

CHAPTER 13

Thirteenth chapter named 'Kshetra-Kshetragyavibhaagyoga'

[Shloka 1 to 18: Topic of Kshetra and Kshetragya along with knowledge]

**Shri Bhagavaanuvaaac: Idam shariiram kaunteya kshetram iti abhidhiyate.
Etat yah vetti tam praahuh kshetragya iti tadvidah. (Ch.13, shloka 1)**

Kaunteya shariiram abhidhiyate	idam	[Shri God said:] O Arjuna! This {permanent <u>chariot</u> like} body {of yours <u>itself</u> } is called {the land of religion and actions}
iti kshetram yah vetti etat		by the name 'field' {of the religious war of Mahabharat}. The one who knows this {extraordinary chariot of the end of the Iron [Age] + beginning of the Golden Age},
tam praahuh kshetragya tadvidah	iti	he is called as 'the Knower of the field' {like body} by those learned {sages and saints of the Copper [Age]}.

Kshetragyam ca api maam viddhi sarvakshetreshu bhaarata.

Kshetrakshetragyayoh gyaanam yat tat gyaanam matam mama. (Ch.13, shloka 2)

Bhaarata kshetragyam sarvakshetreshu	viddhi maam	O the descendant of [King] Bharat! {In this way,} consider Me, {Shiva + baba} to be the {real} Knower of fields in the bodies {of} all {the living beings}
api ca yat gyaanam kshetrakshetragyayoh		as well {in this <u>Purushottam sangam</u> [yug]*} and the knowledge of {this} body and {the Light of Shiva,} the Knower of [this] body,
tat gyaanam matam	mama	that {alone} is the {true} knowledge {of the rider and the charioteer in this world}, {this} is My opinion.

Tat kshetram yat ca yaadrik ca yadvikaari yatashca yat.

Sa ca yo yatprabhaavashca tat samaasena me shrinu. (Ch.13, shloka 3)

Yat kshetram ca yadvikaari	yaadrik tat	How that field like body {of Arjuna} is {the most impure [and] adulterous} and how {lustful, extremely} vicious [he] is {among the great vicious ones [as said by] Tulsidas, 'I am the king of the impure'},
ca yat yatah		and {he has also written his autobiography in his scriptures,} he is the one {with hairless, flexible body like that of a child,} [he] is from {the village* <u>Aham + da + gand</u> (i.e. Ahmedgand) ([in] <u>Kaayamgand taalukaa</u> ¹)},
ca sa yah ca		and that {son of Brahma with bodily ego from birth} who is {from <u>Aham + daa* + baad</u> itself}, and {[he is] obstinate and shameless marshal
ca yatprabhaavah		like Dhrishtadyumna with revenging nature like that of a snake} and the power {of settling karmic accounts} that [he] has;
shrinu me	tat samaasena	listen to all that in brief {face to face} from Me, {Shivbaba, the One with many forms (<u>bahuruupi</u>)}. {The Father alone can give His introduction.}

{Proofs in murlis: **The village lad** - "(When) he is fair, he should have a crown. [When] he is dark, how will he have a crown? [...] A village lad will certainly be poor, won't he?" (Murli dated 08.02.70, middle of pg.2) **Dirty village** - "The Highest of the high Father comes in such a dirty village {[called] Aham + da + gand}." (Murli dated 06.07.84, middle of pg.2) × **The resident of Farrukhabad** - "The Father is called the Master. In Farrukhabad {towards Kaayam + gand}, they believe in the Master. (It is because), the father himself is the master of a home. The children will just be called children. When they too grow up ([become] intelligent), give birth to (alaukik) children, they become the masters. All these secrets are to be understood." (Murli dated 11.04.68, end of pg.3) **The resident of Ahmedabad [is] the seed of all the centers** - "Ahmedabad has to do more service than everyone else because Ahmedabad is the seed form of all the (lakhs of) centers." (Avyakt vani dated 24.01.70, middle of pg.190) **20-25 years age of the body** - "Those (who were number one in Om Mandali,) who died in the past ([in] 1942-47), would have grown up again [and] just reached [the age of] 20-

