

Gītā Chapter XIII The Yoga of Field and Its Knower

ॐ श्री परमात्मने नमः

Om Śrī Paramātmāne Namaḥ

अथ त्रयोदशोऽध्यायः

Atha Trayodaśo'dhyāyaḥ

अर्जुन उवाच

Arjuna Uvāca

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

prakṛtiṁ puruṣaṁ caiva kṣetraṁ kṣetrajñameva ca ।
etadveditumicchāmi jñānaṁ jñeyaṁ ca keśava ॥1॥

Arjuna Said:

Prakṛti (matter) and Puruṣa (spirit), also the Kṣetra (the field) and Kṣetrajña (the Knower-of-the-field), Knowledge and that which ought to be known – these, I wish to learn, O Keśava.

श्रीभगवानुवाच

Śrībhagavānuvāca

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

idaṁ śarīraṁ kaunteya kṣetramityabhidhīyate ।
etadyo vetti taṁ prāhuḥ kṣetrajña iti tadvidaḥ ॥ 2॥

The Blessed Lord said:

This body, O Kaunteya, is called the Field and he who knows it is called Kṣetrajña (the Knower-of-the-field)- by those who (sages) know them (Kṣetra and Kṣetrajña).

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

kṣetrajñāṁ cāpi mām viddhi sarvakṣetreṣu bhārata ।

kṣetrakṣetrajñāyorjñānaṁ yattajjñānaṁ mataṁ mama ॥ 3॥

Know Me as the “Knower-of-the-Field” in all “Fields”, O Bhārata; Knowledge of the “Field” as also of the “Knower-of-the-Field” is considered by Me to be My True Knowledge.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥

tatkṣetraṁ yacca yādr̥kca yadvikāri yataśca yat ।

sa ca yo yatprabhāvaśca tatsamāsenā me śṛṇu ॥ 4॥

What that Field is; of what nature it is; what are its modifications; whence it is; and also who He is; and what His powers are- these hear from Me in brief.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

ṛṣibhirbahudhā gītaṁ chandobhirvidhaiḥ pṛthak ।

brahmasūtrapadaiścaiva hetumadbhirviniścitaiḥ ॥ 5॥

Ṛṣis have sung (about the “Field” and the “Knower-of-the-Field”) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and definitiveness.

महाभूतान्यहङ्कारः बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥

mahābhūtānyahaṅkāraḥ buddhiravyaktameva ca ।

indriyāṇi daśaikāṁ ca pañca cendriyagocarāḥ ॥6॥

The great elements, egoism, intellect, and also the unmanifested (mūlaprakṛti), the ten senses and the one (the mind) and the five objects-of-the-senses, ...

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥

**icchā dveṣaḥ sukhaṁ duḥkhaṁ saṅghātaścetanā dhṛtiḥ ।
etatkṣetraṁ samāseṇa savikāramudāhṛtam ॥ 7॥**

Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude – this Kṣetra has been thus briefly described with its modifications.

अमानित्वमदम्भित्वं अहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥

**amānitvamadambhitvaṁ ahimsā kṣāntirārjavam ।
ācāryopāsanam śaucaṁ sthairyamātmavinigrahaḥ ॥8॥**

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control ...

इन्द्रियार्थेषु वैराग्यं अनहङ्कार एव च ।

जन्ममृत्युजराव्याधि दुःखदोषानुदर्शनम् ॥ ९ ॥

**indriyārtheṣu vairāgyaṁ anahaṅkāra eva ca ।
janmamṛtyujarāvyādhi duḥkhadoṣānudarśanam ॥9॥**

Indifference to the objects of the senses and also absence of egoism, perception of (or reflection upon) evils in birth, death, old age, sickness and pain ...

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वं इष्टानिष्टोपपत्तिषु ॥ १० ॥

**asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu ।
nityaṁ ca samacittatvaṁ iṣṭāniṣṭopapattiṣu ॥ 10॥**

Non-attachment; non-identification of Self with son, wife, home and the rest; and constant even-mindedness during the desirable and the undesirable circumstances...

