

Chapter 13: Kshetra Kshetrajna Vibhag Yoga – Yoga of the Field and the Knower of the Field.

The name of this chapter is *Kshetra Kshetrajna Vibhag* Yoga or the Yoga of division of the field and the knower of the field. The field is the land, which is tilled to get food produce and the knower of the field is the farmer. In the terms of reference of Gita, the field is the body of the jiva (living being) and the knower of the field is the soul residing in the body, called Jivaatma (the embodied soul).

A farmer knows his field well. He tills the land. He removes the stones and weeds away from the field. He takes care of the security of the boundaries. He adds good quality fertilizers and plants good seeds. He nurtures the plants with adequate water, air and sunshine. He is then able to enjoy the fruits.

In the same way the Jivaatma knows its body. He strives to make it beautiful. He removes the troublesome sores, boils, headache and fever with adequate medicines. He is careful that impurities do not enter this body and mind, in the form of desire, anger and greed. He puts in good fertilizers in the form of Satsang (company of sacred souls, hearing and following religious discourses). He plants good seeds in the form of teachings of his guru. He takes care of the environment in the form of abstinence, continuous meditation and good character. He then enjoys the fruits in the form of devotion, knowledge and non-desire. He is then able to achieve the accumulated fruits in the form of unification with God. The Lord gives the description of the body in the following manner.

The body is constituted of the following elements: 5 Mahabhoots, 5 Jnanendriya, 5 Karmendriyas, 5 objects of the senses, along with Chitta, Man, Buddhi, Ahankar (4), Ichcha, Dwesha, Sukha, Dukha (4), Pind, Chetna and Dhaarna (3) Total = 31 elements. These together form the Prakriti, which keeps changing and never remains the same and is therefore said to be impure (contain impurities).

The process of collection of impurities starts in the womb. This is the first stage. The second stage is birth and the third, growth. The fourth stage is the result and the fifth is the initiation of the event. The end stage is the stage of destruction. These impurities are prevalent in the world wherever prakriti is present.

After giving the description of the body in this chapter, the Lord gives the knowledge of the embodied soul. The purification of the soul is done by acquiring knowledge. Observing non-violence, forgiveness, simplicity and serving the Guru can achieve this. By the use of abstinence one should control his senses from running towards sense objects. He should be removed from "I"ness and consider about birth, death, old age, disease and unhappiness. He should not be entangled with attachment to his home, wife or son. He should pursue single pointed devotion to God in a quiet place. He should try to obtain spiritual knowledge and refrain from going to crowded places. The knowledge given in this chapter elevates one from Jivaatman to Paramatma.

The perfect union of the body and soul leads to the realization of the Supersoul (God) about whom a brief description is also included in this chapter. God, who has no origin, is neither real nor unreal. Even then He has hands, legs, head, feet, ears, eyes in all directions. No matter how cunningly one hides or cheats, He sees all. He can take back things being enjoyed by man. He has many ways of taking back from man. He has full knowledge about everything, without Himself having organs of senses. People with little knowledge; think this is beyond the realms of possibility. A knowledgeable person (Jnani) understands this phenomenon to be true.

The Jnani himself is able to see without eyes, in the night, he is able to run without legs and is able to converse without talking. The person of little knowledge takes such things to be daydreams while the Jnani understands it to be the special power of God. God is far as well as near. He is very gross as well as very subtle. He is the originator, sustainer and annihilator of all beings. He is the illumined brightness far removed from darkness. He is visible but yet has no form. The fire is visible, water is visible, space is also visible, yet it is not possible to assign any form to it (small, large, round etc.). In the same way the Lord is present in everything yet it is not possible to restrict Him in one form. All are his forms.

The one Lord seemingly different in all the bodies are really the same. He resides in the hearts of all. The Supersoul residing in the body is called the embodied soul. The body is part of the ever-changing Prakriti while the soul is part of the non-changing God. There is continuous change in the body whereby it accumulates impurities, in the form of enjoyments of the senses and world thus adding on to the impurities. What does the soul residing in the body do? If it allows itself to be coaxed into enjoyments of the world with the use of the body, the embodied soul slowly adds on impurities on to itself. In fact the impurities are part of the body (Prakriti). These cannot taint the soul, which is part of Paramatma. However, if the individual considers the body to be his, then these impurities seem to entangle the soul and start controlling it instead of the soul controlling the functions of the body. Once the true relationship between the body and the soul is clearly understood, the soul gets the taste of the essence of the Supersoul and strives to achieve it.

The space is everywhere and does not become impure on coming in contact with anything. The sun shines everywhere. In the light of the sun the devotees worship God while scheming people conspire to do unholy things in its light. The sun remains unconcerned to both these activities and is not tainted. In the same way the devotees of Gita on understanding this knowledge will remain free from the malicious activities of non-religious persons. They will be free from benediction and sins of others. It will be understood that the impurities of the Prakriti are playing in the Prakriti itself. One will then be able to discriminate that the soul has no real relation to the activities of the body. In this way a person of enlightened knowledge is free from bondage. One is able to attain the lotus feet of the Lord.