What is the cause of Samsara ?*

Answer : Ignorance of the universal existence of the Lord.

Question: *Who is responsible for this ?*

Answer : Each man is himself the cause of his own birth and death. He identifies himself with the body and destroys his true Self. He commits 'Atma-hatya'.

Question: *What is the way out of Samsara ?*

Answer : Knowing and realising Atma, the Lord, present equally everywhere is the way to liberation.

Question: *What is the highest state of man ?*

Answer : Self-realisation, Moksha.

Question: *What is the way to Self-realisation ?*

Answer : Knowing the universal presence of the Lord, and realising Him in one's own heart, is the way to Self-realisation.

All actions are performed by Prakriti; Atma is non-doer.

30. प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ ३०

*Prakṛtyai'va cha karmāṇi kriyamanāni sarvasaḥ ।
yah paśyati tatha'atmanam akartaram sa paśyati । 30*

Meaning : यः yah: he, कर्माणि karmāṇi : actions, प्रकृत्या एव prakṛtya eva : by prakriti only, सर्वशः sarvasaḥ : in all ways, क्रियमाणानि kriyamanāni : are performed, तथा tatha : thus, आत्मानम् atmanam : the Self, अकर्तारं च akartaram cha : and actionless, non-doer, पश्यति paśyati : sees, knows, सः saḥ : he, पश्यति paśyati : sees, knows.

Substance : Who sees that all actions in all ways are being performed by Prakriti only, and thus also sees that Atma is non-doer, he sees (realises the Truth).

Commentary : All actions in the world in every way are being performed by Prakriti. The real Self of man is actionless, non-doer, and only the witness of these changes and modifications that take place before Him. By His presence, Prakriti is empowered to act in various ways, to carry out its work according to natural laws. The man who knows the secret is really the wise man. His vision is true. The others having eyes do not see. Most people attribute action to themselves and are bound by the wheel of Karma. They say—'I have bad work or this good work; I am happy or I am sorrowful; I am dull or I am intelligent and so on.' This is 'Ahamkara'—a false identification of the Self with body and mind (Vide 3-27). This ruinous identification should go. Unless the truth is clearly seen and realised, man lives in the realm of ignorance (avidya) and cannot go beyond samsara. The distinct separateness between the actionless Atma and the functions of Prakriti should be realised by every spiritual aspirant.

Question: *By what are the actions performed in the world ?*

Answer : By Prakriti.

Question: *What is the state of Atma ?*

Answer : It is actionless, non-doer (Akarta). By its presence all the vehicles of the body and mind etc. carry on their functions.

Question: *Who is the true seer in the world ?*

Answer : He who knows that Prakriti performs all actions and that he (Self) is non-doer, is the real seer. The others though having eyes do not possess the eye of knowledge.

When the Jiva attains Brahman is declared.

31. यदा भूतपृथग्भावमेकस्यमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३१

*Yada bhutaprithagbhavam ekasṥam anupasyati ।
tata eva cha vistaram brahma sampadyate tada ॥ 31*

Meaning : यदा yada : when, भूत पृथग्भावं bhutaprithagbhavam : the idea of beings being different and separate (the

manifold universe), एकस्थम् *ekastham* : resting in the one, च *cha* : and, ततः एव *tatah eva* : from that only, विस्तारं *vistaram* : expanding or projecting, अनुपश्यति *anupasyati* : sees well, तदा *tada* : then, (सः *sah* : he), ब्रह्म *brahma* : Brahman, संपद्यते *sampadyate* : attains (becomes Brahman).

Substance : When man sees the manifold world placed in *Paramatma* and projecting from Him only, then he attains Brahman (becomes Brahman).

Commentary : The manifold universe with all the crores of beings, in it, combining, separating, changing, evolving and so on, is in reality the one Supreme Brahman. In that one, these things exist with apparent distinction of name and form. What about the waves on the bosom of the ocean? Does they exist separately from the ocean? No. It is the ocean itself, but by name and form they are projected out of the ocean. No one can look upon the wave as having a separate existence apart from the ocean. There may be millions of waves and yet in reality they are ocean, they may come out of the ocean and disappear in the ocean. The ocean exists, the waves come and go. So also, in *Paramatma* the whole universe appears to exist. It comes out of *Paramatma* and merges in *Paramatma*. He is the Reality. He who understands this mystery attains *Brahma Jnana* and then becomes Brahman.

