CHAPTER THIRTEEN

Ksetra-Ksetrajñā Vibhāga Yoga

The Individual Consciousness and the Ultimate Consciousness

Verses 1, 2

अर्जुन उवाच
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

श्रीभगवानुवाच
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद् यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

Transliteration

arjuna uvāca
prakṛtim puruṣaṁ caiva kṣetraṁ kṣetrajñam eva ca
etad veditum icchāmi jñānaṁ jñeyaṁ ca keśava

śrī bhagavān uvāca
idaṁ śarīraṁ kaunteya kṣetram ity abhīdhiyate
etad yo vetti tam prāhuḥ kṣetrajñaḥ iti tad-vidaḥ

Anvaya

arjunaḥ uvāca...Arjuna said; (he)...O; keśava...Lord Kṛṣṇa the destroyer of the Keśi demon; (aham)...I; icchāmi...wish; veditum...to understand; etat...this; prakṛtim...material energy; puruṣam eva ca...the individual consciousness; kṣetram...the field of activity; kṣetra- jñam eva... the knower of the field of activity; jñānam...knowledge; jñeyam...and the object of knowledge. śrī bhagavān...Lord Kṛṣṇa the possessor of all opulences; uvāca...said; (he) kaunteya...O Arjuna son of Kuntī; idam śarīram...the material body; abhidhīyate iti...is known as; kṣetram...the field of activity; tat-vidaḥ...those who know this; prāhuḥ...describe; tam...those; yaḥ vetti...who know; etat...this; kṣetra-jñaḥ iti...as knowers of the field of activity.

TRANSLATION

Arjuna said: O Kṛṣṇa, I wish to understand this material energy, the individual consciousness, the field of activity, the knower of the field of activity, knowledge and the goal of knowledge. Lord Kṛṣṇa said: O Arjuna, the material body is known as the field of activity; those who know this describe those who know this as knowers of the field of activity.

Verse 3

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

Transliteration

k etrajæa c pi m viddhi sarva-k etre u bh rata
k etra-k etrajæayor jæ na yat taj jæ na mata mama

Anvaya

(he)bh rata...O Arjuna descendant of Bharata; api...certainly; viddhi...know; m m...Me; ca...as well; sarva-k etre u...within all bodies; k etrajæa ...as the knower of the field of activity; yat jæ nam...such knowledge; k etra-k etra-jæayo ...of the field of activity and the knower of the field; tat jæ nam...is actual knowledge; mama matam...in My opinion.

TRANSLATION

O Arjuna, certainly knowing Me as well within all bodies as the knower of the field of activity such knowledge of the field of activity and the knower of the field is actual knowledge in My opinion.

Verse 4

तत् क्षेत्रं यच्च याद्क् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥ ४ ॥

Transliteration

tat k etra yac ca y d k ca yad vik ri yata ca yat
sa ca yo yat-prabh va ca tat sam sena me u

Anvaya

s u…hear; tat sam sena...in summation; te...from Me; tat k etram...about that field of activities; yat ca...what also; y d k ca...the kind of nature it possess; yat vik ri...what mutations it manifests; yata ca...from whence it was born; yat ca...and from what; ca...also; yat...what; sa …is it; yat prabh va ca...and what is its influence.

TRANSLATION

Hear in brief from Me about that field of activities, also what kind of nature it possesses, what transformations it produces, from whence it was born and from what and what is its influence.

Verse 5

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रश्चपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

Transliteration

ibhir bahudh gita chandobhir vividhaih p thak
brahma-s tra-padai caiva hetumadbhir vini citai

Anvaya

p thak...in a unique manner; git m...it has been sung; bahudh eva...in so many ways; ibhi ... by the holy sages; chandobhi ...by the Vedic hymns; vividhai ...by various; brahma-s tra-padai ...aphorisms of Vedanta; hetumadbhi ...with its sound logic and reasoning; vini citai ca...and by conclusive evidence.

TRANSLATION

In a unique manner it has been sung in many ways by various sages, by the Vedic hymns, by various aphorisms of Ved nta with its sound logic an reasoning and by conclusive evidence.

Verses 6, 7

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेता धृतिः ।
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥

Transliteration

mah -bh t ny aha k ro buddhir avyaktam eva ca
indriy i da aika ca paæca cendriya-gocar

icch dve a sukha du kha sa gh ta cetan dh ti
etat k etra sam sena sa-vik ram ud h tam

Anvaya

mah -bh t ni...the major elements of earth, water, air, fire and ether; aha k ra …the false ego; buddhi ...spiritual intelligence; avyaktam eva ca...the unmanifest element of material nature; dasa indriy i...the ten senses; ekam ca...along with the mind; paæca ca...and the five; indriya-gocarah...objects of the senses as sound, sight, taste, touch and smell; icch ...desire; dve a … disdain; sukham...happiness; du kham...distress; cetan ...the perceptual faculty of the mind; dh ti ...determination; etat...all this; sa gh ta …the aggregate of the body; sam sena...in summation; ud h tam...is declared; k etram...to be the field of activities; sa-vik ram...modified by the six transformations of the physical body beginning with birth and ending with death.

TRANSLATION

The major elements of earth, water, air, fire and ether; the false ego, spiritual intelligence, the unmanifest element in material nature, the ten senses along with the mind and the five objects of the senses as sound, sight, taste, touch and smell; desire, disdain, happiness, distress, the perceptual faculty of the mind, determination; all this is declared to be the field of activities modified by the six transformations of the physical body beginning with birth and ending with death.

Verses 8, 9, 10, 11, 12

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥
इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥
असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२ ॥

Transliteration

am nitvam adambhitvam ahi s k ntir rjavam
c ryop sana auca sthairyam tma-vinigraha
indriy rthe u vair gyam anaha k ra eva ca
janma-m tyu-jar -vy dhi-du kha-do nudar anam
asaktir anabhi va ga putra-d ra-grh di u
nitya ca sama-cittatvam i ni topapatti u
mayi c nanya-yogena bhaktir avyabhic ri
vivikta-de a-sevitvam aratir jana-sa sadi
adhy tma-jæ na-nityatva tattva-jæ n rtha-dar anam
etaj jæ nam iti proktam ajæ na yad ato 'nyath

Anvaya

am nitvam...humility; adambhitvam...pridelessness; ahi s ...nonviolence; k nti ...tolerance; rjavam...simplicity; c rya-up sanam...rendering service to bonafide spiritual master; aucam...cleanliness; sthairyam...steadfastness; tma-vinigraha ...self-control; indriya-arthe u-vair gyam... renouncing the desires of the senses; anaha k ra eva...free from false egoism; ca...and; du kha-do a-anudar anam...aware of the distressful inauspiciousness; janma-jara-vy dhi-m tyu...of birth, old age, disease and death; asakti ...without attachment; putra-d ra-grha- di u...to son, wife and home; anabhi va ga ...equipoised in all situations; nityam...consistent; sama-cittatvam ca...devoid of elation or disapointment; i a-ani a - upapatti u...regarding favorable or unfavorable circumstances; vivikta-de a-sevitam...preference for solitary places; arati ...aversion; jana-sa sadi...of mundane society; ca...and; avyabhic ri ...exclusively; bhakti ... performing devotional service; mayi...unto Me; ananya-yogena...by the unalloyed science of uniting the individual consciousness with the Ultimate Consciousness; adhy tma-jæ na-nityatvam...always aspiring for self-realization; tattva-jæ na-artha-dar anam... constantly meditating on the Ultimate Truth as the goal of true wisdom; etat...all this; iti...thus; proktam...is proclaimed; jæ nam...as knowledge; yat...whatever is; anyath ...contrary; ata ...to this; eva... certainly; ajæ nam...is nescience.

