

अर्जुन उवाच
Arjuna said,
arjuna uvāca

प्रकृतिं पुरुषं चैव
Nature & consciousness,
prakṛtiṃ puruṣaṃ caiva

क्षेत्रं क्षेत्रज्ञमेव च
field of experience & experiencer,
kṣetram kṣetrajñam eva ca

एतद् वेदितुमिच्छामि
these I want to know,
etad veditum icchāmi

ज्ञानं ज्ञेयं च केशव
O Krishna, also knowledge & that to be known.
jñānam jñeyam ca keśava 13.1

श्रीभगवानुवाच
The Blessed Lord said,
śrī-bhagavān uvāca

इदं शरीरं कौन्तेय
O Arjuna, this body
idaṃ śarīraṃ kaunteya

क्षेत्रमित्यभिधीयते
is called the field of experience.
kṣetram ity abhidhīyate

एतद् यो वेत्ति तं प्राहुः
The one who knows it is called
etad yo vetti taṃ prāhuḥ

क्षेत्रज्ञ इति तद्विदः
the experiencer.
kṣetrajña iti tadvidaḥ 13.2

क्षेत्रज्ञं चापि मां विद्धि

Know that I am the experiencer
kṣetrajñam cāpi mām viddhi

सर्वक्षेत्रेषु भारत

of all experiences, O Arjuna.
sarva-kṣetreṣu bhārata

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं

Knowledge of the experiencer & experienced
kṣetra-kṣetrajñayor jñānam

यत्तज्ज्ञानं मतं मम

is true knowledge.

yat taj jñānam mataṁ mama 13.3

ऋषिभिर्बहुधा गीतं

It was taught by the rishis,
ṛṣibhir bahudhā gītaṁ

छन्दोभिर्विविधैः पृथक्

by various Vedic hymns,
chandobhir vividhaiḥ pṛthak

ब्रह्मसूत्रपदैश्चैव

by the Brahma Sutras,
brahma-sūtra-padaīś caiva

हेतुमद्भिर्विनिश्चितैः

and by logicians.

hetumadbhir viniścitaiḥ 13.5

तत् क्षेत्रं यच्च यादृक् च

The field of experience, its nature,
tat kṣetram yac ca yādr̥k ca

यद्विकारि यतश्च यत्

its modifications, its cause,
yad-vikāri yataś ca yat

स च यो यत्प्रभावश्च

and its effects,
sa ca yo yat-prabhāvaś ca

तत् समासेन मे शृणु

learn from Me in brief.

tat samāsenā me śṛṇu 13.4

महाभूतान्यहङ्कारो

The five elements, ego,
mahā-bhūtāny ahaṅkāro

बुद्धिरव्यक्तमेव च

intellect, source of all,
buddhir avyaktam eva ca

इन्द्रियाणि दशैकं च

all eleven senses,
indriyāṇi daśaikam ca

पञ्च चेन्द्रियगोचराः

and five sense-objects.