Anupasyati : The aspirant should see the Truth clearly and firmly. He should cultivate the vision of oneness in all, till it becomes habitual to him. Thus he attains the state of Brahman. It is not enough to know it as a theory. It should be practised and realised. Then whatever he sees, he discovers it as Brahman in all places and under all circumstances.

Brahma sanpadyate tada : The auspicious moment of self-realisation is declared here. There is no prescribed time-limit for it. When he sees that the manifold universe is created in *Paramatma* and is evolving in Him, when he sees the all-

pervading one, minus the name and form—that very moment he attains *Brahmajnana* and becomes Brahman. (The *Jiva* is dissolved in Brahman and survives as the residual Reality, Brahman).

From this it follows that seeing the manifold is bondage and ignorance; seeing the One is liberation and knowledge. Therefore the aspirant should transcend name and form which is the cause of manifoldness and establish himself in the vision of the one Absolute '*sat chit ananda*'.

Question : When does man attain Brahman?

Answer : When he knows and sees that the whole manifold universe is placed in *Paramatma* and is projected from Him, he realises Brahman. That is *Brahma Jnana* and *Moksha*.

In three verses, the nature and excellence of Atma is declared.

32. अनादित्वान्निर्गुणत्वात्परमात्माव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

३२

Anaditvan nirgunatvat paramatma'yam avyayah ।

sarirastho'pi kaunteya na karoti na lipyate ॥

32

Meaning : कौन्तेय *kaunteya* : O Arjuna ! अनादित्वात् *anaditvat* : being without beginning (causeless), निर्गुणत्वात् *nirgunatvat* : being devoid of qualities (Trigunarahita), अव्ययः *avyayah* : imperishable, अयम् *ayam* : this, परमात्मा *paramatma* : Supreme Self, शरीरस्थः अपि *sarirasthah api* : though dwelling in the body, न करोति *na karoti* : does not act, न लिप्यते *na lipyate* : is not tainted.

Substance : O Arjuna ! Being without beginning (causeless), being devoid of the three Gunas this *Paramatma*, the Imperishable, though dwelling in the body, does not act and is not tainted.

Commentary : *Paramatma* has no beginning and no end. He is not caused by anything. So He is beyond cause. All other things have a cause. They begin and they come to an end. More over, He is devoid of the three qualities, and consequent changes and modifications. He is Imperishable. He is actionless. He does not do anything. As He is the Infinite, how can He go or come or do this or that? He is not tainted by anything. How can the awakened man have any contact with the objects of the dream-world? So, though the body, mind and *buddhi* are doing many things, yet *Atma* stands apart steeped in His own bliss, as the actionless witness of the phenomenal world.

Sarirasthah api : The Lord is in the body, in everybody. He is in the secret cave of the human heart. He, this Lord of Lords, is so near us that we should seek for Him, find Him, and share His bliss and blessedness. The human body is the temple; *Atma*, the Lord is the *Deity*; knowing this one should fill himself with purity and light to know and see the Lord and be one with Him.

33. यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥

३३

Yatha sarvagatam saukshmyad akasam no'palipyate

sarvatra'vasthanito dehe tatha'tma no'palipyate 33

Meaning : सर्वगतम् *sarvagatam* : the all - pervading, आकाशम् *akasam* : ether, सौक्ष्म्यात् *saukshmyat* : because of its subtlety, यथा *yatha* : as, नोपलिप्यते *nopalipyate* : is not tainted (by dust etc.), तथा *tatha* : so, सर्वत्र देहे *sarvatra dehe* : everywhere in the body (or in all bodies), अवस्थितः *avasthanita* : seated, pervading, आत्मा *atma* : *Paramatma*, न उपलिप्यते *na upalipyate* : is not tainted (by the impurities of the body etc.).

Substance : As the all-pervading ether, because of its subtlety, is not tainted (by dust etc.); so also *paramatma*, pervading the body everywhere (or pervading all bodies) is not tainted (by the qualities of the body etc.).