TRANSLATION

Humilty, pridelessness, nonviolence, tolerance, honesty, rendering service to a bonafide spiritual master cleanliness, steadfastness; self-control, renouncing the desires of the senses, free from false egoism and aware of the distressful inauspiciousness of birth, old age, disease and death. Being without attachment to son, wife and home, equipoised in all situations, consistent, devoid of elation or disapointment regarding favorable or unfavorable circumstances, preference for solitary places, aversion of mundane society and exclusively performing devotional service unto Me by the unalloyed science of uniting the individual consciousness with the Ultimate Consciousness. Always aspiring for self-realization, constantly meditating on the Ultimate Truth as the goal of true wisdom; all this is thus proclaimed as knowledge and whatever is contrary to this is nescience.

Verse 13

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादि मत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३ ॥

Transliteration

jæeya yat tat pravak y mi yaj jæ tv m tam a nute
an di mat-para brahma na sat tan n sad ucyate

Anvaya

(aham) pravak y mi...now I shall explain; tat...that; yat...which; jæeyam...is to be known; jæ tv ... realizing; yat...which; am tam a nute...the nectar of immortality is attained; tat an di... that reality is eternal; mat-param...having Me as the Supreme; na sat...beyond cause; na asat...beyond effect; (ca)...and; ucyate...designated; brahma...Brahman the Ultimate Truth.

TRANSLATION

Now I shall explain that which is to be known, realizing which the nectar of immortality is attained; that reality is eternal having Me as the Supreme, beyond cause, beyond effect and designated as Brahman the Ultimate Truth.

Verse 14

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

Transliteration

sarvata p i-p da tat sarvato 'k i- iro-mukham
sarvata rutimal loke sarvam v tya ti hati

Anvaya

p i-p dam...with hands and feet; sarvata ...everywhere; ak i- ira -mukham...with eyes, heads and faces; sarvata ...everywhere; rutimat...hearing all; tat...that reality; ti hati...abides; v tya... pervading; sarvam...everything; loke...in this world.

TRANSLATION

With hands and feet ecerywhere, with eyes, heads and faces everywhere, hearing all; that reality exists pervading everything in this world.

Verse 15

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १५ ॥

Transliteration

sarvendriya-gu bh sa sarvendriya-vivarjitam
asakta sarva-bh c caiva nirgu a gu a-bhokt ca

Anvaya

sarva-indriya-gu a- bh sam...that Ultimate Truth is cognizant of all the senses of the material nature; sarva- indriya-vivarjitam...yet is devoid of all material senses; asaktam...completely unattached; sarva-bh t ca...yet sustaining everthing; nirgunam ca...transcendental to material nature; gu a-bhokt eva...yet the maintainer of the material nature.

TRANSLATION

That Ultimate Truth is cognizant of all the senses of the material nature; yet is devoid of all material senses, completely unattached yet the sustainer of everything, transcendental to material nature, yet the maintainer of material nature.

Verse 16

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६ ॥

Transliteration

bahir anta ca bh t n m acara caram eva ca
s k matv t tad avijæeya d rastha c ntike ca tat

Anvaya

anta ...within; bahi ca...and without; bh t n m…of all living entities; tat...that Ultimate Truth; acaram... is stationary; caram eva ca...as well as mobile; s k matv t…on account of its being subatomic; tat...that Ultimate Truth; avijæeyam...is incomprehensible; d ra-stha ca...and is far away; antike ca...yet also very near.

TRANSLATION

Within and without all living entities, that Ultimate truth is stationary as well as mobile; on account of its being subatomic, that Ultimate Truth is incomprehensible and is far away yet also very near.

Verse 17

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥

Transliteration

avibhakta ca bh te u vibhaktam iva ca sthitam
bh ta-bhart ca taj jæeya grasi u prabhavi u ca

Anvaya

avibhaktam...without division; tat...that Ultimate Truth; sthitam...appears; vibhaktam iva...to be divided; bh te u…among all the various living entities; ca...and; jæeyam...is to be known; bh ta-bhart ...as the preserver of all living entities; grasi u ca...and the destroyer; prabha-vi u ca... as well as the creator.

TRANSLATION

Without division that Ultimate Truth appears to be divided among all the various living entities and is to be known as the preserver of all living entities and the destroyer as well as the creator.

Verse 18

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १८ ॥

Transliterattion

jyoti m api taj jyotis tamasa param ucyate
jæ na jæeya jæ na-gamya h di sarvasya vi hitam

Anvaya

tat...that Ultimate Truth; ucyate...is declared; jyoti ...as the illuminator; jyoti m...of all that illuminates; param...beyond; tamasa ...all darkness; dhi itam...residing; h di...within the heart; sarvasya...of everyone; jæ nam-jæeyam...it is comprehensible by the wisdom gained in realization; jæ na-gamyam...by the knowledge of direct experience.

TRANSLATION

That Ultimate Truth is declared as the illuminator of all that illuminates, beyond the darkness of ignorance; residing within the heart of everyone it is comprehensible by the wisdom gained from realization by the knowledge of direct experience.

Verse 19

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १९ ॥

Transliteration

iti k etra tath jæ na jæeyam cokta sam sata
mad-bhakta etad vijæ ya mad-bh v yopapdyate

Anvaya

mat-bhakta ...My devotee; vijæ ya...understanding; etat...this; k etram...field of activities; jæ nam...knowledge; tath ... and; jæeyam...what is to be known; iti uktam...thus described; sam sata ...in summary; upapadyate...becomes qualified; mat-bh v ya...for My divine nature.

TRANSLATION

My devotee understanding this field of activity, knowledge and what is to be known thus described in summary becomes qualified for My divine nature.

Verse 20

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ २० ॥

Transliteration

prak ti puru a caiva viddhy an d ubh v api
vik r ca gu caiva viddhi prak ti-sambhav n

Anvaya

viddhi...know that; ubhau api...verily both; prak tim...the material energy; puru am ca...and the individual consciousness; an di eva...certainly are beginningless; ca...and; viddhi...know; v k r n...transformations of the body; gu n ca...and the three modes of material nature; ca... also; eva...certainly; sambhav n...are produced; prak ti...by the material energy.

TRANSLATION

Know that verily both the material energy and the individual consciousness certainly are beginningless and know that transformations of the body and the three modes of material nature also certainly are produced by the material energy.

Verse 21

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥

Transliteration

k rya-k ra a-kart tve hetu prak tir ucyate
puru a sukha-du kh n m bhokt tve hetur ucyate

Anvaya

kart tve...in the matter of creation; prak ti ...the material energy; hetu ...is responsible; k rya-k ra a...for the cause and effect; bhokt tve...in the matter of experiencing; sukha-du kh n m...happiness and distress; puru a ...the individual consciousness; ucyate...is declared; hetu ... responsible.

TRANSLATION

In the matter of creation the material energy is responsible for cause and effect; in the matter of experiencing happinesss and distress the individual consciousness is declared responsible.