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वं अरतिर्जनसंसदि ॥ ११ ॥

**mayi cānanyayogena bhaktiravyabhicāriṇī ।
viviktadeśasevitvaṁ aratirjanasaṁsadi ॥ 11॥**

Unswerving devotion unto Me by the Yoga of non-separation, resorting to solitary places, distaste for the crowd ...

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तं अज्ञानं यदतोऽन्यथा ॥ १२ ॥

**adhyātmajñānanityatvaṁ tatvajñānārthadarśanam ।
etajjñānamiti proktaṁ ajñānaṁ yadato'nyathā ॥ 12॥**

Constancy in Self-knowledge, perception of the end of true knowledge – this is declared to be “Knowledge”, and what is opposed to it is “ignorance”.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३ ॥

**jñeyaṁ yattatpravakṣyāmi yajjñātvāmṛtamāśnute ।
anādimatparaṁ brahma na sattannāsaducyate ॥ 13॥**

I will declare that which has to be “known”, knowing which one attains Immortality – the beginningless Supreme Brahman, called neither being or non-being.

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

**sarvataḥ pāṇipādaṁ tat sarvato'kṣiśiromukham ।
sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati ॥ 14॥**

With hands, feet, eyes, heads, mouths and ears everywhere, He exists in the world, enveloping all.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १५ ॥

sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam ।

asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhokṭṛ ca ॥ 15॥

Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer ...

बहिरन्तश्च भूतानां अचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६ ॥

bahirantaśca bhūtānāṁ acaraṁ carameva ca ।

sūkṣmatvāttadavijñeyaṁ dūrasthaṁ cāntike ca tat ॥ 16॥

Without and within (all) beings, the 'unmoving' and also the 'moving'; unknowable because of Its subtlety; and near and far away – is That (Brahman).

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥

avibhaktaṁ ca bhūteṣu vibhaktamiva ca sthitam ।

bhūtabhartṛ ca tajjñeyaṁ grasiṣṇu prabhaviṣṇu ca ॥ 17॥

And undivided, yet He exists as if divided in beings; That is to be known as the supporter of beings; He devours and He generates.

ज्योतिषामपि तज्ज्योतिः तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १८ ॥

jyotiṣāmapi tajjyotiḥ tamaśaḥ paramucyate ।

jñānaṁ jñeyaṁ jñānagamyāṁ hṛdi sarvasya viṣṭhitam ॥ 18॥

That (Brahman), the Light-of-all-lights, is said to be beyond darkness; (It is) Knowledge, that which is alone to be known, seated in the hearts of all, to be reached by Knowledge.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १९ ॥

**iti kṣetram tathā jñānam jñeyam coktam samāsataḥ ।
madbhakta etadvijñāya madbhāvāyopapadyate ॥ 19॥**

Thus the field, as well as the knowledge and the knowable have been briefly stated. Knowing this, My devotee enters into My Being.

प्रकृतिं पुरुषं चैव विद्धयनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ २० ॥

**prakṛtiṁ puruṣam caiva viddhyanādī ubhāvapi ।
vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavān ॥ 20॥**

Know you that Matter and Spirit are both beginningless; and know you also that all modifications and qualities are born of Prakṛti.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥

**kāryakaraṇakartr̥tve hetuḥ prakṛtirucyate ।
puruṣaḥ sukhaduḥkhānām bhoktr̥tve heturucyate ॥ 21॥**

In the production of the effect and the cause, Prakṛti is said to be the cause; in the experience of pleasure and pain, Puruṣa is said to be the cause.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २२ ॥

**puruṣaḥ prakṛtistho hi bhukṅkte prakṛtijānguṇān ।
kāraṇam guṇasaṅgo'sya sadasadyonijanmasu ॥ 22॥**

The Puruṣa, seated in Prakṛti, experiences the qualities born of Prakṛti; attachment to the qualities is the cause of his birth in good and evil wombs.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तः देहेऽस्मिन्पुरुषः परः ॥ २३ ॥

**upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ ।
paramātmēti cāpyuktaḥ dehe'sminpuruṣaḥ paraḥ ॥ 23॥**

The Supreme Puruṣa in this body is also called the observer, the permitter, the supporter, the enjoyer, the great Lord and the Supreme Self.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४ ॥

