

अर्जुन उवाच
Arjuna said,
arjuna uvāca

प्रकृतिं पुरुषं चैव
Nature & conscious being,
prakṛtiṁ puruṣam caiva

क्षेत्रं क्षेत्रज्ञमेव च ।
field & knower of the field –
kṣetram kṣetrajñam eva ca

एतद् वेदितुमिच्छामि
this I want to know,
etad veditum icchāmi

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

श्रीभगवानुवाच
The Blessed Lord said,
śrī-bhagavān uvāca

इदं शरीरं कौन्तेय
O Arjuna, this body
idaṁ śarīraṁ kaunteya

क्षेत्रमित्यभिधीयते ।
is called the field.
kṣetram ity abhidhīyate

एतद् यो वेत्ति तं प्राहुः
One who knows it, the wise call
etad yo vetti taṁ prāhuḥ

क्षेत्रज्ञ इति तद्विदः ॥१॥
the knower of the field.
kṣetrajña iti tad-vidah

क्षेत्रज्ञं चापि मां विद्धि

Understand Me to be the knower
kṣetrajñam cāpi mām viddhi

सर्वक्षेत्रेषु भारत ।

of each field, O Arjuna.
sarva-kṣetreṣu bhārata

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं

Knowledge of the field and the knower –
kṣetra-kṣetrajñayor jñānam

यत्तज्ज्ञानं मतं मम ॥२॥

I consider that to be true knowledge.
yat taj jñānam mataṁ mama

ऋषिभिर्बहुधा गीतं

That was described variously by the rishis,
ṛṣibhir bahudhā gītaṁ

छन्दोभिर्विविधैः पृथक् ।

by different Vedic hymns,
chandobhir vividhaiḥ pṛthak

ब्रह्मसूत्रपदैश्चैव

by the Brahma Sutras,
brahma-sūtra-padaīś caiva

हेतुमद्भिर्विनिश्चितैः ॥४॥

and by rational logicians.
hetumadbhir viniścitaiḥ

तत् क्षेत्रं यच्च यादृक् च

About the field, its nature,
tat kṣetram yac ca yādṛk ca

यद्विकारि यतश्च यत् ।

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

स च यो यत्प्रभावश्च

and its effects –
sa ca yo yat-prabhāvaś ca

तत् समासेन मे शृणु ॥३॥

listen to that briefly from Me.
tat samāsenā me śṛṇu

महाभूतान्यहङ्कारो

The elements, ego,
mahā-bhūtāny ahaṅkāro

बुद्धिरव्यक्तमेव च ।

intellect, unmanifest,
buddhir avyaktam eva ca

इन्द्रियाणि दशैकं च

ten senses,
indriyāṇi daśaikam ca

पञ्च चेन्द्रियगोचराः ॥५॥

five sense-objects ...
pañca cendriya-gocarāḥ

इच्छा द्वेषः सुखं दुःखं

... desire, aversion, pleasure, pain,
icchā dveṣaḥ sukhaṁ duḥkhaṁ

सङ्घातश्चेतना धृतिः ।

body, consciousness, courage –
saṅghātaś cetanā dhṛtiḥ

एतत् क्षेत्रं समासेन

this is a brief description of the field
etat kṣetram samāseṇa

सविकारमुदाहृतम् ॥६॥

and its modifications.
savikāram udāhṛtam

इन्द्रियार्थेषु वैराग्यम्

... dispassion towards sense objects,
indriyārtheṣu vairāgyam

अनहङ्कार एव च ।

absence of ego,
anahaṅkāra eva ca

जन्ममृत्युजराव्याधि

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

दुःखदोषानुदर्शनम् ॥८॥

reflecting on the suffering ...
duḥkha-doṣānudarśanam

अमानित्वमदम्भित्वम्

Absence of pride and pretension,
amānitvam adambhitvam

अहिंसा क्षान्तिरार्जवम् ।

harmlessness, patience, honesty,
ahimsā kṣāntir ārjavam

आचार्योपासनं शौचं

service to one's teacher, purity,
ācāryopāsanam śaucam