pañca cendriya-gocarāḥ 13.6

इच्छा द्वेषः सुखं दुःखं

Desire, aversion, pleasure, pain,
icchā dveṣaḥ sukhaṁ duḥkhaṁ

सङ्घातश्चेतना धृतिः

body, alertness, and courage.
saṅghātaś cetanā dhṛtiḥ

एतत् क्षेत्रं समासेन

This is the field of experience
etat kṣetram samāseṇa

सविकारमुदाहृतम्

and its modifications.
savikāram udāhṛtam 13.7

इन्द्रियार्थेषु वैराग्यम्

Dispassion towards sense objects,
indriyārtheṣu vairāgyam

अनहङ्कार एव च

absence of ego,
anahaṅkāra eva ca

जन्ममृत्युजराव्याधि

birth, death, old-age and illness-
janma-mṛtyu jarā-vyādhi-

दुःखदोषानुदर्शनम्

recognizing the suffering they cause...
duḥkha-doṣānudarśanam 13.9

अमानित्वमदम्भित्वम्

Absence of pride and pretension,
amānitvam adambhitvam

अहिंसा क्षान्तिरार्जवम्

harmlessness, patience, honesty,
ahimsā kṣāntir ārjavam

आचार्योपासनं शौचं

reverence for one's teacher, purity,
ācāryopāsanam śaucam

स्थैर्यमात्मविनिग्रहः

steadfastness, self-control...
sthairyam ātma-vinigrahaḥ 13.8

असक्तिरनभिष्वङ्गः

Non-attachment, absence of clinging
asaktir anabhiṣvaṅgaḥ

पुत्रदारगृहादिषु

to son, wife, house, etc,
putra-dāra-grhādiṣu

नित्यं च समचित्तत्वम्

persistent equanimity
nityam ca sama-cittatvam

इष्टानिष्टोपपत्तिषु

towards desirable and undesirable events...
iṣṭāniṣṭopapattiṣu 13.10

मयि चानन्ययोगेन
Loving Me with
mayi cānanya-yogena

भक्तिरव्यभिचारिणी
unwavering devotion,
bhaktir avyabhicāriṇī

विविक्तदेशसेवित्वम्
resorting to a solitary place,
vivikta-deśa-sevitvam

अरतिर्जनसंसदि
aversion to crowds...
aratir jana-samsadi 13.11

अध्यात्मज्ञाननित्यत्वं
Commitment to self-knowledge,
adhyātma-jñāna-nityatvaṁ

तत्त्वज्ञानार्थदर्शनम्
and discovering the truth...
tattva-jñānārtha-darśanam

एतज्ज्ञानमिति प्रोक्तम्
...all this is knowledge.
etaj jñānam iti proktam

अज्ञानं यदतोऽन्यथा
Anything else is ignorance.
ajñānaṁ yad ato 'nyathā 13.12

ज्ञेयं यत्तत्प्रवक्ष्यामि
I will describe that to be known,
jñeyam yat tat pravakṣyāmi

यज्ज्ञात्वामृतमश्नुते
knowing which one gains immortality.
yaj jñātvāmṛtam aśnute

अनादिमत्परं ब्रह्म
It is beginningless, supreme brahman,
anādimat param brahma

न सत्तन्नासदुच्यते
beyond being and nonbeing.
na sat tan nāsad ucyate 13.13

सर्वतः पाणिपादं तत्
Its hands and feet are everywhere.
sarvataḥ pāṇi-pādam tat

सर्वतोऽक्षिशिरोमुखम्
Its eyes, head and face are everywhere.
sarvato 'kṣi-śiro-mukham

सर्वतः श्रुतिमल्लोके
Its ears are everywhere.
sarvataḥ śrutimal loke

सर्वमावृत्य तिष्ठति
Embracing everything, it abides.
sarvam āvṛtya tiṣṭhati 13.14

