

GITA AS SHE IS
In Krishna's Own Words

Volume III

A Critical Study of
Gita Chapters 13 to 18

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Scene of Lord Krishna's dialogue with Arjuna, according to the verses of the Gītā

श्रीमद्भगवद्गीतायाः प्रसङ्गः ।

1. During the dialogue (संवादमिदम् अद्भुतम् Gita 18.76), horses of the chariot were standing, they were NOT running. Gītā was not spoken in a running chariot (स्थापयित्वा रथोत्तमम् Gita 1.24).
2. Krishna and Arjuna were sitting in the chariot (रथोपस्थ उपाविषत् Gita 1.47). Though the pose looks very nice, they were NEITHER standing or sitting on the ground nor standing on the chariot. During the dialogue, Arjuna was sitting in the middle part of the chariot. Krishna was sitting at the front, talking to Arjuna. At the behest of Krishna (तस्मात् उत्तिष्ठ Gita 11.33), finally at the end of the last chapter, Arjuna said, "I will stand up" (करिष्ये वचनं तव Gita 18.73)
3. Arjuna was sitting sadly in the middle part of the chariot. He was NOT sitting at the back or in the front chambers of the chariot (रथोपस्थे उपाविषत् Gita 1.47, upastha = middle part) . It means Arjuna had a big chariot (महति स्यन्दने स्थितौ Gita 1.14 and रथोत्तमम् Gita 1.24), and it had three chambers. It had white horses (श्वेतैर्हयैर्युक्ते Gita 1.14).
4. Arjuna removed and kept his bow and quivers of arrows in the chariot itself. They were NOT thrown on the ground (विसृज्य सशरं चापं Gita 1.47).
5. During the dialogue, Arjuna's face was dejected (शोकसंविग्नमानसः Gita 1,47). He was NOT excited like a mad warrior, standing at the front of the chariot eager to fight (न योत्से Gita 2.9). Lord Krishna had a pleasant face (प्रहसन्नित्वा Gita 2.10), sitting on the chariot.
6. During the dialogue, both armies were standing quietly in the background, oblivious and non-functional. No one was engaged in fighting, arrows were not flying, slaughtered men were not lying in the pool of blood...etc. Gita is NOT a book on war. It IS book of righteous (धर्मक्षेत्रे Gita 1.1) spiritual guidance (धर्म्यं संवादमावयोः Gita 18.70), for all times.
7. It was a day time.
8. Arjuna's chariot had a flag bearing Hanumana's image (कापिध्वजः Gita 1.20)
9. Lord Krishna's divine (दिव्यौ Gita 1.14) conch shell (पाञ्चजन्यम् हृषीकेशः Gita 1.15) and Arjuna's divine conch shell (देवदत्तं धनञ्जयः Gita 1.15) are part of the scene. Lord Krishna was not bearing the *Sudarshana-chakra*. During the Gita, Krishna was only an unarmed charioteer.
10. The Pandavas were on the 'right' side (धर्म्यं Gita 18.70)..

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anukramaṇikā

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CHAPTER 13

trayodaśo'dhyāyah:

त्रयोदशोऽध्यायः ।

THE YOGA OF “THE BODY AND ITS KNOWER”^[695]

kṣetrakṣetrajñavibhāgayogaḥ:

क्षेत्रक्षेत्रज्ञविभागयोगः ।

Arjuna said (arjuna uvāca अर्जुन उवाच ।)

Arjuna's saṁskṛt words :

13.1 प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च । एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

prakṛtiṁ puruṣaṁ cāiva kṣetraṁ kṣetrajñameva cā
etadveditumiśchāmi jñānaṁ jñeyaṁ cā keśava