¹ An administrative district

25 [years]. They can take knowledge as well.” (Murli dated 16.02.67, end of pg.1)} Two *shlokas* of [the epic] Mahabharat mentioned here are also related to the age of 32 years of the unlimited father’s body in ‘1976, the year of revelation.’}

‘*Dvaatrinshadavarshayasi bhautikshariiram parityajya parbrahmani linamasiit*’ (Kalpadrum in Amarkosh, word ‘Shankar’)

‘*Dvaatrinshadasyojvalakiirtiraasheh samaavyatiiyuh kil shankarasya*’ (Mahabharat/3-228-6) (Mangalkaarake trikaandshesh)

Apart from this, you will also find numerous real proofs in the advance course on ‘U TUBE, ADHYATMIK VIDYALAYA’.

***Rishibhih bahudhaa giitam chandobhih vividhaih prithak.
Brahmasuutrapadaishca iva hetumadbhih vinishcitaih. (Ch.13, shloka 4)***

<i>Rishibhih bahudhaa</i>	{It is also mentioned} by the sages {in Rigveda 1-164-46, ‘ <i>eko sadvipraa bahudhaa vadanti</i> (there is just one true Brahmin who is praised in various forms)’} in many ways {in the scriptures}
<i>giitam prithak vividhaih</i>	{that Shivbaba alone} has been described in different ways through various kinds of {praises, prayers, thousand names, <i>caalisaa</i> ² etc. or}
<i>chandobhih ca</i>	Vedic mantras {in all the Vedas and holy books} or
<i>vinishcitaih brahmasuutrapadaih</i>	through definite { <i>subhaashit</i> (aphorisms), poems or songs [or]} verses of Brahmasutra ³
<i>hetumadbhih eva</i>	along with proofs {of <i>puranas</i> ⁴ like Mahabharat etc. or <i>aaranyakas</i> ⁵ , <i>Braahmanas</i> ⁶ , <i>Smritis</i> ⁷ , <i>SutrAGRanthaas</i> ⁸ , Upanishads etc. or by the forecasters of the country and abroad} as well.

***Mahaabhuutaani ahankaaro buddhih avyaktam eva ca.
Indriyaani dasha ekam ca panca ca indriyogocaraah. (Ch.13, shloka 5)***

<i>Mahaabhuutaanyahankaarah buddhih ca eva</i>	The {five inert} elements {[namely,] earth, water and so on}, ego {of the body}, the intellect, similarly,
<i>dasha indriyaani ekamavyaktam</i>	{the five <i>gyaan</i> [indriyaan like] eyes etc. + five <i>karma</i> } <i>indriyaan</i> {[like] hands, feet etc., along with} the one {extremely powerful,} subtle mind {that creates good and bad thoughts}
<i>ca panca indriyogocaraah ca</i>	and the {very} five sensual pleasures of the <i>gyaanendriyaan</i> {[i.e.] speech, touch, form, taste [and] smell [which are] the means of procreation in heaven} and

***Icchaa dveshah sukham dukham sanghaatah cetanaa dhritih.
Etat kshetram samaasena savikaaram udaahritam. (Ch.13, shloka 6)***

<i>Icchaa dveshah sukham dukham cetanaa dhritih sanghaatah</i>	desire, hatred, happiness, sorrow, sentience, the power to assimilate {and the always imperishable} collective {form of everything}
<i>etat samaasena</i>	among the above mentioned 23 elements altogether in the form of the body of Arjuna in <i>Purushottam sangamyug</i> [*] , this has been briefly
<i>udaahritam kshetram savikaaram</i>	called the <i>kshetra</i> {like body} along with {the intensely impulsive} vices {[like] lust, anger, greed and so on in the world}.

