
अथ त्रयोदशोऽध्यायः

Chapter 13

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१॥

Śrībhagavān uvāca

idam śarīram kaunteya
kṣetram ity ābhidhiyate
etad yo vetti tam prāhuh
kṣetrājña iti tadvidah [1]

Translation — Śrī Bhagawan said, “Oh Kounteya! This physical embodiment is called as kṣetra, and the knower of this embodiment as kṣetrajana by the knowers themselves.”

Exposition — This physical embodiment is a field. Awakened human mind, a manifestation of the imperishable Brahma supported on this embodiment, is the kṣetrajna that awakens its dormant competencies by means of this embodiment. Those great persons, who have an intuition of their dormant competencies and who are inspired to awaken them, start the practice of this ancient yoga kriya. Thereby they rise above the physical limitations and awaken their dormant consciousness. Such sthitaprajña great souls know the kṣetra and the kṣetrajana in the true sense.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥२॥

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥३॥

kṣetrājñam cā pi mām viddhi
sarvakṣetreṣu bhārata
kṣetrakṣetrājñayor jñānam
yat taj jñānam matam mama [2]

tat kṣetram yac ca yādrk ca
yadvikāri yataś ca yat
sa ca yo yatprabhāvaś ca
tat samāsenā me śṛṇu [3]

Translation — Oh Bharat! Know Me alone as kṣetrājña in all the fields. I expound that the knowledge of kṣetra–kṣetrājña alone is the knowledge.

The field as it is, however it is, what its properties are, and what has originated from whatever, and what that is, what influences it; hear about all this from Me in brief.

Exposition — The body is the support of the mind, and is termed as kṣetra for it being an instrument of the mind for taking experiences as well as for knowing itself. The attributes with which the body appears to be occupied after its

manifestation through birth, and its creator, together with the immense mind that manifests itself through the medium of the body, Bhagawan Śrīkr̥ṣṇa now describes all these as they are.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्विनिश्चितैः ॥४॥

r̥ṣibhir bahudhā gītam
chandobhir vividhāḥ pṛthak
brahmasūtrapadaīś cai 'va
hetumadbhir viniścitaḥ [4]

Translation — Chanted by the sages in various ways; adorned in different meters separately and also described by the definitive codified verses of Brahma Sūtra.

Exposition — The human mind itself is immense for the reason of it being a manifestation of the imperishable Supreme Being, the luminance of all luminance, the Time. The ancient great yogis, who were later called as ṛṣi, have endeavored to express the immense mind and its creator - the imperishable Brahma by means of various hymns and verses which we know as Vedas. They have expressed the imperishable Brahma, the Time, in the format of Brahmasutra in a symbolic form, for the sake of those seekers who would be prepared to awaken their dormant consciousness to understand these symbols.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥

mahābhūtāny ahamkāro
buddhir avyaktam eva ca
indriyāṇi daśai 'kam ca
pañca ce ndriyagocarāḥ [5]

Translation — The great elements, the ego, the intellect and also the unmanifest, and the ten organs together with one mind and the objects of the five senses.

Exposition — Immense mind which is a manifestation of the imperishable Brahma - the Time, is manifested through the medium of the body. The five great elements - earth, water, fire, air and sky, which are five principal ingredients of the conscious matter which is the foremost support of the manifestation of the creation, appear to have combined together in the form of the body. Together with this, the ten organs of action which are main instruments of the mind for grasping experiences; the five organs of senses that grasp five foremost experiences of touch, form, taste, smell and hearing by means of these organs; the mind - the lord of these organs; the intellect that controls the mind; the ego of the mediocre that is confined to physical limitations; and the vast ego, which has united with the creation, of those yogis who have realized the immensity of the mind - all these remain present within this body and also beyond that.

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥६॥

icchā dveṣaḥ sukham duḥkham

samghātaś cetanā dhṛṭiḥ
etat kṣetram samāsenā
savikāramudāhṛtam [6]

Translation — Desire, envy, happiness, sorrow, the union of the body and the sense organs, consciousness and dhṛuti. The Kṣetra, along with its properties, is mentioned in brief.