(1) Analysis of the verse, with the 25 Sandhi Rules explained in Volume I :

trayodaśaḥ: (r° 15/1) adhyāyah: (r° 22/8). kṣetra-kṣetrajña-vibhāga-yogaḥ: (r° 22/8). arjunaḥ: (r° 19/4) uvāca. prakṛtiṁ (r° 14/1) puruṣaṁ (r° 14/1) cā (r° 3/1) eva kṣetraṁ (r° 14/1) kṣetrajñam (r° 8/22) eva cā (r° 23/1) etaḥ (r° 9/11) veditum (r° 8/18) icśhāmi jñānam (r° 14/1) jñeyam (r° 14/1) cā keśava

(2) Grammatical analysis of each Sanskrit word with the rules of grammar given in Vol. I :

trayodaśaḥ: (m° 1nom° sing° ←sequence indicating num° adj° trayodaśa ←num° tri 2.45 + num° daśa 13.6); adhyāyah: (1nom° sing° ←m° adhyāya ←अधि√इ). kṣetrakṣetrajñavibhāgayogaḥ: (m° 1nom° sing° ←tatpu° kṣetra-kṣetrajña-vibhāga-yoga, क्षेत्रस्य च क्षेत्रज्ञस्य च विभागयोः योगः ←n° kṣetra 1.1 + m° kṣetrakṣetrajña 13.1 + m° vibhāga 3.28 + m° yoga 2.39). arjunaḥ: (1.28); uvāca (1.25). prakṛtiṁ (3.33); puruṣaṁ (2.15); cā (1.1); eva (1.1); kṣetraṁ (2acc° sing° ←n° kṣetra 1.1); kṣetrajñam (m° 2acc° sing° ←bahuvrī° adj° or m° kṣetrajña, क्षेत्रम् जानाति यः ←n° kṣetra 1.1 + adj° jña 3.26); eva (1.1); cā (1.1); etaḥ (2acc° 2.6); veditum (18.1); icśhāmi (1.35); jñānam (2acc° 3.40); jñeyam (2acc° 1.39); cā

[695] Elsewhere° kṣetrakṣetrajñavibhāgayogaḥ: → Nature, the Enjoyer and Consciousness; Matter and Spirit; Discrimination between Nature and Soul; ..etc.

(1.1); *keśava* (1.31)

📖 veditum वेदितुम्, ज्ञातुम्, अवगन्तुम्, बोधितुम्, बोद्धुम्, ऊहितुम्।

(3) Plain grammatical English meaning of each one of the Sanskrit words of the shloka (exact same English words to be used in step 5 below) :

trayodaśaḥ: (adj°-subj° thirteenth); *adhyāyāḥ*: (subj° chapter). *kṣetrakṣetrajñavibhāgayogaḥ*: (yoga of Discrimination between the body and its knower). *arjunaḥ*: (subj° 1.28); *uvāca* (1.25). *prakṛtiṃ* (obj1° prakṛti); *puruṣam* (obj2° *puruṣa*); *ca* (and); *kṣetram* (obj3° kṣetra, the body); *kṣetrajñam* (obj4° kṣetrajña, the witness in the body); *eva* (as well as 1.1); *etaḥ* (subj° obj1-4° this); *veditum* (to know); *ićchāmi* (I desire); *jñānam* (obj5° jñāna); *jñeyam* (obj6° jñeya); *ca* (and); *keśava* (O Kṛṣṇa!)

(4) Sanskrit words re-arranged in the order of English syntax :

trayodaśaḥ: adhyāyāḥ: kṣetrakṣetrajñavibhāgayogaḥ: arjunaḥ: uvāca. keśava ićchāmi veditum etaḥ prakṛtiṃ puruṣam kṣetram ca kṣetrajñam eva jñānam ca jñeyam

(5) English meaning of the shloka, exactly as translated in step (3) above^[696]

Thirteenth chapter. Yoga of Discrimination between the Body and the Witness in the body. Arjuna said. O Keshava!^[697] (Kṛṣṇa!) I desire^[698] to know (what is) this^[699]

[696] The true meaning of an original verse, as it is, lies ONLY within Kṛṣṇa's and Vyāsa's Sanskrit words, and nowhere else. It can only be obtained by understanding the original Sanskrit words and then deducting your own heartfelt meaning. There is no better way. Any translation or commentary is not a substitute. For your help, alternate Sanskrit words are provided for most of the KEY WORDS. They are your second best guide.