Verse 22

पुरुषः प्रकृतिस्थो हि भुंक्ते प्रकृतिजान् गुणान् ।
कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥ २२ ॥

Transliteration

puru a prak ti-stho hi bhu kte prak ti-j n gu n
k ra a gu a-sa go 'sya sad-asad-yoni-janmasu

Anvaya

puru a ...the individual consciousness; prak ti-stha ...situated in the material energy; hi... certainly; bhu kte...experiences; gu n…the three modes of material nature; prak ti-j n... produced by the material energy; gu a-sa ga …the beguiling infatuation of these three modes of material nature; k ra am…is the cause; asya...of a beings; sat-asat-yoni-janmasu...innumerable births, superior and inferior in the wombs of varieagated lifeforms.

TRANSLATION

The individual consciousness situated in the material energy certainly experiences the three modes of material nature produced by the material energy; the beguiling infatuation of these three modes of material nature is the cause of a beings innumerable births, superior and inferior in the wombs of varieagated lifeforms.

Verse 23

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २३ ॥

Transliteration

upadra numant ca bhart bhokta mahe vara
param tmeti c py ukto dehe 'smin puru a para

Anvaya

asmin dehe...within the body; para ...supreme to; puru a ...the individual consciousness; upadra ...an indwelling observer; anumant ...a sanctioner; bhart ...a perserver; bhokt ...an enjoyer; maha- vara ca...and ultimate controller; iti ca api...indeed as well; ukta ...is described; param tm ...as the Ultimate Consciousness.

TRANSLATION

Within the body, supreme to the individual consciousness; an indwelling observer; a sanctioner, a preserver, an enjoyer and indeed ultimate controller as well is described as the Ultimate Consciousness.

Verse 24

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४ ॥

Transliteration

ya eva vetti puru a prak ti ca gu ai saha
sarvath vartam no 'pi na sa bh yo 'bhij yate

Anvaya

ya ...anyone who; vetti...understands; evam...in this way; puru am...the individual and the Ultimate Consciousness; prak tim ca...also the material energy; g u a i saha...along with the three modes of material nature; sa ...one; vartam nah api... although existing; sarvath ...in any condition; na abhij yate...never takes birth; bh ya ...again.

TRANSLATION

Anyone who understands in this way the individual consciousness and the Ultimate Consciousness also the material energy along with the three modes of material nature; one although existing in any condition never takes birth again.

Verses 25

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्य सांख्येन योगेन कर्मयोगेन चापरे ॥ २५ ॥

Transliteration

dhy nen tmani pa yanti kecid tm nam tman
anye s khyena yogena karma-yogena c pare

Anvaya

kecit...some; yogena...by the science of the individual consciousness attaining communion with the Ultimate Consciousness; pa yanti...perceive; tmani...within the self; tm nam…(param tm) the Ultimate Consciousness; dhy nena... by meditation; tmana...on the self; anye...others; s khyena…by the discrimination between matter and spirit; apare...and others; karma-yogena... by the science of uniting the individual consciousness with the Ultimate Consciousness by action.

TRANSLATION

Some by the science of the individual consciousness attaining communion with the Ultimate Consciousness perceive within the self, the Ultimate Consciousness by meditation on the self; others by the discrimination between matter and spirit and others by the science of uniting the individual consciousness with the Ultimate Consciousness by actions.

Verse 26

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २६ ॥

Transliteration

anye tv evam aj nanta rutv nyebhya up sate
te 'pi c titaranty eva m tyu ruti-par ya a

Anvaya

anye tu...yet others; aj nanta ...without knowing; evam...these methods; up sate...engage in worship; rutv ...by hearing; anyebhya ...from others; eva...verily; te...they; ruti-par ya ... become established by listening; api...also; atitaranti...transcend; m tyum...the transmigration of death.

TRANSLATION

Yet others without knowing these methods engage in worship by hearing from others; verily they becoming established from listening also transcend the transmigration of death.

Verse 27

यावत् सञ्जायते किञ्चित् सत्त्वं स्थावरजंगमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥ २७ ॥

Transliteration

y vat sa j yate kiæcit sattva sth vara-jaægamam
k etra-k etrajæa-sa yog t tad viddhi bharatar abha

Anvaya

(he)bharatar abha...O Arjuna best of the Bh ratas; y vat kiæcit...whatsoever; sattvam...living entity sth vara-ja gamam...animate or inanimate; sa j yate…comes into being; viddhi...know; te...they; k etra-k erajna-sa yog t…are manifested by the interaction between the field of activities and the knower of the field of activities.

TRANSLATION

O Arjuna, whatever living entity, animate or inanimate comes into being; know they are produced by the interaction between the field of activities and the knower of the field of activities.

Verse 28

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २८ ॥

Transliteration

sama sarve u bh te u ti hanta parame varam
vina yatsv avina yanta ya pa yati sa pa yati

Anvaya

ya ...anyone who; pa yati...perceives; parama- varam...the Ultimate Consciousness; ti hantam... residing; samam...equally; sarve u-bh te u…in all living entities everywhere; avina yatsu...as the imperishable; vina yatsu...within the perishable; sa ...such a one; pa yati...actually perceives.

TRANSLATION

Anyone who perceives the Ultimate Consciousness residing equally in all living entities everywhere as the imperishable within the perishable; such a one actually perceives.

Verse 29

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २९ ॥

Transliteration

sama pa yan hi sarvatra samavasthitam varam
na hinasty tman tm na tato y ti par gati

Anvaya

pa yan hi...by seeing; varam...the Ultimate Consciousness; samam...equally; sarvatra... everywhere; samavasthitam...impartially situated; na hinasti...does not degrade; tmanam...the embodied self; tm n ...by the self; tata ...thus; y ti...reaching; par m gatim...the supreme goal.

TRANSLATION

By seeing the Ultimate Consciousness equally everywhere, impartially situated, one does not degrade the embodied self, by the self; therefore reaching the supreme goal.

Verse 30

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ ३० ॥

Transliteration

prak tyaiva ca karm i kriyam ni sarva a
ya pa yati tath tm nam akart ra sa pa yati

Anvaya

ya ...anyone who; pa yati...perceives; tath ...in this way; sarva a ...in all respects; karm i... that activities; kriyam ni...are being performed; prak ty eva...only by the material energy; sa ...such a one; pa yati...perceives perfectly; tm nam...the embodied self; akart ram...as the non-doer.

TRANSLATION

Anyone who perceives in this way that activities in all respects are being performed only by the material energy; such a one perceives perfectly the embodied self as the non-doer.

Verse 31

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३१ ॥

Transliteration

yad bh ta-p thag-bh vam eka-stham anupa yati
tata eva ca vist ra brahma sampadyate tad

Anvaya

yad ...when; (sa)...one; anupa yati...actually perceives; vist ram...the expansion; ca...and; bhuta-p thak-bh vam...diversity of all life forms; eka-stham...as situated in the unity of material nature; tata eva...thereafter; tada...at that time; brahma...the Ultimate Truth; sampadyate...is attained.

TRANSLATION

When one actually perceives the expansion and diversity of all life forms as situated in the unity of material nature; thereafter at that time the Ultimate Truth is attained.

