

**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 itī 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 ॥

kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata ।

kṣetrakṣetrajñayorjñānam yatajjñānam mataim 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 ॥

tatkṣetram yacca yādṛkca yadvikāri yataśca yat ।

sa ca yo yatprabhāvaśca tatsamāseṇa 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 छन्दोभिर्विधिभिः 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 daśaikam 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 ahiṁsā kṣāntirārjavam ।
ācāryopāśanaṁ śaucaṁ sthairyamātmavinigrahaḥ ॥8॥

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

इन्द्रियार्थेषु वैराग्यं अनहंकार एव च ।

जन्ममृत्युजराव्याधि- दुःखदोषानुदर्शनम् ॥ ९ ॥

indriyārtheṣu vairāgyaṁ anahāṅkāra eva ca ।
janmamṛtyujarāvyaḍhi- duḥkhadoṣānudaśanam ॥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 अतिर्जनसंसदि ॥ ११ ॥

mayi cānanyayogena bhaktiravyabhicāriṇī |
viviktadeśasevitvaṁ aratirjanasamsadi || 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 |
etajñānamiti 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 yajjñātvāmṛtamaśnute |
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 सर्वभूच्चैव निर्गुणं गुणभोक्तृ च ॥ १५ ॥

sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam ।

asaktaṁ sarvabhūccaiva 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 ।

सूक्ष्मत्वात्तद्विज्ञेयं 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 ।

bhūtabharṭṛ 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 विद्वद्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ २० ॥

prakṛtiṁ puruṣam caiva vidvhyanādī ubhāvapi ।
vikāraṁśca 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.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥

kāryakāraṇakartṛtve hetuḥ prakṛtirucyate ।
puruṣaḥ sukhaduḥkhānām bhokṛtṛtve 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 bhukṛte 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 vetti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha ।
sarvathā vartamāno'pi na sa bhūyo'bhi jāyate ॥ 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 श्रुत्वानेभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २६ ॥

**anye tvevamajānantaḥ śrutvānebhya 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 satvaṁ sthāvarajaṅgamam ।

kṣetrakṣetrajañāsamyogāt 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 पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २९ ॥

samaṁ paśyanhi sarvatra samavasthītamīśvaram ।

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 ekasthāmanupaśyati ।
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 ॥

**anādītvānnirguṇatvāt paramātmāyamavyayaḥ ।
śarīrastho'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 सौक्ष्म्याद् आकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३३ ॥

**yathā sarvagataṁ saukṣmyād 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 ॥

kṣetrakṣetrajñāyorevaṁ 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 Kṣetrakṣetrajñāvibhāgayogo nāma

trayodaśo'dhyāyaḥ ॥