Exposition — The common people with a limited intellect have a predilection for the body. They have a strong desire to appease the sense organs. A strong desire for sensuous enjoyment is itself the source of envy, joy, grief, and anger. Their consciousness that is confined in physical limitations becomes the cause of their taking births after births. This is a natural characteristic of the average embodied beings.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ।।७।।

amānitvam adambhitvam
ahimsā kṣāntir ārjavam
ācāryopāsanam śaucam
sthairyam ātmavinigrahaḥ [7]

Translation — Humility and sincerity, non-violence, forgiveness, simplicity, service of teachers, purity, firmness, and self-restraint.

Exposition — The great soul, who, by practicing this ancient yoga awakens the dormant competencies of his mind, and who, by knowing its immensity, is established in the consciousness of the Void, knows the unmanifest truth of the Time that is immanent in it. This great person remains within the body with a consciousness that is in union with the entire creation. Beholding himself everywhere, he goes beyond the realm of pride & hypocrisy. Having attained a uniform feeling towards all creatures, he becomes fearless and goes beyond violence, appears lenient and becomes ultimately pure. His consciousness having grown immensely, his intellect remains firm. Having risen above the physical limitations, he comes to know that the body, being a medium of knowing the Unmanifest, is venerable. He can also understand that his guru has been extremely kind to him in giving an advice of this ancient yoga, through practice of which he could become self-satisfied by knowing himself.

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ।।८।।
indriyārtheṣu vairāgyam
anahamkāra eva ca
janmamṛtyujarāvvyādhi-
duḥkhadōṣānudaarśanam [8]

Translation — Indifference for objects of senses, an absence of pride and a constant perception of the evils of birth, death, old age, sickness, and sorrow.

Exposition — Such a great person realizes the pre-dominance of the mind in the correlation of the body and the mind, and is lifted above the limitations of senses. By realizing the true character of life, he becomes free from its attraction. He has

already realized the nature of pains like birth and death, old age, sickness etc. that are experienced by the ordinary people.

आसक्तिरनभिष्वङ्गः पुत्रदारागृहादिषु ।
नित्यं च समाचित्तत्वमिष्टानिष्टोपपत्तिषु ।।९।।
asaktir anabhiṣvangaḥ
putradāragrḥādīṣu
nityam ca samacittatvam
iṣṭāniṣṭopapattīṣu [9]

Translation — Without attachment, not having possessiveness for sons, spouse, property etc, and always remaining balanced towards the favorable and the unfavorable.

Exposition — There exists no place in the consciousness of Sthitaprajna great souls for possessiveness for spouse, son, kin and worldly wealth. They have already realized that this entire creation has appeared out of the Unmanifest. Those who are aware of this maintain a balanced view everywhere and remain established in equanimity.

मयि चानन्ययोगेन भक्तीरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ।।१०।।
mayi cā 'nanyayogena
bhaktir avyabhicārīṇī
viviktadeśasevitvam
aratir janasamsadi [10]

Translation — An incorruptible unique devotion to Me, a natural preference for living in a solitary place and an indifference towards the company of people.

Exposition — A great person, who makes a firm determination to awaken his dormant consciousness to know the true character of the Time and performs a valorous practice of the stages of this ancient yoga towards the goal of attaining Time Consciousness, gets established in the consciousness of the immense Void after achieving hrīdaya-granthi-bheda, and takes a direct darshan of the divine four armed embodiment of Vasudev. Thereby he becomes a unique devotee of the Void as well as of the truth of the Time that remains immanent in it. Such great persons, being far above the intellectual level of common people, prefer a solitary life.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञार्थादर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ।।११।।
adhyātmajñānanityatvam
tattvajñānārthadarśanam
etaj jñānam iti proktam
ajñānam yad ato 'nyathā [11]

Translation — It has been said that the knowledge is all about visualizing the import of the true knowledge that is forever present in the spiritual wisdom. Anything other than this is ignorance.