Verse 32

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

Transliteration

an ditv n nirgu atv t param tm yam avyaya
ar ra-stho 'pi kaunteya na karoti na lipyate

Anvaya

ayam...this; param tm ...the Ultimate Consciousness; an ditv t...is beginningless; avyaya ... immutable; nirgu atv t...devoid of any material qualities; (he) kaunteya...O Arjuna son of Kunt ; ar ra-stha api...although dwelling in the body; na karoti...never does anything; na lipyate... nor is it influenced.

TRANSLATION

This Ultimate Consciousness is beginningless, immutable, devoid of any material quality O Arjuna; although situated within the body it never does anything nor is it influenced.

Verse 33

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३३ ॥

Transliteration

yath sarva-gata sauk my d k a nopalipyate
sarvatr vasthito dehe tath tm nopalipyate

Anvaya

yath ...as; sarva-gatam...all-pervading; k am…space; na upalipyate...is never implicated; sauk myat...due to being subtle; tath ...similarly; tm …the Ultimate Consciousness; sarvatra... being all pervading; avasthita ...situated; dehe...in the body; na upalipyate...is never implicated.

TRANSLATION

As all pervading space is never implicated due to being subtle; similarly the Ultimate Consciousness being all pervading, situated in the body is never implicated.

Verse34

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४ ॥

Transliteration

yath prak ayaty eka k tsna lokam ima ravi
k etra k etr tath k tsna prak ayati bh rata

Anvaya

(he) bh rata...O Arjuna best of the Bh ratas; yath ...as; eka ...one; ravi ...sun; prak ayati... illuminates; k tsnam...an entire; lokam...universe; tath ...similarly; iman...this; k etr ...the Ultimate Consciousness and the individual consciousness;; prak ayati ...illuminates; k tsnam... the entire; k etram...field of activity of the physical body.

TRANSLATION

O Arjuna just as one sun illuminates an entire universe; similarly the Ultimate Consciousness and the individual consciousness illuminates the entire field of activity of the physical body.

Verse 35

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५ ॥

Transliteration

k etra-k etrajæayor evam antara jæ na-cak u
bh ta-prak ti-mok a ca ye vidur y nti te param

Anvaya

ye...those who; jæ na-cak u ...by the realization of knowledge; evam vidu ...can fathom; antaram... the distinction; k etra-k etrajæayo ...between the body the individual consciousness and the Ultimate Consciousness; ca...and; bh ta-prak ti-mok am...the liberation of embodied beings fro the material energy; te...they; yanti...achieve; param...the supreme.

TRANSLATION

Those who by the realization of knowledge can fathom the distinction between the body, the individual consciousness and the Ultimate Consciousness and the liberation of the living entities from the material energy they achieve the Supreme.

Thus ends the Śrī Bhagavad-Gītā Trust translation of Śrīmad Bhagavad-Gītā, chapter thirteen entitled: Kṣetra-Kṣetrajñā Vibhāga Yoga: The Individual Consciousness and the Ultimate Consciousness.

CHAPTER FOURTEEN

Gunatraya-Vibh ga Yoga

The Three Qualities of Material Energy

Verse 1

श्रीभगवानुवाच
परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

Transliteration

ri bhagav n uv ca
para bh yah pravak y mi jæ n n m jæ nam uttamam
yaj jæ tva munayah sarve par siddhimn ito gat

Anvaya

r bhagav n...Lord K a the possessor of all opulences; uv ca...said; param...the supreme; jæ nam...wisdom; (aham)... I; pravak y mi...shall reveal; bh ya ...again; uttamam...the best; jæ n n m...of all knowledge; yat...which; jæ tva...knowing; sarve...all; munaya ...the great sages; gat ...attained; par m...ultimate; siddhim...perfection; ita ...in the material energy.

TRANSLATION

Lord K a: said, the supreme wisdom I shall reveal again, the best of all knowledge; which knowing all the great sagesattained ultimate perfection in the material energy.

Verse 2

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

Transliteration

ida jæ nam up ritya mama s dharmyam gat
sarge 'pi nopaj yante pralaye na vyathanti ca

Anvaya

up ritya...taking refuge of; idam...this; jæ nam...wisdom; gat ...attaining; mama...My; s - dharmyam...divine nature; (sa) na upaj yante...one is not reborn; sarge api...during universal creation; na vyathanti...nor destroyed; pralaye ca...during universal destruction.

TRANSLATION

Taking refuge in this wisdom, attaining My divine nature one is not reborn during the universal creation nor destroyed during the universal destruction.

Verse 3

मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

Transliteration

mama yonir mahad brahma tasmin garbha dadh my aham
sambhava sarva-bh t n m tato bhavat bh rata

Anvaya

(he) bh rata...O Arjuna best of the Bh ratas; mahat-brahma...the entire expansive material energy; yoni ...is the womb; tasmin...into which; aham...I; dadh mi...infuse; garbham...the embryo of individual consciousness; tata ...subsequently; bhavati...manifested; mama...by Me; sarva-bh t n m...every species of life; sambhava ...is generated.

TRANSLATION

O Arjuna, the entire expansive material energy is the womb into which I infuse the embryo of individual consciousness; subsequently manifested by Me, every species of life is generated.

Verse 4

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

Transliteration

sarva-yoni u kaunteya m rtaya sambhavanti y
t s brahma mahad yonir aha b ja-prada pit

Anvaya

(he)kaunteya...O Arjuna son of Kunt ; ya m rtaya ...whatever form which; sambhavanti...is generated; sarva-yoni u...from all the wombs of every species; mahat-brahma...the entire expansive material energy; t s m…is their; yon ...womb; aham b ja-prada ...and I am the seed giving; pit ...father.

TRANSLATION

O Arjuna, whatever form is generated from all the wombs of every species, the entire expansive material energy is their womb and I am the seed bestowing father.

Verse 5

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

Transliteration

sattvam rajas tama iti gu prak ti-sambhav
nibadhnanti mah -b ho dehe dehinam avyayam

Anvaya

(he) mah -b ho...O mighty armed one; gu …the qualities; sattvam raja tama iti...of goodness, passion, and ignorance; iti...thus; prak ti sambhav ...produced by the material energy; nibadhnanti...enslaves; avyayam...the immutable; dehinam...the consciousness of the self; dehe...within the body.

TRANSLATION

O mighty armed one, the qualities of godness, passion and ignorance thus produced by the material energy enslaves the immutable, consciousness of the self within the body.

Verse 6

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ॥ ६ ॥

Transliteration

tatra sattva nirmalatv t prak akam an mayam
sukha-saægena badhn ti jæ na-sa gena c nagha

Anvaya

(he) anagha...O sinless one; tatra...among these; sattvam...the mode of goodness; nirmalatv t... being pure; prak akam...illuminating; an mayam...serene; badhn ti...conditions; (sa)...one; sukha-sa gena...by attachment of happiness; jæ na-sa gena ca...and by attachment of knowledge.

TRANSLATION

O sinless one, among these the mode of goodness being pure, illuminating and serene; conditions one due to the attachment of happieness and the attachment of knowledge.

Verse 7

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनम् ॥ ७ ॥

Transliteration

rajo r g tmaka viddhi t -sa ga-samudbhavam
tan nibadhn ti kaunteya karma-sa gena dehinam

Anvaya

(he) kaunteya...O Arjuna son of Kunt ; viddhi...know; raja ...that the mode of passion; r ga-tmakam...the source of lust and attachment; t -sa ga-samudbhavam…and the generator of desire for sense gratification and sentimental infatuation; tat...that; nibadhn ti...enslaves; dehinam...the embodied consciousness; karma-sa gena...by attachment to fruitive activities.