PLEASE treat English meaning of Sanskrit text as an approximation only. Do not depend solely on translation and defeat the purpose of this book. Please use it only as a guide, if and when you need help. Giving the English translation is not within the objectives of this book, however, it is provided just to complete the step-by-step flow and proper termination of the process of explanation. Notwithstanding, to render an honest translation in step 5, care is taken to use the same English words given as meaning in step 3 above. It holds good for the entire book.

[697] elsewhere° केशव = Handsome haired one; Brahma-Vishṇu-Rudra, embodiment of Vedic Trinity,

📖 केशव (कः + इश + √वा + इ) Astonished at the divine acts of child Kṛṣṇa (बाललीला:), the people of *vraj* Gokul, Mathura and Vṛndāvana exclaimed सः “क ईशो वा!” (*kaḥ īśh vā* “is he, God or what!”) कः ईशः वा = केशवा, केशव

[698] elsewhere° वेदितुम् इच्छामि = I should like to know.

[699] elsewhere° एतत् = these

prakṛti, puruṣa,^[700] *kṣetra* and *kṣetrajña* as well as *jñāna* and *jñeya*.

The Lord said (śrībhagavānuvāca श्रीभगवानुवाच ।)

13.2 इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥

idam śarīram kaunteya kṣetramityabhidhīyate,
etadyo vetti tam prāhuḥ: kṣetrajña iti tadvidah:;

(1) śrībhagavān (r° 8/14) uvāca. idam (r° 14/1) śarīram (r° 14/1) kaunteya kṣetram (r° 8/18) iti (r° 4/1) abhidhīyate (r° 23/1) etaḥ (r° 9/9) yaḥ: (r° 15/13) vetti tam (r° 14/1) prāhuḥ: (r° 22/1) kṣetrajñah: (r° 19/2) iti tadvidah: (r° 22/8);

(2) śrībhagavān (2.2); uvāca (1.25) idam (1nom° 1.10); śarīram (1nom° sing° ←n° śarīra 1.29); kaunteya (2.14); kṣetram (1nom° sing° ←n° kṣetra 13.1); iti (1.25); abhidhīyate (3rd-per° sing° pres° वर्तमान्-लट् ātmane° ←class3° अभिधा); etaḥ (2.3); yaḥ: (2.19); vetti (2.19); tam (2.1); prāhuḥ: (6.2); kṣetrajñah: (m° 1nom° sing° ←adj° kṣetrajña 1.0); iti (1.25); tadvidah: (m° 1nom° plu° ←bahuvrī° tadvid, तत् वेत्ति यः ←pron° taḥ 1.10 + adj° vid 3.29);

☞ kṣetram क्षेत्रम्, केदारः, वारटम्, पाटीरः, भूमिः, प्रसरः, वेश्म, पोतः, पोटः, तलिमम्, उपष्टम्भः, कुट्टिमम् । ☞ abhidhīyate अभिधीयते, आह्वयते, चक्षते, ख्यायते ।

(3) śrībhagavān (Lord Kṛṣṇa); uvāca (said). idam (adj°-subj1° this); śarīram (subj1° body); kaunteya (O Arjuna!); kṣetram (obj1° kṣetra); iti abhidhīyate (is called as); etaḥ (adj1°-obj2° this, as just said); yaḥ: (subj2° he who); vetti (knows); tam (obj3° to him); prāhuḥ: (they call); kṣetrajñah: (adj2°-knower of the kṣetram); iti (ind° as, thus); tadvidah: (its knowers);

(4) śrībhagavān uvāca kaunteya idam śarīram iti abhidhīyate kṣetram yaḥ: vetti etaḥ tam tadvidah: prāhuḥ: iti kṣetrajñah:;

(5) Lord Kṛṣṇa said. O Arjuna! This body is called as “kṣetram.” He who knows this,

☞ एतत् is a singular n° adjective, referring to the first n° objective kṣetram or to objects 1-6 as a group collectively.