Exposition — This ancient yoga gives a direct experience of the support of all supports - the great brilliant truth of the Time, to those who sedulously practice it. To realize all the stages of this yoga is termed as wisdom. In contrast, the acts limited to sensuous pleasures that only strengthen physical limitations are termed as ignorance.

ज्ञेयं यत्तत्प्रवक्ष्यामि यजात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ।।१२।।
jñeyam yat tat pravakṣyāmi
yaj jñātvā 'mṛtam aśnute
anādimat param brahma
na sat tan nā 'sad ucyate [12]

Translation — I shall elaborate on That which is worth knowing and the knowledge of which endows immortality. It is described as being without beginning, Parambrahma¹, which is neither real nor unreal.

Exposition — The great persons, who could awaken their consciousness beyond the physical limitations and who could become Time Conscious by concentrating that awakened consciousness upon the Time, are established in immortality by overstepping death by means of the body. That great brilliant truth of the Time is imperishable, eternal, and beyond the realm of real and unreal.

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ।।१३।।
sarvataḥpāṇipādam tat
sarvatokṣīśromukham
sarvataḥśrutimal loke
sarvam āvṛtya tiṣṭhati [13]

Translation — With hands and legs all over, eyes, heads and mouths every where, and ears at every place; that Truth permeates in a universal pervasion.

Exposition — A yogi who knows the true character of the ultimate, supreme, eternal unmanifest Time - the brilliance of brilliance in its entire immensity, attains oneness with it, and becomes omniscient. His consciousness, through his transformation into a Time Conscious being, becomes omnipresent. As if it has eyes, mouths, hands and legs everywhere, that consciousness remains instilled in all the gross and the subtle worlds of this creation.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ।।१४।।
sarvendriyagūṇābhāsam
sarvendriyavivarjitam
asaktam sarvabhṛccai'va
nirgūṇam guṇabhoktr ca [14]

¹ Absolute Supreme

Translation — The knower of the characteristics of all the senses is beyond all the senses, is unattached, is the fosterer of all, is the Nirguna, yet the enjoyer of all the gunas.

Exposition — Such a great accomplished yogi, by knowing in its entire immensity, the mind, that is the prime support of all the senses, is liberated from all the sensuous charms. He becomes Nirguna by overstepping all the three gunas. It is as if the consciousness of such a yogi, by uniting with the Time, is manifested in the form of the entire world. For such a great person, there remains no difference between worldly pleasures and Samadhi.

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं देरस्थं चान्तिके च तत् ।।१५।।
bahir antaś ca bhūtānām
acaram caram eva ca
sūkṣmatvāt tad avijñeyam
dūrastham cā 'ntike ca tat [15]

Translation — It is within and without all the creatures; It is moveable and immoveable; being subtle It is inscrutable. The Unmanifest is present nearby and is also far away.

Exposition — Time Conscious great souls know that their immense self-presence is the creator of all the creatures and though it is present within them, it remains beyond them; it is gross and is subtle as well. Being beyond the gross and the subtle, it is also the unmanifest. Though such a situation appears fictitious to common people, it is the ultimate reality.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभाविष्णु च ।।१६।।
avibhaktam ca bhūteṣu
vibhaktam iva ca sthitam
bhūtabharṭṛ ca taj jñeyam
grasiṣṇu prabhaviṣṇu ca [16]

Translation — It is indivisible and still disposed as if It is divided in organisms. That object of knowledge is the retainer and the fosterer, the destroyer and the creator of life.

Exposition — Time Conscious great souls know that it is the Time that appears everywhere in this creation. It is the truth of the Time Itself that appears as if It is divided because of Its manifestation in the form of this creation and appears progressional despite being standstill due to the differential levels of consciousness. It is the Time Itself that is the creator of the entire world, its fosterer and its destroyer.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ।।१७।।
jyotiṣām api taj jyotis
tamaśaḥ param ucyate
jñānam jñeyam jñānagamyam

hr̥di sarvasya dh̥iṣṭhitam [17]

Translation — It is the luminance of all luminance. It is described as being 'beyond the darkness'. It is the knowledge, the object of knowledge and that which is grasped through the knowledge; and that which resides in everybody's mind.