TRANSLATION

O Arjuna, know that the mode of passion is the source of lust and attachment and the producer of desire for sense gratification and sentimental infatuation; that enslaves the embodied consciousness by attachment to fruitive activities.

Verse 8

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

Transliteration

tamas tv ajæ na-ja viddhi mohana sarva-dehin m
pram d lasya-nidr bhis tan nibadhn ti bh rata

Anvaya

viddhi tu...you should know, (he) bh rata...O Arjuna best of the Bh ratas; tat...that; tama ...the mode of ignorance; mohanam...as the cause of delusion; nibadhn ti...enslaving; sarva-dehin m... all embodied beings; ajæ na-jam...born of nescience; pram da...by negligence; lasya...listlessness nidr bhi ...and somnolence.

TRANSLATION

You should know, O Arjuna, that the mode of ignorance as the cause of delusion enslaving all embodied beings born of nescience; by negligence, listlessness and somnolence.

Verse 9

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

Transliteration

sattva sukhe saæjayati raja karma i bh rata
jæ nam v tya tu tama pram de saæjayaty uta

Anvaya

(he) bh rata...O Arjuna best of the Bh ratas; sattvam...the mode of goodness; saæjayati...ensnares; (sa)...one; sukhe...in happiness; raja ...the mode of passion; karm i…in fruitive activity; tama tu...and the mode of ignorance; pram de...in negligence; uta...and the like; v tya...obscuring; jæ nam...knowledge.

TRANSLATION

O Arjuna, the mode of goodness ensnares one in happiness, the mode of passion in fruitive activity and the mode of ignorance in negligence and the like, obscuring knowledge.

Verse 10

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वंरजस्तथा ॥ १० ॥

Transliteration

rajas tama c bhibh ya sattva bhavati bh rata
raja sattva tama caiva tama sattva rajas tath

Anvaya

(he) bh rata...O Arjuna best of the Bh r tas; sattvam...the mode of goodness; abhibh ya... overpowering; raja tama ca...the modes of passion and ignorance; raja ...the mode of passion; abhibh ya...overpowering; sattvam tama eva ca...the modes of goodness and ignorance; tath eva ca...similarly; tama ...the mode of ignorance; bhavati...arises over; sattvam raja ...the modes of goodness and passion.

TRANSLATION

O Arjuna, the mode of goodness overpowering the modes of passion and ignorance, the mode of passion overpowering the modes of goodness and ignorance; similarly as well the mode of ignorance arises over the modes of goodness and passion.

Verse 11

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद् विवृद्धं सत्त्वमित्युत ॥ ११ ॥

Transliteration

sarva-dv re u dehe 'smin prak a upaj yate
jæ nam yad tad vidy d viv ddha sattvam ity uta

Anvaya

yad ...when; sarva-dv re u...through the perceptual senses; asmin dehe...of the body; prak a ... illuminating; jæ nam... knowledge; uta...and the like; upaj yate...manifests; vidy t iti...know that; tad ...certainly; sattvam...the mode of goodness; viv ddham...predominates.

TRANSLATION

When through the perceptual senses of the body illuminating knowledge manifests; know that certainly the mode of goodness predominates.

Verse 12

लोभः प्रवृत्तिरारम्भः कर्मणामाशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

Transliteration

lobha prav ttir rambha karma m a ama sp h
rajasy et ni j yante viv ddhe bharatar abha

Anvaya

(he) bhar tar abha...O Arjuna descendant of Bh rata; lobha ...greed; prav tti ...restless exertion; rambha ...with great endeavor; karma m...for fruitive activities; a ama ...agitation of the senses; sp h ... incessant desire for sense indulgence; (yada)...when; et ni jay nte...all these arise; rajasi viv ddhe...the mode of passion predominates.

TRANSLATION

O Arjuna, when greed, restless exertion with great endeavor for fruitive activities, agitation of the senses, incessant desire for sensual indulgence; when all these arise the mode of passion predominates.

Verse 13

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

Transliteration

aprak o 'prav tti ca pram do moha eva ca
tamasy et ni j yante viv ddhe kuru-nandana

Anvaya

(he) kuru-nandana...O Arjuna descendant of the Kuru dynasty; aprak a ...nescience; aprav tti .. inertness; pram da ...neglectfulness; moha eva ca...and also illusion; (yada)...when; et ni...these; j yante...arises; tamasi viv ddhe...the mode of ignorance predominates.

TRANSLATION

O Arjuna, nescience, inertness, neglectfulness and also illusion; when these arise the mode of ignorance predominates.

Verse 14

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥

Transliteration

yad sattve prav ddhe tu pralaya y ti deha-bh t
tadottama-vid lok n amal n pratipadyate

Anvaya

yad ...when; deha-bh t...the embodied being; y ti...transitions; pralayam...death; prav ddhe... predominated; sattve...by the mode of goodness; tad ...at that time; y ti...reaches; amal n...the pure; lak n...planets; uttama-vid m...with the highest knowledge; pratipadyate...are attained.

TRANSLATION

When the embodied being transitions death predominated by the mode of goodness; at that time the pure planets with the highest knowledge are attained.

Verse 15

रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

Transliteration

rajasi pralaya gatv karma-sa gi u j yate
tath pral nas tamasi m ha-yoni u j yate

Anvaya

pralayam gatv ...succumbing to death; rajasi...in the mode of passion; (sa)...one; j yate...takes birth; karma-sa gi u...among those beings attached to fruitive activities; tath ...similarly; pral na ...dying; tamasi...in the mode of ignorance; (sa)...one; j yate...takes birth; m ha-yoni u...from the womb of an animal.

TRANSLATION

Succumbing to death in the mode of passion one takes birth among those beings attached to fruitive activities; similarly dying in the mode of ignorance, one takes birth from the womb of an animal.

Verse 16

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

Transliteration

karma a suk tasy hu s ttvika nirmala phalam
rajasas tu phala du kham ajæ na tamasa phalam

Anvaya

phalam...the result; suk tasya-karma a ...of virtuous activities; s ttvikam...in the mode of goodness; hu …is declared; nirmalam...purity; tu phalam...and the result; rajasa ...in the mode of passion; du kham...is misery; phalam...and the result; tamasa ...of the mode of ignorance; ajæ nam...is nescience.

TRANSLATION

The result of virtuous activities in the mode of goodness is declared purity, the result in the mode of passion is misery and the result in the mode of ignorance is nescience.

Verse 17

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

Transliteration

sattv t saæj yate jæ nam rajaso lobha eva ca
pram da-mohau tamaso bhavato 'jæ nam eva ca

Anvaya

sattv t...from the mode of goodness; saæj yate...develops; jæ nam...wisdom; rajasa ...from the mode of passion; lobha ...greed; ca eva...and certainly; tamasa ...from the mode of ignorance; pram da-mohau...delusion and illusion; bhavata ...arise; ajæ nam eva ca...along with nescience.

TRANSLATION

From goodness developes wisdom, from passion greed and certainly from ignorance delusion and illusion arise along with nescience.