सर्वेन्द्रियगुणाभासं

It appears to the senses,
sarvendriya-guṇābhāsaṁ

सर्वेन्द्रियविवर्जितम्

yet it's free from the senses.
sarvendriya-vivarjitam

असक्तं सर्वभृच्चैव

Without attachment, it supports all.
asaktaṁ sarva-bhṛc caiva

निर्गुणं गुणभोक्तृ च

Free from gunas, it experiences the gunas.
nirguṇaṁ guṇa-bhokṭṛ ca 13.15

अविभक्तं च भूतेषु

Abiding in all beings undivided,
avibhaktam ca bhūteṣu

विभक्तमिव च स्थितम्

it seems divided.
vibhaktam iva ca sthitam

भूतभर्तृ च तज्ज्ञेयं

That is to be known - the sustainer,
bhūta-bhartṛ ca taj jñeyam

ग्रसिष्णु प्रभविष्णु च

destroyer and creator of all beings.
grasiṣṇu prabhaviṣṇu ca 13.17

बहिरन्तश्च भूतानाम्

It is inside and outside of all beings,
bahir antaś ca bhūtānām

अचरं चरमेव च

living and non-living.
acaram caram eva ca

सूक्ष्मत्वात्तदविज्ञेयं

Being imperceptible, it cannot be known.
sūkṣmatvāt tad avijñeyam

दूरस्थं चान्तिके च तत्

It abides within, yet is distant, too.
dūrastham cāntike ca tat 13.16

ज्योतिषामपि तज्ज्योतिस्

It is the light of lights,
jyotiṣām api taj jyotis

तमसः परमुच्यते

shining beyond darkness.
tamasah param ucyate

ज्ञानं ज्ञेयं ज्ञानगम्यं

That is knowledge, its object, and its goal,
jñānam jñeyam jñāna-gamyam

हृदि सर्वस्य विष्ठितम्

abiding in the hearts of all.
hṛdi sarvasya viṣṭhitam 13.18

इति क्षेत्रं तथा ज्ञानं

The field of experience, knowledge,
iti kṣetram tathā jñānam

ज्ञेयं चोक्तं समासतः

and that to be known are thus.
jñeyam coktam samāsataḥ

मद्भक्त एतद्विज्ञाय

Knowing that, one devoted to Me
mad-bhakta etad vijñāya

मद्भावायोपपद्यते

can reach My state.
mad-bhāvāyopapadyate 13.19

कार्यकरणकर्तृत्वे

Action, means, and agency
kārya-karaṇa-kartṛtve

हेतुः प्रकृतिरुच्यते

are products of nature.
hetuḥ prakṛtir ucyate

पुरुषः सुखदुःखानां

Experiences of pleasure and pain
puruṣaḥ sukha-duḥkhānām

भोक्तृत्वे हेतुरुच्यते

are products of consciousness.
bhokṛtve hetur ucyate 13.21

प्रकृतिं पुरुषं चैव

Nature and consciousness
prakṛtiṁ puruṣam caiva

विद्ध्यनादी उभावपि

are both beginningless.
viddhy anādī ubhāv api

विकारांश्च गुणांश्चैव

Modifications and gunas
vikārāṁś ca guṇāṁś caiva

विद्धि प्रकृतिसम्भवान्

are born of nature.
viddhi prakṛti-sambhavān 13.20

पुरुषः प्रकृतिस्थो हि

Consciousness abiding in nature
puruṣaḥ prakṛtistho hi

भुङ्क्ते प्रकृतिजान् गुणान्

experiences the gunas born of nature.
bhuṅkte prakṛtijān guṇān

कारणं गुणसङ्गोऽस्य

Attachment to the gunas causes
kāraṇam guṇa-saṅgo 'sya

सदसद्योनिजन्मसु

desirable and undesirable rebirths.
sad-asad-yoni-janmasu 13.22

उपद्रष्टानुमन्ता च
Observer, witness,
upadraṣṭānumantā ca

भर्ता भोक्ता महेश्वरः
sustainer, experiencer, Lord,
bhartā bhoktā maheśvaraḥ

परमात्मेति चाप्युक्तो
the supreme Self – thus is called
paramātmēti cāpy ukto

देहेऽस्मिन् पुरुषः परः
consciousness abiding in the body.
dehe 'smin puruṣaḥ paraḥ 13.23