[700] elsewhere° पुरुष = spirit, person, man, the enjoyer.

to him, its knowers call “*kṣetrajñāḥ*.”

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

kṣetrajñāṁ cāpi mām viddhi sarvakṣetreṣu bhārata
kṣetrakṣetrajñayorjñānaṁ yattajjñānaṁ mataṁ mama

(1) *kṣetrajñāṁ* (r° 14/1) *cā* (r° 1/1) *api* (r° 14/1) *viddhi* (r° 25/5) *bhārata*
kṣetrakṣetrajñayoh: (r° 16/12) *jñānaṁ* (r° 14/1) *yaṭ* (r° 1/10) *taṭ* (r° 11/2) *jñānaṁ* (r° 14/1) *matam*
(r° 14/1) *mama*

(2) *kṣetrajñāṁ* (13.1); *cā* (1.1); *api* (1.26); *mām* (1.46); *viddhi* (2.17); *sarvakṣetreṣu* (सर्वेषु क्षेत्रेषु, n° 7loc°
plu° tatpu° ←pron° *sarva* 1.6 + n° *kṣetra* 1.1); *bhārata* (1.24); *kṣetrakṣetrajñayoh*: (m° 6pos° dual°
dvandva° क्षेत्रस्य च क्षेत्रज्ञस्य च ←n° *kṣetra* 1.1 + m° *kṣetrajña* 13.1); *jñānaṁ* (nom° 3.39); *yaṭ* (1.45); *taṭ*
(1.10); *jñānaṁ* (nom° 3.39); *matam* (7.18); *mama* (1.7)

(3) *kṣetrajñāṁ* (adj°-obj° *kṣetrajña*, knower of being); *cā* (and); *api* (also); *mām* (obj° to me, me to be);
viddhi (know, you please know); *sarvakṣetreṣu* (among all *kṣetras*, among all beings); *bhārata* (O
Arjuna!); *kṣetrakṣetrajñayoh*: (of *kṣetra* and *kṣetrajña*); *jñānaṁ* (subj° knowledge); *yaṭ* (adj1°-subj°
that which is); *taṭ* (adj2°-subj° that is); *jñānaṁ* (knowledge); *matam* (opinion); *mama* (my)

(4) *cā* *api* *bhārata* *viddhi* *mām* *kṣetrajñāṁ* *sarvakṣetreṣu*. *jñānaṁ* *yaṭ* *kṣetrakṣetrajñayoh*: *jñānaṁ* *taṭ* *mama*
matam

(5) and also, O Arjuna! you please know me to be “*kṣetrajña* among all *kṣetras*”
(knower of all beings). Knowledge of *kṣetra* and *kṣetrajña*, is *jñāna* (knowledge), that
is my opinion.

13.4 तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत्। स च यो यत्प्रभावश्च तत्समासेन मे शृणु॥

tatkṣetram yaćcā yādrkćā yadvikāri yataścā yat,
sa cā yo yatprabhāvaścā tatsamāsenā me śṛṇu;

(1) *taṭ* (r° 10/5) *kṣetram* (r° 14/1) *yaṭ* (r° 11/1) *cā* *yādrk* (r° 10/1) *cā* *yadvikāri* *yataḥ*: (r° 17/1) *cā* *yaṭ*
(r° 23/1) *saḥ*: (r° 21/2) *cā* *yah*: (r° 15/10) *yatprabhāvaḥ*: (r° 17/1) *cā* *taṭ* (r° 10/7) *samāsenā* *me* *śṛṇu*;