Exposition — The luminance of all luminance, the unbearable brilliant Time is the Kutastha that can be perceived by surpassing the darkness of ignorance. Residing in the mind of the knowers as well as the ignorant, it is Vāsudev, the truth that is realized by concentrating the entire immensity of the mind by awakening its dormant faculties.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ।।१८।।

iti kṣetram tathā jñānam
jñeyam co 'ktam samāsaṭaḥ
madbhakta etad vijñāya
madbhāvāyo 'papadyate [18]

Translation — The Kṣetra (the field), the knowledge and that which is knowable have been narrated briefly in this way. My devotee attains My presence by this knowledge.

Exposition — The great souls, who, by means of the body, have availed of the immensity by awakening their dormant consciousness, and have focused the entire immense consciousness to know the Time, become one with the Ultimate Truth by knowing It by means of the Ksetrajna, the mind, that resides in the kṣetra i.e. the field of this body. Such yogis are able to know that the immense Time Itself causes the manifestation of the mind, which is eternal because the Time Itself is eternal. The Time manifests the body as well. The apparent attributes of the body that appear to be faulty are also the manifestations of that Unmanifest.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावापि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ।।१९।।

prakṛtim puruṣam cai 'va
viddhy anādī ubhāv api
vikārāmikś ca guṇāmś cai 'va
viddhi prakṛtisambhavān [19]

Translation — Know the Swabhāva² and the Purúsa to be eternal, and know the characteristics and the gunas to be caused by Swabhāva.

Exposition — The imperishable Brahma, the Kala, is called as Prakṛti for manifesting the entire creation, where as the kṣetrajna mind that knows its entire competencies through the medium of the body is called as Purúsa.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

² The innate truth

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ।।२०।।

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसंङ्गोऽस्य सदसद्योनिजन्मसु ।।२१।।

kārya karāṇaā kartṛtve
hetuḥ prakṛtir ucyate
puruṣaḥ sukhaduḥkḥānām
bhoktṛtve hetur ucyate [20]

puruṣaḥ prakṛtistho hi
bhunkte prakṛtijān guṇān
kāraṇam guṇasango 'sya
sadasadyonijanmasu [21]

Translation — Swābhava is said to be instrumental in causing the effects and the means. Puruṣa is said to be the agency that experiences the pleasure and the pain, because residing within the Prakṛti, Puruṣa himself experiences the gunas that originate from Swabhāva. An association with the gunas is itself the reason for good or evil births.

Exposition — The innate character of the Time that manifests the entire creation is termed as Prakṛti (nature); manifested by Prakṛti, the immense mind that knows its entire competencies through the body, confines itself within the body for the cause of knowing itself. By getting attached with the organs, it experiences the pleasures and the grief and is thereby instrumental in the bondage of taking birth after birth.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ।।२२।।

upadrṣṭāā 'numantā ca
bhartā bhoktā maheśvaraḥ
paramātme 'ti cā 'py ukto
dehe 'smin puruṣaḥ paraḥ [22]

Translation — In this body the Absolute Puruṣa itself is the observer, the acceptor, the lord, the enjoyer and the Maheshwar. So it has been said.

Exposition — Though this immense mind appears confined to the body, it remains boundless beyond the bounds of the body. The Time that resides in everybody's mind comprehends the limitations as well as the vastness of the mind. It manifests the body, retains it and then destroys it through the medium of death, and yet remains beyond it. Those who could understand their limitations themselves, became endless through a valorous practice of yoga, thereby becoming Sthitaprajna by realizing the ultimate Brahma, the Soul of the Universal Soul - the Paramatma.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ।।२३।।

ya evam veti puruṣam
prakṛtim ca guṇaiḥ saha
sarvathā vartamāno 'pi

na sa bhūyo 'bhijāyate [23]

Translation — He, who knows the Purúsa, and the Swābhava with the gunas conducts himself in all manners and still he is not reborn.