य एवं वेत्ति पुरुषं
One who knows consciousness
ya evaṁ vetti puruṣaṁ

प्रकृतिं च गुणैः सह
and nature with its gunas,
prakṛtiṁ ca guṇaiḥ saha

सर्वथा वर्तमानोऽपि
even while living,
sarvathā vartamāno 'pi

न स भूयोऽभिजायते
he is not subject to rebirth.
na sa bhūyo 'bhijāyate 13.24

ध्यानेनात्मनि पश्यन्ति
Through meditation on oneself
dhyānenātmani paśyanti

केचिदात्मानमात्मना
some discover the true Self.
kecid ātmānam ātmanā

अन्ये साङ्ख्येन योगेन
Others discover through knowledge,
anye sāṅkhyena yogena

कर्मयोगेन चापरे
and others through karma yoga.
karma-yogena cāpare 13.25

अन्ये त्वेवमजानन्तः
Some who lack knowledge
anye tv evam ajānantaḥ

श्रुत्वान्येभ्य उपासते
learn from others and meditate.
śrutvānyebhya upāsate

तेऽपि चातितरन्त्येव
They, too, can cross beyond
te 'pi cātitaranty eva

मृत्युं श्रुतिपरायणाः
death, due to learning.
mr̥tyuṁ śruti-parāyaṇāḥ 13.26

यावत् सञ्जायते किञ्चित्

Everything that exists,
yāvat sañjāyate kiñcit

सत्त्वं स्थावरजङ्गमम्

living or nonliving,
sattvaṁ sthāvara-jaṅgamam

क्षेत्रक्षेत्रज्ञसंयोगात्

is from the union of experiencer and object.
kṣetra-kṣetrajña-samyogāt

तद्विद्धि भरतर्षभ

Know this, O Arjuna.
tad viddhi bharatarṣabha 13.27

समं सर्वेषु भूतेषु

One who sees, in all beings, the same
samaṁ sarveṣu bhūteṣu

तिष्ठन्तं परमेश्वरम्

supreme Lord within,
tiṣṭhantaṁ parameśvaram

विनश्यत्स्वविनश्यन्तं

immortal in the mortal body,
vinaśyatsv avinaśyantaṁ

यः पश्यति स पश्यति

he truly sees.
yaḥ paśyati sa paśyati 13.28

समं पश्यन् हि सर्वत्र

One who sees everywhere the same
samaṁ paśyan hi sarvatra

समवस्थितमीश्वरम्

uniformly-abiding Lord,
samavasthitam īśvaram

न हिनस्त्यात्मनात्मानं

not overlooking the true Self,
na hinasty ātmanātmānaṁ

ततो याति परां गतिम्

he reaches the ultimate goal.
tato yāti parāṁ gatim 13.29

प्रकृत्यैव च कर्माणि

By nature, actions
prakṛtyaiva ca karmāṇi

क्रियमाणानि सर्वशः

of all kinds are done.
kriyamāṇāni sarvaśaḥ

यः पश्यति तथात्मानम्

One who discovers the true Self
yaḥ paśyati tathātmānam

अकर्तारं स पश्यति

as a non-doer, he truly sees.
akartāraṁ sa paśyati 13.30

यदा भूतपृथग्भावम्
When all individual beings
yadā bhūta-prthag-bhāvam

एकस्थमनुपश्यति
are discovered to have a single origin...
ekastham anupaśyati

तत एव च विस्तारं
...from which everything arises,
tata eva ca vistāram

ब्रह्म सम्पद्यते तदा
then one attains brahman.
brahma sampadyate tadā 13.31

यथा सर्वगतं सौक्ष्म्याद्
Just as immaterial, all-pervasive space
yathā sarva-gataṁ saukṣmyād

आकाशं नोपलिप्यते
is not affected,
ākāśaṁ nopalipyate

सर्वत्रावस्थितो देहे
the all-pervasive Self in one's body
sarvatrāvasthito dehe

तथात्मा नोपलिप्यते
is similarly not affected.
tathātmā nopalipyate 13.33

अनादित्वाग्निर्गुणत्वात्
Beginningless and free from gunas,
anāditvān nirguṇatvāt

परमात्मायमव्ययः
the immutable supreme Self,
paramātmāyam avyayaḥ

शरीरस्थोऽपि कौन्तेय
abiding in the body, O Arjuna,
śarīrastho 'pi kaunteya

न करोति न लिप्यते
neither acts nor gets affected.
na karoti na lipyate 13.32

यथा प्रकाशयत्येकः
Just as the sun illumines
yathā prakāśayaty ekaḥ

कृत्स्नं लोकमिमं रविः
the entire world,
kṛtsnaṁ lokam imaṁ raviḥ

क्षेत्रं क्षेत्री तथा कृत्स्नं
so too, the entire field of experience
kṣetraṁ kṣetrī tathā kṛtsnaṁ

प्रकाशयति भारत
is illumined by the experiencer, O Arjuna.
prakāśayati bhārata 13.34

क्षेत्रक्षेत्रज्ञयोरेवम्

The field of experience and experiencer:

kṣetra-kṣetrajñayor evam

अन्तरं ज्ञानचक्षुषा

wisely discerning the difference,

antaram jñāna-cakṣuṣā

भूतप्रकृतिमोक्षं च

and discerning one's difference from nature,

bhūta-prakṛti-mokṣam ca

ये विदुर्यान्ति ते परम्

they reach the supreme.

ye vidur yānti te param 13.35