स्थैर्यमात्मविनिग्रहः ॥७॥

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

असक्तिरनभिष्वङ्गः

... non-attachment, absence of clinging
asaktir anabhiṣvaṅgaḥ

पुत्रदारगृहादिषु ।

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

नित्यं च समचित्तत्वम्

constant equanimity
nityam ca sama-cittatvam

इष्टानिष्टोपपत्तिषु ॥९॥

towards desirable and undesirable events ...
iṣṭāniṣṭopapattiṣu

मयि चानन्ययोगेन

... to Me and none else
mayi cānanya-yogena

भक्तिरव्यभिचारिणी ।

unwavering devotion,
bhaktir avyabhicāriṇī

विविक्तदेशसेवित्वम्

resorting to a solitary place,
vivikta-deśa-sevitvam

अरतिर्जनसंसदि ॥१०॥

aversion to crowds ...
aratir jana-samsadi

अध्यात्मज्ञाननित्यत्वं

... commitment to self-knowledge,
adhyātma-jñāna-nityatvam

तत्त्वज्ञानार्थदर्शनम् ।

gaining of knowledge of reality –
tattva-jñānārtha-darśanam

एतज्ज्ञानमिति प्रोक्तम्

this is called knowledge.
etaj jñānam iti proktam

अज्ञानं यदतोऽन्यथा ॥११॥

Anything else is ignorance.
ajñānaṁ yad ato 'nyathā

ज्ञेयं यत्तत्प्रवक्ष्यामि

That to be known I will now describe
jñeyam yat tat pravakṣyāmi

यज्ज्ञात्वामृतमश्नुते ।

knowing which you will gain immortality.
yaj jñātvāmṛtam aśnute

अनादिमत्परं ब्रह्म

Beginningless, supreme brahman,
anādimat param brahma

न सत्तन्नासदुच्यते ॥१२॥

neither being or nonbeing it is called.
na sat tan nāsad ucyate

सर्वतः पाणिपादं तत्

Its hands & feet are everywhere.
sarvataḥ paṇi-pādam tat

सर्वतोऽक्षिशिरोमुखम् ।

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

सर्वतः श्रुतिमल्लोके

Its ears are everywhere in the world.
sarvataḥ śrutimal loke

सर्वमावृत्य तिष्ठति ॥१३॥

Encompassing everything, it remains.
sarvam āvṛtya tiṣṭhati

सर्वेन्द्रियगुणाभासं

It appears as the gunas perceived by the senses,
sarvendriya-guṇābhāsam

सर्वेन्द्रियविवर्जितम् ।

yet it is free from all the senses.
sarvendriya-vivarjitam

असक्तं सर्वभृच्चैव

Unattached, it supports all.
asaktam sarva-bhṛc caiva

निर्गुणं गुणभोक्तृ च ॥१४॥

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

अविभक्तं च भूतेषु

Undivided in all beings,
avibhaktam ca bhūteṣu

विभक्तमिव च स्थितम् ।

it seems to be divided.
vibhaktam iva ca sthitam

भूतभर्तृ च तज्ज्ञेयं

It is to be known. It is the sustainer of all beings,
bhūta-bhartṛ ca taj jñeyam

ग्रसिष्णु प्रभविष्णु च ॥१६॥

the destroyer and the creator.
grasiṣṇu prabhaviṣṇu ca

बहिरन्तश्च भूतानाम्

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

अचरं चरमेव च ।

insentient and sentient.
acaram caram eva ca

सूक्ष्मत्वात्तदविज्ञेयं

Imperceptible, it cannot be known.
sūkṣmatvāt tad avijñeyam

दूरस्थं चान्तिके च तत् ॥१५॥

Abiding within, it is inaccessible.
dūrastham cāntike ca tat

ज्योतिषामपि तज्ज्योतिस्

The light of lights
jyotiṣām api taj jyotis

तमसः परमुच्यते ।

beyond darkness, it is called.