Exposition — A great yogi, who crosses physical limitations as a result of practicing yoga, is disposed in the consciousness of the Void that contains everything. Thereby he can know the true character of the innate nature of the Time. Blessed by the Time, he takes a direct darshan of the Time. And though he performs his duties to give inspiration to common people, he is never again obliged to take birth.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ।।२४।।

dhyānenā 'tmani paśyanti
kecid ātmānam ātmanā
anye sāmkyena yogena
karmayogena cā 'pare [24]

Translation — They behold themselves within themselves by means of dhyana. Many others behold by means of jnan yoga, several others behold by yoga karma.

Exposition — Those, who awaken their consciousness on their own, focus their consciousness upon the consciousness of the Time and thereby obtain the knowledge of Its true character. Those who cannot reach this level are disposed in the consciousness of the Void after achieving hṛdaya-granthi-bheda. They take a direct darshan of Vāsudev and are able to meditate upon Him continuously. Those who cannot achieve hṛdaya-granthi-bheda, endeavor to awaken their dormant immense consciousness by yoga, and experience the immensity by rising above the physical limitations.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ।।२५।।

anye tv evam ajānantah
śrutvā 'nyebhya upāsate
te 'pi cā 'titaranty eva
mr̥tyum śrutiparāyaṇāḥ [25]

Translation — But, unaware of this, the others who worship as advised by others, such ardent listeners also overstep death.

Exposition — One, who becomes eager to awaken the dormant consciousness of his mind, by way of his endeavor to obtain the advice of this ancient yoga, comes in contact with a Brahmajna person. He then obtains the advice of this discipline from the great soul who knows the true character of the Time. By hearing about the Time, he becomes extremely devoted to that Ultimate Truth. Such a person ascends the ladder of knowledge by practicing yoga. As he becomes free from the fear of death, he experiences his immensity and is established in the immensity beyond death.

यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ।।२६।।

yāvat samjāyate kimcit
sattvamsthāvarajangamam
kṣetrakṣetrajñasamyogāt
tad viddhi bharatarṣabha [26]

Translation — Oh Bharatasréstha! Take heed, whatever inanimate and animate substance gets created; it is by the combination of the kṣetra and the kṣetrajana, the field and the knower.

Exposition — The Sthitaprajna great souls realize that the entire creation that is manifested by the ultimate Brahma, the Time, comes into evidence through the medium of the body and the mind. When the body, the field (the kṣetra) is cultivated by the mind (the kṣetrajana), by means of the plough of yoga-karma, and the seeds of knowledge are sown therein, then blooms the harvest of the immensity of the mind that acquires the knowledge of the Time.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्सवविनश्यन्तं यः पश्यति स पश्यति ।।२७।।

samam sarveṣu bhūteṣu
tiṣṭhantam parameśvaram
vinaśyatsv avinaśyantam
yaḥ paśyati sa paśyati [27]

Translation — He alone beholds, who beholds the imperishable Parameswar uniformly present in all the mortal creatures.

Exposition — The great person who realizes that this entire creation is a manifestation of the absolute reality of the Time, the Parameswar, who alone is its creator and also its destroyer; such a Time Conscious great soul beholds It everywhere. He who is able to behold this, he alone beholds the truth.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ।।२८।।

samam paśyan hi sarvatra
samavasthitam īśvaram
na hinasty ātmanā 'tmānam
tato yāti parām gatim [28]

Translation — Because he who evenly beholds the Ishwar as being uniformly disposed everywhere, does not destroy himself by his own hands; thus he avails of the ultimate destiny.