Verse 18

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

Transliteration

rdhva gacchanti sattva-sth madhye ti hanti r jas
jaghanya-gu a-v tti sth adho gacchanti t mas

Anvaya

sattva-sth ...those situated in the mode of goodness; gacchanti...go; rdhvam...upwards to the heavenly planets; r jas ...those situated in the mode of passion; ti hanti...dwell; madhye...in the middle planets of human species; t mas ...those in the mode of ignorance; jaghanya-gu a-v tti-sth ...situated in abominable delusion; gacchanti...go; adha ... downwards to the hellish planets.

TRANSLATION

Those situated in the mode of goodness go upwards to the heavenly planets, those situated in the mode of passion dwell in the middle planets of human species and those in the mode of ignorance situated in abominable delusion go downwards to the hellish planets.

Verse 19

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

Transliteration

n nyam gu ebhya kart ra yad dra nupa yati
gu ebhya ca para vetti mad-bh va so 'dhigacchati

Anvaya

yad ...when; dra ...the embodied being; anupa yati...comprehends; na...no; anyam...other; kart ram...inactor; gu ebhya ...than the three modes of material nature; ca...and; vetti...knows what; param...is supreme; gu ebhya ...to the three modes of material nature; sa ...one; adhigacchati...achieves; mat-bh vam...My divine nature.

TRANSLATION

When the embodied being comprehends there is no other inactor than three modes of material nature and knows what is supreme to the three modes of material nature; one achieves My divine nature.

Verse 20

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

Transliteration

gu n et n at tya tr n deh deha-samudbhav n
janma-m tyu jar -du khair vimukto 'm tam a nute

Anvaya

at tya...transcending; et n...these; tr n- gu m...three modes of material nature; deha-samudbhav n...which are the cause of the material body; vimukta ...being freed from; janma- m tyu- jar - du khai ...birth, death, old age and misery; dehi...the embodied being; a nute...enjoys; am tam...ambrosial nectar.

TRANSLATION

Transcending the three modes of material nature, which are the cause of the material body; being freed from birth, death, old age and misery; the embodied being enjoys ambrosial nectar.

Verse 21

अर्जुन उवाच
कैर् लिंगैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥ २१ ॥

Transliteration

arjuna uv ca
kair li gais tr n gu n et n at to bhavati prabho
kim c ra katha cait s tr n gu n ativartate

Anvaya

arjuna uv ca...Arjuna said; (he) prabho...O Lord; kai li gai ...by which symptoms; bhavati...is known; at ta ...transcendence; et n...of these; tr n gu n...these three modes of material nature; kim c rah...what is the behavior; katham ca...and how; ativartate...to transcend; et n...these; tr n gu n...three modes of material nature.

TRANSLATION

Arjuna said: O Lord, by which symptoms is known transcendence of these three modes of material nature; what is the behavior and how to transcend these three modes of material nature?

Verses 22 ,23, 24, 25

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेंगते ॥ २३ ॥
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

Transliteration

r bhagav n uv ca
prak a ca prav tti ca moham eva ca p ava
na dve i samprav tt ni na niv tt ni k k ati
ud s navad s no gu air yo na vic lyate
gu vartanta ity eva yo 'vati hati ne gate
sama-du kha-sukha svastha sama-lo ma-k æcana
tulya-priy priyo dh ras tulya-nind tma-sa stuti
m n pam nayos tulyas tulyo mitr ri-pak ayo
sarv rambha-parity g gu t ta sa ucyate

Anvaya

r bhagav n...Lord K a the possessor of all opulences; uv ca...said; ya ...one who; na dve i...feels not resentment; samprav tt ni...at the appearance of; prak am... illumination; prav ttim ca...activity and; moham eva ca...as well as illusion; (he) p ava…O Arjuna son of P u; na k k ati…nor desires; niv tt ni...their cessation; ya ...one who; ud s navat...neutrally; s na … situated; na vic lyate...is not disturbed; gu ai … by the three modes of material nature; ya ...one who; avati hati...remains firmly poised; na i gate...without wavering; iti evam... knowing that; gu …the modes of material nature; vartante...are the performer; (ya)...one who; sama-du kha-sukha ...is equipoised in happiness and distress; sva-stha ...being firmly situated internally; sama-lo a-a ma-k æcana ...regarding equally a lump of earth, a stone or gold; tulya-priya-apriyah...equally disposed towards the desirable and undesirable; dh ra ... wise; tulya-nind - tma-sa stuti ...equal in defamation and praise; m na...honor; apam nayo ... and dishonor; tulya ...equal; mitra-ari-pak ayoh...to both friends and enemies; sarva- rambha - parity g ...abandoning all endeavors for activity and renunciation; sa ...one; ucyate...is declared; guna-at ta ... transcendental to the three modes of material nature.

TRANSLATION

Lord K a said: One who feels no resentment at the appearance of illumination, activity as well as illusion, O Arjuna, nor desires their cessation; one who neutrally situated is not disturbed by the three modes of material nature, one who remins firmly poised without wavering knowing that the modes of material nature are the performer.One who is equipoised in happiness and distress, firmly situated internally, regarding equally a lump of earth, a stone or gold, equally disposed towards the desirable and the undesirable, in honor and dishonor, equal to both friends and enemies, abandoning all endeavors for activity and renunciation, one is declared transcendental to the three modes of material nature.

Verse 26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

Transliteration

m m ca yo 'vyabhic re a bhakti-yogena sevate
sa gu n samat tyait n brahma-bh y ya kalpate

Anvaya

ya ...one who; bhakti-yogena...by the science of uniting the individual consciousness with the Ultimate Consciousness in pure loving devotion; avyabhic re a...unadulterated; sevate...renders service; m m ca...exclusively unto Me; sa ...such a one; samat tya...completely surmounts; et n...these; gu n...three modes of material nature; kalpate...qualifying; brahma-bh y ya...for elevation to the realized platform of the Ultimate Truth.

TRANSLATION

One who by the science of uniting the individual consciousness with the Ultimate Consciousness in pure loving devotion, rendering unadulterated service exclusively unto Me; such a one completely surmounts these three modes of material nature and qualifies for elevation to the realized platform of the Ultimate Truth.

Verse 27

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

Transliteration

brahma o hi prati h ham am tasy vyayasya ca
vatasya ca dharmasya sukhasyaik ntikasya ca

Anavya

hi...verily; aham prati ha...I am the original foundation; brahma a ...of the Ultimate Truth; vatasya ca...and of eternal; dharmasya...righteousness; avyayasya...of imperishable; am tasya...immortality; aik ntikasya sukhasya ca...and absolute transcendental bliss.

TRANSLATION

Verily, I am the original foundation of the Ultimate Truth and of eternal righteousness; of imperishable immortality and absolute transcendental bliss.

Thus ends the Śrī Bhagavad-Gītā Trust translation of Śrīmad Bhagavad-Gītā, chapter fourteen entitled: Gunatraya-Vibhāga Yoga: The Three Qualities of Material Nature.

CHAPTER FIFTEEN

Puru ottama Yoga

Realization of the Ultimate Truth

Verse 1

श्रीभगवानुवाच
ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

Transliteration

r bhagav n uv ca
rdhva-m lam adha - kham a vattha pr hur avyayam
chand si yasya par ni yas ta veda sa veda-vit

Anvaya

r bhagav n...Lord K a the possessor of all opulences; uv ca...said; pr bhu ...metaphorically it is said; a vattham...the banyan tree; rdhva-m lam...with roots above; adha - kham...and with branches below; avyayam...is imperishable; chand si…the Vedic aphorisms; par ni…are the leaves; yasya...of that tree; ya …one who; veda...understands; tam...this; sa … such a one; veda-vit...is knowledgeable of the Vedic scriptures.