tamasah param ucyate

ज्ञानं ज्ञेयं ज्ञानगम्यं

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

हृदि सर्वस्य विष्ठितम् ॥१७॥

abiding in the hearts of all.
hṛdi sarvasya viṣṭhitam

इति क्षेत्रं तथा ज्ञानं

Thus the field, knowledge,
iti kṣetram tathā jñānam

ज्ञेयं चोक्तं समासतः ।

and that to be known has been briefly described.
jñeyam coktam samāsataḥ

मद्भक्त एतद्विज्ञाय

One devoted to Me who has understood this
mad-bhakta etad vijñāya

मद्भावायोपपद्यते ॥१८॥

becomes fit to reach My state.
mad-bhāvāyopapadyate

कार्यकरणकर्तृत्वे

For action, instrument and agent,
kārya-karaṇa-kartṛtve

हेतुः प्रकृतिरुच्यते ।

nature is the cause.
hetuḥ prakṛtir ucyate

पुरुषः सुखदुःखानां

For the experience of pleasure and pain,
puruṣaḥ sukha-duḥkhānām

भोक्तृत्वे हेतुरुच्यते ॥२०॥

the conscious being is the cause.
bhoktṛtve hetur ucyate

प्रकृतिं पुरुषं चैव

Nature and conscious being –
prakṛtiṃ puruṣam caiva

विद्ध्यनादी उभावपि ।

know these both to be beginningless.
viddhy anādī ubhāv api

विकारांश्च गुणांश्चैव

Modifications and gunas –
vikārāṃś ca guṇāṃś caiva

विद्धि प्रकृतिसम्भवान् ॥१९॥

know these to be born of nature.
viddhi prakṛti-sambhavān

पुरुषः प्रकृतिस्थो हि

The conscious being abiding in nature
puruṣaḥ prakṛtistho hi

भुङ्क्ते प्रकृतिजान् गुणान् ।

experiences the gunas born of nature.
bhunkte prakṛti-jān guṇān

कारणं गुणसङ्गोऽस्य

Attachment to the gunas is the cause
kāraṇam guṇa-saṅgo 'sya

सदसद्योनिजन्मसु ॥२१॥

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

उपद्रष्टानुमन्ता च

Witness, approver,
upadraṣṭānumantā ca

भर्ता भोक्ता महेश्वरः ।

master, experiencer, Lord,
bhartā bhoktā maheśvaraḥ

परमात्मेति चाप्युक्तो

supreme Self – thus is called
paramātmēti cāpy ukto

देहेऽस्मिन् पुरुषः परः ॥२२॥

the supreme conscious being in the body.
dehe 'smin puruṣaḥ paraḥ

य एवं वेत्ति पुरुषं

One who knows the conscious being
ya evaṁ vetti puruṣaṁ

प्रकृतिं च गुणैः सह ।

and nature with its gunas,
prakṛtiṁ ca guṇaiḥ saha

सर्वथा वर्तमानोऽपि

however he exists now,
sarvathā vartamāno 'pi

न स भूयोऽभिजायते ॥२३॥

he will not be born again.
na sa bhūyo 'bhijāyate

ध्यानेनात्मनि पश्यन्ति

Through meditation, in oneself
dhyānenātmani paśyanti

केचिदात्मानमात्मना ।

some discover atma by oneself,
kecid ātmānam ātmanā

अन्ये साङ्ख्येन योगेन

others through knowledge,
anye sāṅkhyena yogena

कर्मयोगेन चापरे ॥२४॥

and others through karma yoga.
karma-yogena cāpare

अन्ये त्वेवमजानन्तः

Some who do not know
anye tv evam ajānantaḥ

श्रुत्वान्येभ्य उपासते ।

hear from others and meditate.
śrutvānyebhya upāsate

तेऽपि चातितरन्त्येव

They also cross beyond
te 'pi cātitaranty eva

मृत्युं श्रुतिपरायणाः ॥२५॥

death, committed to what they hear.
mr̥tyuṁ śruti-parāyaṇāḥ

यावत् सञ्जायते किञ्चित्

Whatever exists,