(2) *taṭ* (1nom° 1.10); *kṣetram* (1nom° 13.2); *yaṭ* (1nom° 2.67); *śā* (1.1); *yādr̥k* (ind° ←pron° *yaṭ* 1.7); *śā* (1.1); *yadvikāri* (n° 1nom° sing° ←bahuvrī° *yadvikāriṅ*, यः विकारः यस्य तत् ←pron° *yaṭ* 1.45 + adj° *vikāriṅ* ←m° *vikāra* ←वि/कृ); *yataḥ*: (abl° 6.26); *śā* (1.1); *yaṭ* (1nom° 1.45); *sah*: (1.13); *śā* (1.1); *yaḥ*: (2.19); *yatprabhāvaḥ*: (m° 1nom° sing° ←tatpu° *yat-prabhāva*, यस्य प्रभावः ←pron° *yaṭ* 1.45 + m° *prabhāva* 11.43); *śā* (1.1); *taṭ* (2acc° 2.7); *samāseṇa* (adv° or 3inst° sing° ←m° *samāsa* 10.33); *me* (gen° 1.21); *śṛṇu* (2.39);

yādr̥k यादृक्, यादृक्षं, यादृशं, कीदृक्, कीदृक्षं, कीदृशं, यदृपेण, यत्प्रकारेण। *vikāra* विकार, रूपान्तर, देहान्तर, विकृति, विक्रिया, , वैकृत्य, व्याकृति, विडसन, विपरिणाम, विपर्यय, परिवृत्ति। *prabhāva* प्रभाव, अधिकार, प्रभव, गुण, व्यापकता, व्याप्ति, सम्भावना। *samāseṇa* समासेन, सङ्क्षेपेण, सङ्क्षेपतः, सङ्क्षेपात्, अविस्तरशः, परिमितप्रकारेण।

(3) *taṭ* (adj1°-subj1° that); *kṣetram* (subj1° *kṣetra*); *yaṭ* (adj2°-subj1° what, what it is); *śā* (and); *yādr̥k* (ind° how, what is its nature); *śā* (and); *yadvikāri* (adj3°-subj1° how it transforms); *yataḥ*: (from where, whence); *śā* (and); *yaṭ* (adj4°-subj1° that); *sah*: (subj2° that); *śā* (and); *yaḥ*: (adj1°-subj2° who, who is); *yatprabhāvaḥ*: (adj2°-subj2° of what potential, influence he is); *śā* (and); *taṭ* (obj° that, it); *samāseṇa* (concisely); *me* (of me, from me); *śṛṇu* (please listen);

(4) *śā, yaṭ taṭ kṣetram śā yādr̥k śā yataḥ yaṭ śā yadvikāri; śā yaḥ sah yatprabhāvaḥ śṛṇu taṭ samāseṇa me*

(5) **and, what that *kṣetra* is, and what is its nature, and whence that is, and how it transforms; and who that (*kṣetrajiña*) is, of what potential he is, (...etc.) please listen that concisely from me.**

13.5 ऋषिभिर्बहुधा गीतं छन्दोभिर्विद्विधैः पृथक्। ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः॥

ṛṣibhirbahudhā gītam śhandobhirvividhaiḥ prthak
brahmasūtrapadaiścaiva hetumadbhirviniścitaiḥ

(1) *ṛṣibhiḥ*: (r° 16/6) *bahudhā gītam* (r° 14/1) *śhandobhiḥ*: (r° 16/6) *vividhaiḥ*: (r° 22/3) *prthak* (r° 23/1) *brahmasūtrapadaiḥ*: (r° 17/1) *śā* (r° 3/1) *eva hetumadbhiḥ*: (r° 16/6) *viniścitaiḥ*: (r° 22/8)