TRANSLATION

Lord Krs a said: Metaphorically it is stated, the banyan tree with roots above and branches below is imperishable; the Vedic scriptures are the leaves of that tree, one who understands this is knowledgeable of the Vedic scriptures.

Verse 2

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

Transliteration

adha cordhva pras t s tasya kh
gu a-prav ddh vi aya-prav l
adha ca m l ny anusantat ni
karm nubandh ni manu ya-loke

Anvaya

tasya kh …the branches of that tree; pras ...extending; adha - rdhvam...downward and upward; vi aya-prav l ...with its sprouts symbolizing sense objects; gu a-pravrddh ... develope due to the three modes of material nature; m l ni…its roots; anusantat ni...spreading; adha ca....downwards also; karma-anubandh ni...produce actions and reactions; manu ya-loke...in the worlds of humans.

TRANSLATION

The branches of that tree extending downward and upwards, with its sprouts symbolizing sense objects, develope due to the three modes of material nature; with roots spreading downwards also produces actions and reactions in the worlds of humans.

Verses 3, 4

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम्
असंगशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

ततः पदं तत्परिमार्गितव्यं
यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

Transliteration

na r pam asyeha tathopalabhyate
n nto na c dir na ca samprati h
a vattham ena suvir ha-m lam
asa ga- astre a d hena chittv

tata pada tat parim rgitavya
yasmin gat na nivartanti bh ya
tam eva c dya puru a prapadye
yata prav tti pras t pur

Anvaya

iha...within this world; tath r pam...that inverted form; asya...of this tree; na upalabhyate...can not be perceived; anta ca...nor its end; di ca na...nor its beginning; samprati ha ca na...nor its foundation; chittv ...severing; enam su-vir ha-m lam…this strongly rooted in attachment; a vattham...banyan tree; d hena…with the sharp; asa ga- astre a…weapon of detachment; tata ...thereafter; yasmin gat …go to the place where; na nivartanti...there is no return; bh ya … again; parim rgitavyam...by approaching the exclusive shelter; prapadye...surrendering; tat padam...to the feet of the Supreme Lord; tam eva ca...verily to that; dyam...original; puru am... Ultimate Personality; yata ...whom; pur i...the perpetual; prav tti ...process; pras t ...emanates.

TRANSLATION

Within this world the inverted form of this tree cannot be perceived, nor its beginning, nor its foundation; severing this strongly rooted in attachment banyan tree with the sharp weapon of detachment; thereafter go to the place where there is no return again by approaching the exclusive shelter, surrendering at the feet of the Supreme Lord; verily to the original, Ultimate Personality from whom the perpetual process emanates.

Verse 5

निर्मानमोहा जितसंगदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

Transliteration

nirm na-moh jita-sa ga- do
adhy tma-nity viniv tta-k m
dvandvair vimukt sukha-du kha-sa jæair
gacchanty am h padam avyaya tat

Anvaya

nirm na-moh ...devoid of false ego and illusion; jita-sa ga-do ...free from degraded association; adhy tma-nity ...perceptive of the eternal and the transitory; viniv tta-k m ... disassociated from lust; vimukt ...completely liberated; dvandvai ...from the dualities; sukha-duhkha-samjæai ...identified as happiness and distress; am h ...the wise; gacchanti...reach; tat...that; avyayam...the imperishable; padam...shelter of the Supreme Lord.

TRANSLATION

Devoid of false ego and illusion, free from degraded association, perceptive of the eternal and the transitory, dissassociated from lust, completely liberated from the dualities identified as happiness and distress; the wise reach the imperishable shelter of the Supreme Lord.

Verse 6

न तद् भासयते सूर्यो न शशांको न पावकः ।
यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

Transliteration

na tad bh sayate s ryo na a ko na p vaka
yad gatv na nivartante tad dh ma parama mama

Anvaya

s rya …the sun; na bh sayate...illumines not; tat...that place; na a ka …nor the moon; na p vaka ...nor fire; tat mama...that is My; paramam...all-illuminating supreme; dh ma... transcendental abode; gatv ...having reached; yat...from which; na nivartante...there is no return.

TRANSLATION

The sun illumines not that place, nor the moon, nor fire; that is My all-illuminating, supreme transcendental abode, having reached from which there is no return.

Verse 7

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

Transliteration

mamaiv o j va-loke j va-bh ta san tana
mana a h n ndriy i prak ti sth ni kar ati

Anvaya

eva...verily; j va-bh ta mama...the embodied living entity is My; a a ...infintesimal potency; (ca)...and; san tana ...eternal; j va-loke...in the world of embodied living entities; prak ti-sth ni... the influence of the material energy; kar ati...is carried; mana ...by the mind; a h ni indriy i... and the six perceptual senses.

TRANSLATION

Verily the embodied living entity is My infinitesimal potency and eternal; in the world of embodied living entities the influence of the material energy is carried by the mind and the six perceptual senses.

Verse 8

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धनिवाशयात् ॥ ८ ॥

Transliteration

ar ra yad av pnoti yac c py utkr mat vara
g h tvait ni sa y ti v yur gandh n iv ay t

Anvaya

yat ar ram...whatever body; vara ...the eternal infinitesimal potency; av pnoti...enters; yat ca api...and from whatever body; utkr mati...he departs; g h tv ...carrying; et ni...this subtle body; ayat...from the old body; v yuh eva...as the air; gandh n...fragrance; sa y ti...transfers it to a new body.

TRANSLATION

Whatever body the eternal infinitesimal potency enters and from whatever body he departs; carrying this subtle body from the old body as the air, fragrance; transfers it to a new body.

Verse 9

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

Transliteration

rotra cak u spar ana ca rasana ghr am eva ca
adhi ya mana c ya vi ay n upasevate

Anvaya

adhi h ya...governing; rotram...hearing; cak u ...sight; spar anam...touch; rasanam...taste; ghr am ca...and smell; mana ca...also the mind; ayam...this infinitesimal potency; eva... verily; upasevate...enjoys; vi ay n...the objects of the senses.

TRANSLATION

Governing hearing, sight, touch, taste and smell also the mind; this infinitesimal potency verily enjoys the objects of the senses.

Verse 10

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

Transliteration

utkr manta sthita v pi bhuæj na va gu nvitam
vim h n nupa yanti pa yantijæ na-cak u a

Anvaya

vim h ...the unevolved; gu a- anvitam...mesmerised by the three modes of material nature; na anupa yanti...cannot perceive; (enam)....this infinitesimal potency; utkr mantam... departing the body; v sthitam...residing in the body; bhuæj nam v api...or enjoying in the body; (tu)...but; jæ na-cak u a ...those enlightened by the eye of wisdom; pa yanti...can perceive.

TRANSLATION

The unevolved mesmerised by the the three modes of material nature cannot perceive this infinitesimal potency departing the body, residing in the body or enjoying in the body; but those enlightened by the eye of wisdom can perceive.