**ya evaṁ veti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha ।
sarvathā vartamāno'pi na sa bhūyo'bhijāyate ॥ 24॥**

He who thus knows the Puruṣa and Prakṛti together with the qualities, in whatsoever condition he may be, he is not born again.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २५ ॥

**dhyānenātmani paśyanti kecidātmānamātmanā ।
anye sāṅkhyena yogena karmayogena cāpare ॥ 25॥**

Some, by meditation, behold the Self in the Self by the Self; others by the “Yoga-of-knowledge” (by Sāṅkhyayoga); and others by Karmayoga.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २६ ॥

**anye tvevamajānantaḥ śrutvānyebhya upāsate ।
te'pi cātitarantyeva mṛtyuṁ śrutiparāyaṇāḥ ॥ 26॥**

Others also, not knowing this, worship, having heard of it from others; they too, cross beyond death, if they would regard what they have heard as their Supreme Refuge.

यावत्सञ्जायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसम्योगात् तद्विद्धि भरतर्षभ ॥ २७ ॥

yāvatsañjāyate kiñcit sattvaṁ sthāvarajaṅgamam ।

kṣetrakṣetrajñasamyogāt tadviddhi bharatarṣabha ॥ 27॥

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharatas, that it is from the union between the “Field” and the “Knower-of-the-Field”.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २८ ॥

samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram ।

vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati ॥ 28॥

He sees, who sees the Supreme Lord existing equally in all beings, as the unperishing within the perishing.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २९ ॥

samaṁ paśyanhi sarvatra samavasthitamīśvaram ।

na hinastyātmanātmānaṁ tato yāti parāṁ gatim ॥ 29॥

Indeed, he who sees the same Lord everywhere equally dwelling; destroys not the Self by the Self; therefore, he reaches the Highest Goal.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानं अकर्तारं स पश्यति ॥ ३० ॥

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ ।

yaḥ paśyati tathātmānaṁ akartāraṁ sa paśyati ॥ 30॥

He alone sees, who sees that all actions are performed by Prakṛti alone, and that the Self is actionless.

यदा भूतपृथग्भावं एकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३१ ॥

**yadā bhūtapṛthagbhāvaṁ ekasthamanupaśyati ।
tata eva ca vistāraṁ brahma sampadyate tadā ॥ 31॥**

When he sees the whole variety-of-beings, as resting in the One, and spreading forth from That (One) alone, he then becomes Brahman.

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

**anāditvānnirguṇatvāt paramātmāyamavyayaḥ ।
śārīrastho'pi kaunteya na karoti na lipyate ॥ 32॥**

Being without beginning, and being devoid of qualities, the Supreme Self, the Imperishable, though dwelling in the body, O Kaunteya, neither acts, nor is tainted.

यथा सर्वगतं सौक्ष्म्यात् आकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३३ ॥

**yathā sarvagataṁ sauṣṇmyāt ākāśaṁ nopalipyate ।
sarvatrāvasthito dehe tathātmā nopalipyate ॥ 33॥**

As the all-pervading ether is not tainted because of its subtlety, so too the Self, seated everywhere in the body is not tainted.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४ ॥

**yathā prakāśayatyekah kṛtsnaṁ lokamimaṁ raviḥ ।
kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata ॥ 34॥**

Just as the one Sun illumines the whole world, so also the Lord-of-the-Field (Paramātman) illumines the whole "Field", O Bhārata.

क्षेत्रक्षेत्रज्ञयोरेवं अन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५ ॥

kṣetrakṣetrajñayorevaṁ antaraṁ jñānacakṣuṣā ।

bhūtaprakṛtimokṣaṁ ca ye viduryānti te param ॥ 35॥

They who, with their eye-of-wisdom come to know the distinction between the “Field” and the Knower-of-the-Field”, and of the liberation from the “Prakṛti of the being”, go to the Supreme.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसम्वादे

क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥

**Om tatsat iti Śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām
yogaśāstre Śrīkṛṣṇārjunasamvāde Kṣetrakṣetrajñavibhāgayogo nāma
trayodaśo'dhyāyaḥ ॥**