Commentary : Ether is the subtlest of things in the material universe. So it is taken as an illustration to point the all-pervasive, taintless, subtle nature of *Atma*. By simple comparisons to explain high philosophic truths, is the distinct feature of the Gita. It should not be misunderstood that *Atma* is ether. No. Like ether, it is subtle; that is what is meant by the comparison. Ether pervades the sky, the dust, the mire and so on, and yet it is not tainted because it is subtle. Similarly *Atma* pervades the whole body, and yet it is not tainted or affected by the birth and death of the body nor by the pleasures and pains of the mind or by anything taking place through the different vehicles (*upadhis*). More over, though storm-clouds burst into a thunder, lightning and rain, and spread out in different colours yet the sky is not tainted by the cold winds and hail storm. So also, *Atma* is seated firm and unmovable in the body and whatever changes take place in the body and mind, it is not at all touched by them in any way whatsoever. The aspirant has to maintain with faith and courage, the attitude that he is the Self and not the body, that he has nothing to do with the innumerable troubles, sorrows, pleasures and pains of the body and the mind. This practice should be continued till it is finally and immovably fixed in the mind. Then the life of the aspirant would be fearless, sublime and blissful.

Sarvatravasthito dehe : *Paramatma* (as declared in the previous verse) is so near us in our own body, that we should realise Him in our own heart by means of purity in thought, word and deed. It is clear that no distinction is made here about race, religion, sex, age, and nationality. The Supreme Truth is present in all, and will be revealed to all, if the perfect practice is undertaken. The practice is to search for the Lord within oneself by discarding the five sheaths (*Pancha Kosas*) with which He is covered, as pure water in a lake is covered up by moss. There is no doubt that determined seekers would find Him ere long.

Question : *What is the nature of Paramatma?*

Answer : Though he is seated in the body, yet He is untainted by the changes and modifications in the same way as ether is not tainted by dust or mire or clouds etc.

34. यथा प्रकाशयत्येकः कुत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कुत्स्नं प्रकाशयति भारत ॥ ३४

Yatha prakasayatyekah kritsnam lokam imam ravih
kshetram kshetri tatha kritsnam prakasayati bharata 34

Meaning : भारत *bharata* : O Arjuna ! एकः *ekah* : One, रविः *ravih* : Sun, इमम् *imam* कुत्स्नं *kritsnam* : all this, लोकम् *lokam* : world, यथा *yatha* : as, प्रकाशयति *prakasyati* : illumines, तथा *tatha* : so also, क्षेत्री *kshetri* : kshetrajna (Paramatma), कुत्स्नं *kritsnam* : whole, क्षेत्रम् *kshetram* : the Field, प्रकाशयति *prakasyati* : illumines.

Substance : O Arjuna ! Just as the One Sun illumines this whole world, so the *kshetrajna* (the Lord of the Field) illumines the entire Field (*kshetram*).

Commentary : The all-pervasive character of *paramatma* is stated previously by the illustration of ether. Now the luminosity of *Atma* is declared by the illustration of the sun. Just as the sun, who is the spectator of the world, illumines the whole world by his light, so also *paramatma* illumines the entire *kshetram*-body, mind and intellect. The Sun is only one. *Paramatma* is One. The sun gives light. *Paramatma* is light. The Sun has nothing to do with good and bad nature of men and their actions in the world. *Paramatma* similarly is not concerned with the functions of the body, mind and intellect. He is just the witness, like the Sun. If the sun is not there, the whole world becomes lifeless and dark. So also if *Paramatma* is not there, the universe would crumble to pieces and disappear in darkness and death.

Kritsnam : It implies that *Paramatma* illumines the three states of man (wakefulness, dream and sleep), and also the three divisions of time (past, present and future).

The seeker has to meditate on these basic ideas, and know that he is *Paramatma*, the all-pervading untainted, luminous self. He is not any of these objects that are inert (*Jada*). Such deep

and unmovable meditation leads one to realise *Paramatma* and free himself from the bondage of *samsara*.

Question : How does *paramatma* illumine the world ?

Answer : Like the Sun illuminating the world.

The fruit of this Knowledge of Kshetra and Kshetrajna is declared in this last verse of the Discourse.

35. क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५

Kshetra kshetrajnayor evam antaram jnana chakshusha
bhutaprakriti moksham cha ye vidur yanti te param 35

Meaning : ये *ye* : those who, ज्ञानचक्षुषा *gnanachakshusha* : with the eye of knowledge, एवम् *evam* : thus, क्षेत्रक्षेत्रज्ञयोः *kshetra kshetrajnayoh* : of the Kshetra and Kshetrajna, अन्तरम् *antaram* : distinction, भूत प्रकृति मोक्षम् च *bhutaprakritimoksham cha* : and the liberation from the Prakriti of beings (*Avidya*), विदुः *viduh* : know, ते *te* : they, परम् *param* : the state of *Paramatma* (*Moksha*), यान्ति *yanti* : attain.