Verse 11

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

Transliteration

yatanto yogina caina pa yanty tmany avasthitam
yatanto 'py ak t tm no naina pa yanty acetasa

Anvaya

yogina ...those perfected in the science of uniting the individual consciousness with the Ultimate Ultimate Consciousness; yatanta ...with great endeavor; pa yanti...can perceive; enam...this infinitesimal potency; avasthitam...situated; tmani...within the body; (tu)...but; acetasa ...the undeveloped; ca...and; ak ta-atmanah...those of impure minds; na pa yanti...can never perceive; enam...this infinitesimal potency; yatanta api...even with great endeavour.

TRANSLATION

Those perfected in the science of uniting the individual consciousness with the Ultimate Consciousness by great endeavor can perceive this infinitesimal potency situated within the body; but the undeveloped and those of impure minds can never perceive this infinitesimal potency even with great endeavor.

Verse 12

यदादित्यगतं तेजो जगद् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

Transliteration

yad ditya-gata tejo jagad bh sayate 'khilam
yac candramasi yac c gnau tat tejo viddhi m makam

Anvaya

viddhi...understand; tat teja ...that effulgence; yat...which; ditya-gatam...emanates from the sun; bh sayate... illuminating; akhilam jagat...the entire universe; yat candramasi ca...and which is in the moon; yat teja agnau ca...and which is in fire; m makam...from Me

TRANSLATION

Understand that the effulgence which emanates from the sun illuminating the entire universe and which is in the moon and in fire is from Me.

Verse 13

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

Transliteration

g m v ya ca bh t ni dh ray my aham ojas
pu mi cau adh sarv somo bh tv ras tmaka

Anvaya

vi ya ca...permeating; g m...throughout the planetary systems; aham...I; dh ray mi...maintain; bh t ni…moving and stationary living entities; ojas ...by My potency; bh tv ca...and having become; rasa- tmakah...the essence; soma ...of the moon; (aham) pu mi...I nourish; sarvah...all au adh ...plant life.

TRANSLATION

Permeating throughout the planetary systems I maintain all moving and stationary beings by My potency and having become the essence of the moon, I nourish all plant life.

Verse 14

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

Transliteration

aha vai v naro bhutv pr in deham rita
pr p na-sam yukta pac my anna catur-vidham

Anvaya

bh tv ...enacting; vai v nara ...as the fire of digestion; aham...I; ritah... entering into; pr in m deham...the body of every living entity; pac mi...digest; catuh-vidham annam... the four types of food stuffs; pr a-ap na-sam yukta ...by the auspices of the incoming and outgoing life breath.

TRANSLATION

Enacting as the fire of digestion, I entering into the body of every living entity digest the four types of foodstuffs by the auspices of the incoming and outgoing life breath.

Verse 15

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद् वेदविदेव चाहम् ॥ १५ ॥

Transliteration

sarvasya c ham h di sannivi ho
matta sm tir jæ nam apohana ca
vedai ca sarvair aham eva vedyo
ved nta-k d veda-vid eva c ham

Anvaya

aham ca sannivi a ...I am the indwelling monitor; h di...in the heart; sarvasya...of all beings; matta ...from Me is; sm ti ...consciousness; jæ nam...wisdom; apohanam ca...and forgetfulness; aham eva ca vedya ...verily I am to be known; sarvai vedai ...by the Vedas; aham eva ved nta k t...I alone am the compiler of the Vedas; veda-vit ca...and the knower of the meaning of the Vedic scriptures.

TRANSLATION

I am the indwelling monitor in the heart of all beings, from Me arises consciousness, wisdom, and forgetfulness; verily I am to be known by the Vedas, I am the compiler of the Vedas and the knower of the meaning of the Vedas.

Verse 16

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

Transliteration

dv v imau puru au loke k ara c k ara eva ca
k ara sarv i bh t ni k astho 'k ara ucyate

Anvaya

loke...in the fourteen universal systems; imau dvau eva...there are only these two; puru au... conscious principles; k ara ca...the perishable; k ara ca...and the imperishable; sarv i bh t ni...all living entities; ucyate...are declared; k ara ...perishable; k ta-stha ...and those perfected internally; k ara ...as imperishable.

TRANSLATION

In the fourteen universal systems there are only two conscious principles; the perishable and the imperishable; all moving and stationary living entities are declared perishable and those perfected internally as imperishable.

Verse 17

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥

Transliteration

uttama puru as tv anya param tmety ud h ta
yo loka-trayam vi ya bibharty avyaya vara

Anvaya

tu...but; uttama ...the Ultimate; puru a ...Personality; anya ...another; ud h ta ...described; iti...as; param tm ...the Ultimate Consciousness; avyaya ...imperishable; ya vara ...the controller of all who; vi ya...permeating; loka-tray...the three divisions of the universe; bibharti...sustaining all beings.

TRANSLATION

The Ultimate Personality is another, described as the Ultimate Consciousness, imperishable, the controller of everything who permeating the three divisions of the universe sustaining all beings.

Verse 18

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

Transliteration

yasm t k aram at to 'ham ak ar d api cottama
ato 'mi loke vede ca prathita puru ottama

Anvaya

yasm t...because; aham t ta …I am beyond; k aram...the perishable; ca...and as; uttama ...the Ultimate; ak ar t api...transcendental to the imperishable as well; ata ...therefore; prathita asmi...I am celebrated; loke...in the world; vede ca...and in the Vedic scriptures; puru ottamah...as the Ultimate Personality.

TRANSLATION

Because I am beyond the perishable and as the Ultimate, transcendental to the imperihable as well; I am celebrated in the worlds and in the Vedic scriptures as the Ultimate Personality.

Verse 19

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

Transliteration

yo m m evam asamm ho j n ti puru ottamam
sa sarva-vid bhajati m sarva-bh vena bh rata

Anvaya

(he) bh rata...O Arjuna descendant of the Bh ratas; ya ...anyone who; asamm ha ...without delusion; j n ti...knows; m m...Me; evam...in this way; puru otttamam...as the Ultimate Personality; sarva-vit...knows everything; sa ...such a one; bhajati...renders devotional service; m m...unto Me; sarva-bh vena...completely in all respects.

TRANSLATION

O Arjuna, anyone who without delusion knows Me in this way as the Ultimate Personality, knows everything; such a one renders devotional service unto Me completely in all respects.

Verse 20

५ति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद् बुद्ध्वा बुद्धिमान् स्यात्कृततकृत्यश्च भारत ॥ २० ॥

Transliteration

iti guhyatama stram idam ukta may nagha
etad buddhv buddhim n sy t k ta-k tyas ca bh rata

Anvaya

(he) anagha...O sinless one; iti...thus; idam...this; guhyatamam...most confidential; stram... doctrine of the scriptures; uktam...is disclosed; may ...by Me; etat buddhv ...realizing this; (he) bh rata...O Arjuna descendant of Bh rata; sy t...one becomes; buddhi-man...spiritually enlightened; k ta-k tya ca...and most accomplished in all acts.

TRANSLATION

O sinless one; thus this most confidential meaning of the scriptures has been disclosed by Me; realizing this O Arjuna; one becomes spiritually enlightened and accomplished in all acts.

Thus ends the Śrī Bhagavad-Gītā Trust translation of Śrīmad Bhagavad-Gītā, chapter fifteen entitled: Purusottama Yoga:Realization of the Ultimate Truth.

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