(2) *ṛṣibhiḥ*: (3inst° plu° ←m° *ṛṣi* 4.2); *bahudhā* (9.15); *gītam* (n° 2acc° sing° ←ppp° adj° *gīta* ←√गै); *śhandobhiḥ*: (3inst° plu° ←n° *śhandaḥ* 10.35); *vividhaiḥ*: (n° 3inst° plu° ←bahuvrī° adj° *vividha* ←वि-वि/धा); *prthak* (1.18); *brahmasūtrapadaiḥ*: (n° 3inst° plu° ←tatpu° *brahmasūtra-pada*, ब्रह्मणः सूत्रस्य पदम् ←n° *brahmaṅ* 2.72 + n° *sūtra* 7.7 + n° *pada* 2.51 ←√पद्); *śā* (1.1); *eva* (1.1); *hetumadbhiḥ*: (3inst°

plu° ←adj° *hetumaṭ* ←m° *hetu* 1.35); *vinis̄cītaiḥ*: (3inst° plu° ←ppp° adj° *vinis̄cīta* ←ind° *vi* 1.4 + adj° *nis̄cīta* 2.7)

📖 *vividh* विविध, नाना 1.9, नानाविध, पृथग्विध 10.5, अनेक।

(3) *ṛṣibhiḥ*: (subj° by the sages, seers); *bahudhā* (variously); *gītamaṅ* (adj°-obj° sung);^[701] *śhandobhiḥ*: (with meters); *vividhaiḥ*: (with various); *pr̄thak* (distinct); *brahmasūtrapadaiḥ*: (with the hymns of *brahmasūtras*); *śa eva* (as well as); *hetumadbhiḥ*: (with reasons); *vinis̄cītaiḥ*: (with rational)

(4) *bahudhā gītamaṅ ṛṣibhiḥ*: *brahmasūtrapadaiḥ*: *vividhaiḥ*: *śhandobhiḥ*: *śa eva hetumadbhiḥ*: *pr̄thak vinis̄cītaiḥ*:

(5) **Variously sung by the seers, with the hymns of *brahmasūtras* with various meters as well as with distinct rational reasons.**

13.6 महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च। इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः॥

mahābhūtānyahāṅkaro buddhirvyaktameva śa,
indriyāṅi daśaikamaṅ śa pañśa śendriyagośarāḥ;

(1) *mahābhūtāni* (r° 4/1) *ahāṅkārāḥ*: (r° 15/7) *buddhiḥ*: (r° 16/1) *avyaktamaṅ* (r° 8/22) *eva śa* (r° 23/1) *indriyāṅi* (r° 24/7) *daśa* (r° 3/1) *ekamaṅ* (r° 14/1) *śa pañśa śa* (r° 2/1) *indriyagośarāḥ*: (r° 22/8);

(2) *mahābhūtāni* (n° 1nom° plu° ←tatpu° *mahā-bhūta*, महान् भूतम् ←adj° *mahā* 1.3 + n° *bhūta* 2.28); *ahāṅkārāḥ*: (7.4); *buddhiḥ*: (2.39); *avyaktamaṅ* (7.24); *eva* (1.1); *śa* (1.1); *indriyāṅi* (2.60); *daśa* (1nom° sing° ←num° adj° *daśanaṅ* 11.27); *ekamaṅ* (10.25); *śa* (1.1); *pañśa* (1nom° sing° ←ever pleural num° adj° *pañśanaṅ* ←√पञ्च); *śa* (1.1); *indriyagośarāḥ*: (m° 1nom° plu° ←adj° *indriya-gośara*, इन्द्रियाणाम् गोचरः ←n° *indriya* 2.8 + adj° *gośara* ←√गम्);

(3) *mahābhūtāni* (obj1° the five primary elements); *ahāṅkārāḥ*: (obj2° the self-consciousness, the i-ness); *buddhiḥ*: (obj3° the intellect, thinking); *avyaktamaṅ* (obj4° the Unpersonified, the Unmanifest); *eva śa* (as well as); *indriyāṅi* (obj5° the organs); *daśa* (adj°-obj5° ten); *ekamaṅ* (the mind); *śa* (and); *pañśa* (adj°-obj6° the five); *śa* (and); *indriyagośarāḥ*: (obj6° the senses tangible to the five sense organs);

[701] The Object (“that”) is mentioned in the previous verse 13.5; and is fully itemized in the following verses.