Substance : Those who, with the eye of knowledge, know the distinction between *kshetra* and *kshetrajna*, and liberation from the *prakriti* of beings (*avidya*), they attain *Paramatma*.

Commentary : *Evam* : Thus the discrimination between *kshetra* and *kshetrajna*, between the *Drishya* and *Drishya*, *Purusha* and *prakriti*, taught in this Discourse is declared to be the direct path to liberation (*Moksha*). Therefore, the seekers should realise the importance of the *yoga*, understand it clearly, and with faith in the Lord's declaration, they should attain *Brahma Jnana*.

Antaram : (Distinction). The intermixing of *Drishya* and *Drishya*, of *kshetra* and *kshetrajna*, is the cause of bondage. The individual (*Jiva*) is constantly identifying himself with the *kshetram* (the Field). "I am the body, I am the mind, I am

subject to disease and death, I am suffering, I am now so and so, I belong to this caste, I am wealthy, I am poor," – in this way man, out of 'avidya' feels that he is the body, and consequently he passes through all the ills of birth and death. In truth, the real man is *Kshetrajna*, *Drik*, *Atma*. So it follows that all the troubles and sorrows pertain to the body and mind only and not to *Atma*. The thoughtful man knows the distinction clearly, and he remains unaffected by the modifications of the body and mind. The others are lost in the flood of *samsara*. It is the eye of knowledge that finds out the difference between the body and the dweller in the body. The whole of this Discourse deals with the sharp distinction between the two.

Bhuta prakriti moksham : From time immemorial, man is bound and deluded by *prakriti* (*Maya*). Now he has awakened to that fact that he is bound, and that he should free himself from bondage. To liberate oneself from the binding veil of 'avidya' is *Moksha*. *Moksha* is not something to be got from the sky or the underworld. It is not an object. It is pure knowledge, the knowledge that the real man is *Atma* and not the body. If this knowledge is gained by discrimination between *Kshetram* and *Kshetrajna* man attains freedom and perfection. If a man feels that he is the *kshetram*, he is bound by *prakriti*; if on the other hand, he feels that he is *Atma*, *prakriti* has no power over him. How to gain this knowledge is the question for all seekers. The eye of knowledge should be opened. How is this eye of knowledge to open? How can man acquire the spiritual power of discrimination between the objective world and the subjective *Drik*? The Lord has made it clear that He bestows this gift on his devotees who worship Him with faith and love (*resham satata yuktanam ... dadam! buddhi yogam*). Therefore let all people worship the Lord in every way; let them purify the mind with good work for the sake of humanity; let them think and meditate on the truth, and so striving, they shall obtain the discriminatory power to reject *prakriti* and find their identity with *paramatma*. The Lord proclaimed the path and the goal with perfect clearness.

Yanti te param : Every man whoever he is and in whatever position he may be placed, is qualified to undertake this discriminatory path and attain *Moksha* (*Yanti-param*).

Question : What is *Moksha* ?

Answer : Freedom from the power of *Prakriti* (*Avijya*) is *Moksha*.

Question : Who can attain it ?

Answer : Those who know well the distinction between *Kshetra* and *Kshetrajna* attain *Moksha*.

Question : How is the distinction realised ?

Answer : By the eye of knowledge-Viveka.

Question : Therefore what is the way to attain *Moksha* ?

Answer : With the eye of knowledge, to see clearly the distinction between *Kshetra* and *Kshetrajna*, is the way to *Moksha*.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ॥

*Iti Srimad Bhagavadgitasupanishatsu brahmavidyayam yogasastre
Sri Krishnarjuna samvade kshetra kshetrajna
vibhaga yogo nama trayodaso'dhyayah*

Thus, in the Upanishads of the glorious Bhagavad Gita, in the Science of the Eternal, in the scripture of Yoga, in the dialogue between Sri Krishna and Arjuna ends the Thirteenth Discourse entitled
*Kshetra Kshetrajna
Vibhaga Yoga*

(The Yoga of the Division between the field and its Knower.)