yāvat sañjāyate kiñcit

सत्त्वं स्थावरजङ्गमम् ।

insentient or sentient,
sattvaṁ sthāvara-jaṅgamam

क्षेत्रक्षेत्रज्ञसंयोगात्

is born from the union of the field with the knower.
kṣetra-kṣetrajñā-samyogāt

तद्विद्धि भरतर्षभ ॥२६॥

Know that, O Arjuna.
tad viddhi bharatarṣabha

समं सर्वेषु भूतेषु

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

तिष्ठन्तं परमेश्वरम् ।

the supreme Lord – abiding within
tiṣṭhantaṁ parameśvaram

विनश्यत्स्वविनश्यन्तं

beings mortal and eternal,
vinaśyatsv avinaśyantaṁ

यः पश्यति स पश्यति ॥२७॥

he truly sees.
yaḥ paśyati sa paśyati

समं पश्यन् हि सर्वत्र

One who sees the same everywhere –
samaṁ paśyan hi sarvatra

समवस्थितमीश्वरम् ।

the all-abiding Lord –
samavasthitam īśvaram

न हिनस्त्यात्मनात्मानं

he does not neglect atma,
na hinasty ātmanātmānaṁ

ततो याति परां गतिम् ॥२८॥

and therefore reaches the supreme goal.
tato yāti parāṁ gatim

प्रकृत्यैव च कर्माणि

Through nature, actions
prakṛtyaiva ca karmāṇi

क्रियमाणानि सर्वशः ।

are performed in all ways.
kriyamāṇāni sarvaśaḥ

यः पश्यति तथात्मानम्

One who understands atma
yaḥ paśyati tathātmānam

अकर्तारं स पश्यति ॥२९॥

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

यदा भूतपृथग्भावम्

When the existence of all individual beings
yadā bhūta-pṛthag-bhāvam

एकस्थमनुपश्यति ।

is understood as having one origin
ekastham anupaśyati

तत एव च विस्तारं

from which everything arises ,
tata eva ca vistāram

ब्रह्म सम्पद्यते तदा ॥३०॥

then one attains brahman.
brahma sampadyate tadā

यथा सर्वगतं सौक्ष्म्याद्

Just as all-pervasive space
yathā sarva-gataṁ saukṣmyād

आकाशं नोपलिप्यते ।

is not tainted because of its subtlety,
ākāśaṁ nopalipyate

सर्वत्रावस्थितो देहे

so too, in the body, the all pervasive
sarvatrāvasthito dehe

तथात्मा नोपलिप्यते ॥३२॥

atma is not tainted.
tathātmā nopalipyate

अनादित्वाग्निर्गुणत्वात्

Because it has no beginning or gunas,
anāditvān nirguṇatvāt

परमात्मायमव्ययः ।

the unchanging supreme atma,
paramātmāyam avyayaḥ

शरीरस्थोऽपि कौन्तेय

even though abiding in the body, O Arjuna,
śarīrastho 'pi kaunteya

न करोति न लिप्यते ॥३१॥

does not act or become tainted.
na karoti na lipyate

यथा प्रकाशयत्येकः

Just as one sun illumines
yathā prakāśayaty ekaḥ

कृत्स्नं लोकमिमं रविः ।

the whole world,
kṛtsnaṁ lokam imaṁ raviḥ

क्षेत्रं क्षेत्री तथा कृत्स्नं

so too, the entire field
kṣetram kṣetrī tathā kṛtsnaṁ

प्रकाशयति भारत ॥३३॥

the knower illumines, O Arjuna.
prakāśayati bhārata

क्षेत्रक्षेत्रज्ञयोरेवम्

Those who know – between the field and knower
kṣetra-kṣetrajñayor evam

अन्तरं ज्ञानचक्षुषा ।

the difference, with eyes of wisdom,
antaram jñāna-cakṣuṣā

भूतप्रकृतिमोक्षं च

as well as liberation from nature,
bhūta-prakṛti-mokṣam ca

ये विदुर्यान्ति ते परम् ॥३४॥

they reach the supreme.
ye vidur yānti te param