Exposition — A Sthitaprajna great being knows himself through himself thereby knowing the Ishwar that created him. Beholding Him in the mind of every creature and the entire world, that great person is availed of equanimity. By knowing himself on his own he becomes one with his Creator and attains the ultimate destiny.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानकर्तारं स पश्यति ।।२९।।

prakṛtyai 'va ca karmāni
kriyamāṇāni sarvaśaḥ
yaḥ paśati tathā 'tmānam
akartāram sa paśyati [29]

Translation — He, who discerns the entire karma as being throughout performed by Prakṛti and discerns himself as a non-actor, he alone is the visionary.

Exposition — While discerning all the natural activities of the Prakṛti that have appeared out of the unmanifest, the one who discerns all the activities of his body as being performed by the mind; such a Time Conscious great soul can comprehend that the unmanifest Time manifests the entire world and yet It remains unmanifest. It does everything while doing nothing. Whoever discerns this, alone discerns the innate truth.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥
yadā bhūtapṛthagbhāvam
ekastham anupaśyati
tata eva ca vistāram
brahma sampadyate tadā [30]

Translation — When the separate presence of all the elements is seen existing in One, and when the entire expanse is seen emanating from That; at this time one is availed of the Brahma.

Exposition — A Time Conscious great person knows that when manifested, what appears in so many modifications of the conscious matter is the Time, the brilliance of all brilliance that Itself is manifested. By knowing this, that great person becomes one with the Time.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥
anāditvān nirguṇatvāt
paramātmā 'yam avyayaḥ
śarīrastho 'pi kaunteya
na karoti na lipyate [31]

Translation — Oh Kounteya! The Eternal Being is without gunas. This imperishable Paramata, though It dwells in the body, neither does anything nor gets attached.

Exposition — The unmanifest Time is eternal. It manifests all the gunas but Itself remains beyond their sphere. The entire creation is consumed several times but It never gets consumed. Although It is forever present in the body, It is never confined to it. That Time does everything while doing nothing.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥
yathā sarvagatam saukṣmyād
ākāśam no 'palipyate

sarvatrā 'vasthito dehe
tathā 'tmā no 'palipyate [32]

Translation — Just as the sky pervades everywhere, but being subtle, does not get attached; the Atman that is present everywhere in the body does not get attached.

Exposition — The Conscious Void that contains the entire corporal matter is instilled in the conscious matter and yet remains unaffected by it. In spite of its all pervading presence and it being the very support of all the activities, it remains beyond anybody's touch. Similarly, present in the body, the void and the truth of the Time that is instilled in it, remain beyond the sphere of the body. It is as if It is there without really being there.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ।।३३।।

yathā prakāśayaty ekaḥ
kṛtsnam lokam imam raviḥ
kṣetram kṣetrī tathā kṛtsnam
prakāśayati bhārata [33]

Translation — Oh Bharat! Just as one sun illuminates this entire world, one kṣetrajna illuminates the entire field (kṣetra).

Exposition — Just as the sun that illuminates the entire solar system appears to be the support of entire life, similarly, the light of life is given to the kṣetra body by the kṣetrajna mind which by virtue of being the supreme manifestation of the unmanifest imperishable Brahma, the Time, is an epitome of the Brahma.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ।।३४।।

kṣetrakṣetrajñayor evaṁ
antaram jñānacakṣuṣā
bhūtaprakṛtimokṣam ca
ye vidur yānti te param [34]

Translation — Those, who, in this manner, perceive through the eyes of wisdom the difference between the kṣetra (the body) and the kṣetrajna (the mind) as well as the absolution of the beings from their state of beingness, are availed of the absolute destiny.

Exposition — The great persons take up a valorous practice of yoga, and thereby awaken their dormant immense consciousness by rising above the physical limitations. Such great yogis, when established in the consciousness of the Void, know the true character of the Time that is imbued in it. Thereby knowing all the bits of the entire matter that is manifested by the Time, and by knowing the true character of the nature of the Conscious Void that contains it, they know the Time, the Creator of all, that is immanent everywhere and become one with the Time Itself.

Thus ends the thirteenth chapter named K etra-K etrajna Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.