

The body and the actions performed with the body are useful for the world. The self is a divine entity, therefore the body and the actions performed with the body are of no use for the self. The self lacks nothing, it is self sufficient, therefore we need nothing for ourselves. Besides the divine entity (self), there is none else because the reality can be only one, not two. Therefore we need no companion. Thus when we have no affinity with any action (doership), nor we have any relation with the thing to be acquired through desire, nor have we any affinity with the possessions (sense of mine), the identification with 'Prakṛti' will be cut asunder. With the breach of identification with 'Prakṛti', the activity will take place but there will be no one as doer or an enjoyer (Gītā 13/29).



*Link:—Now the Lord winds up the topic of Kṣetra (Field, body), and Kṣetrajña (knower, self), by mentioning the reward of fully grasping the difference, between the two.*

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं      ज्ञानचक्षुषा ।  
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

kṣetrakṣetrajñayorevamantaram      jñānacakṣuṣā  
bhūtaprakṛtimokṣam ca ye viduryānti te param

Those, who with the eyes of wisdom, perceive the difference between Kṣetra (Field) and Kṣetrajña (the knower of the field) and between prakṛti along with its evolutes and the self (ātmā), attain the Supreme. 34

*Comment:—*

[The Discipline of Knowledge, begins with discrimination, and ends in real discrimination (knowledge). Discrimination, enables a man to renounce his affinity, with prakṛti and leads him to God-realization. This fact, is mentioned here.]

affinity is renounced with the causal body, that is the natural state of Self-realization (Sahaja Samādhi or Sahajāvasthā).

'Kṣetrakṣetrajñāyorevamantaram jñānacakṣuṣā'—Here, the expression 'Jñānacakṣuṣā' (eye of wisdom), denotes discrimination between the real, and the unreal, Kṣetra and Kṣetrajña. The Kṣetra, (Field) ever undergoes modifications, but the Kṣetrajña (spirit) (the knower of the field), always remains the same and no modification, is ever possible in it.

'Bhūtaprakṛtimokṣaṇi ca ye viduryānti te param'—Discrimination, enables a man to renounce his connection with prakṛti, and its evolutes. When a striver realizes, that he (self), is different from prakṛti, he attains God.

This God-realization, has been explained by the Lord, by different expressions (in the fourth verse of the twelfth chapter, in the eighteenth and twenty-third verses as well as in this verse of the thirteenth chapter).

In the Discipline of Knowledge, identification of the self with the body, is the main obstacle to God-realization. So, in the first and the second verses, the Lord discussed that the spirit (self) is different from the body (Kṣetra) (field). Then, He described in several ways, that Kṣetrajña is different from Kṣetra. Here, He is concluding the topic by declaring, that those who perceive the difference between Kṣetra and Kṣetrajña properly, their affinity, with Kṣetra, is totally renounced.

Kṣetrajña, has accepted its separateness from God, by having a disinclination for Him, while it has assumed its identity with Kṣetra by having an inclination for it. So, the Lord declares, both the facts—that it has its identity with God, while, it is totally distinct, from Kṣetra. The Lord, in the second verse of this chapter, declared its identity with God, while here He is explaining that Kṣetra has its identity, with the world. Both the statements, mean that Kṣetrajña, has its identity, with God.

Into a pitch dark house, no one dares to go, after hearing that it is inhabited by scorpions, snakes and thieves etc., and is also haunted by ghosts and evil spirits. But, when a courageous person,

enters the house with a lamp, all kinds of fears are removed, because he finds nothing of that sort in the house. Similarly, by having disinclination for God, Who pervades everywhere, in the form of light, the world, appears to exist to him, and he is haunted by several kinds of fear. But when he realizes the reality, he comes to know, that the world has no existence, and all his fears, are removed. Then he beholds only God, Who pervades every person, thing and circumstance, all the time. A lamp, has to be brought, in order to remove darkness, but this light (God), is not to be brought from, anywhere. Therefore, a striver, by renouncing totally his affinity, with the world, naturally realizes the Supreme.

**Appendix**—The knowledge of the distinction between ‘Kṣetra’ and ‘Kṣetrajña’ is called ‘discrimination’. The strivers who having attached importance to this discrimination, perceive the difference between ‘Kṣetra’ and ‘Kṣetrajña’ in right perspective, and realize ‘Prakṛti’ and its evolute (body) totally different from the self, attain God. From their view-point nothing else remains besides the Pure Consciousness.

The Lord by the expression ‘madbhāvāyopapadyate’ (13/18) mentioned the attainment of God endowed with attributes, while here by the expression ‘ye viduryānti te param’ He mentions the attainment of attributeless God (the Absolute). In fact the attainment of ‘madbhāva’ and ‘param’ is one and the same (Gītā 8/21, 14/27).



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥१३॥  
om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām  
yogaśāstre śrīkṛṣṇārjunasaṁvāde kṣetrakṣetrajñavibhāgayogo  
nāma trayodaśo'dhyāyah

Thus with Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the

Supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the thirteenth discourse designated:

"The Yoga of Discrimination, between the Kṣetra and the Kṣetrajña."

In this chapter, there is description of the distinction between, Kṣetra (Field, Prakṛti) and Kṣetrajña (Knower of the field, spirit). When a striver realizes, that the Kṣetra, is different from the Kṣetrajña, he realizes his union, with God. So the chapter has been entitled "Kṣetrakṣetrajñavibhāgayoga."

**Words, letters and Uvāca (said) in the Thirteenth Chapter—**

(1) In this chapter, in 'Atha trayodaśo'dhyāyaḥ' there are three words, in 'Śrībhagavānūvāca', there are two words, in verses, there are four hundred and eight words, and there are thirteen concluding words. Thus the total number of words is four hundred and twenty-six.

(2) In this chapter in 'Atha trayodaśo'dhyāyaḥ', there are eight letters, in 'Śrībhagavānūvāca' there are seven letters, in verses, there are one thousand and eighty-eight letters, and there are fifty-two concluding letters. Thus the total number of letters, is one thousand one hundred and fifty-five. In this chapter, there are thirty-two letters, in each verse.

(3) In this chapter there is one 'Uvāca' (said)—  
'Śrībhagavānūvāca'.

**Metres Used in the Thirteenth Chapter**

In this chapter, out of thirty-four verses, in the first quarter of the first verse and the third quarter of the eighteenth verse, 'ma-gaṇa' being used there is 'ma-vipulā' metre; in the third quarter of the seventeenth verse and first quarter of the thirty-first verse, 'ra-gaṇa' being used there is 'ra-vipulā' metre; and in the first quarter of the twenty-third verse 'na-gaṇa' being used there is 'na-vipulā' metre. The remaining twenty-nine verses possess the characteristics, of right 'pathyāvaktra', Anuṣṭup metre.