***Amaanitam adambhitvam ahimsaa kshaantih aarjavam.
Aacaaryopaasanam shaucam sthairyam aatmavinigrahaah. (Ch.13, shloka 7)***

<i>Amaanitam adambhitvam ahimsaa</i>	Humility, absence of deceitfulness, not to give sorrow to any {worldly} living being {whether [it is] inferior or superior},
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² A collection of forty verses

³ A Sutra work treating of the knowledge of Brahma

⁴ A class of voluminous work in Sanskrit dealing with aspects of ancient Indian history, legend, mythology or theology

⁵ A treatise resembling a Brahmana but to be read or expounded by anchorites in the quiet of the forest

⁶ Prose works attached to the Samhitas instructing the Brahmins to perform the very elaborate sacrificial rituals

⁷ A body of Hindu texts usually attributed to an author, traditionally written down

⁸ A book of (collection of) *sutras*

kshaantih aarjavam aacaaryopaasanam	forgiveness, simplicity, to sit (aasanaa) + close (upa) to {the corporeal, hence incorporeal} Shivaacaarya {with the awareness of the soul},
shaucam sthairyam aatmavinigraha	cleanliness {of the thoughts, words [and] actions}, stability {of the mind and} special control over the soul {in the form of the mind and intellect};

**Indriyaartheshu vairaagyam anahankaara eva ca.
Janmamrityujaraavyaadhidukhadoshaanudarshanam. (Ch.13, shloka 8)**

Vairaagyam indriyaartheshu anahankaarah	detachment towards the senses of the indriyaan {of knowledge [like] speech, touch, form, taste etc.}, feeling of [being] egoless [and] bodiless
ca eva janmamrityujaraavyaadhi	and in the same way, {the sorrow of} birth, death and old age {etc., any} illness {etc. of the body, mind etc. considered [to be present] in the last birth at the end of the kalpa [or] the great destruction},
dukhadoshaanudarshanam	to see the faults of {these} sorrow {of others} properly, as if they belong to us;

**Asaktih anabhishvangah putradaaragrihaadishu.
Nityam ca samacittatvam ishnaanishtopapattishu. (Ch.13, shloka 9)**

Asaktih anabhishvangah putradaaragrihaadishu	to be detached, free from attachment towards {the bodily relations [like]} the son, the wife, the home etc.
ca nityam samacittatvam ishnaanishtha upapattishu	and to be always uniform in {many small and big day to day} desirable and undesirable events,

**Mayi ca anyanyogena bhaktih avyabhicaarinii.
Viviktadeshasevitvam aratih janasansadi. (Ch.13, shloka 10)**

Avyabhicaarinii bhaktih mayi anyanyogena	{everlasting} unadulterated feeling of {faith [and]} devotion {with attachment} to Me {alone} through unique relationship,
viviktadeshasevitvam	to live {away from the surrounding perishable world} in {the Abode of Parambrahm,} secluded place {through the mind and intellect}
ca aratih janasansadi	and [to have] disinterest in {any kind of} crowd of people, {whether they are liked ones, disliked ones, close ones or not};

**Adhyaatmagyaananityatvam tattvagyaanaarthadarshanam.
Etat gyaanam iti proktam agyaanam yat atah anyathaa. (Ch.13, shloka 11)**

Adhyaatmagyaananityatvam tattvagyaanaarthadarshanam	to be always engaged in thinking about adhyaatma, to recognize the five elements along with [its] meaning in the knowledge {of God},
etat gyaanam' proktam iti	this is "knowledge" {in brief}. It has been said so {by the very old satvapradhaan* scholars like [sage] Kapila of Purushottam sangam[yug]}.
yat anyathaa atah agyaanam	Any other {knowledge of the human gurus or religious fathers of the country or abroad} apart from this is ignorance.

{Here, from shloka 1 to 11 of the Gita, the Incorporeal Shiva has briefly explained the signs of all the details of the chariot [or] field like body of Arjuna [or] Aadam and the qualities, bad traits, powers and sanskaars in his soul from the beginning of the world till the end of the kalpa.}

**Gyeyam yat tat pravakshyaami yat gyaatvaa amritam ashnute.
Anaadimat param brahm na sat tat na asat ucyate. (Ch.13, shloka 12)**

Tat pravakshyaami yat gyeyam gyaatvaa yat	{I} tell [you] about {the Light of the Supreme Father Shiva + Supreme Soul} who is worth knowing [and] after knowing Him
ashnute amritam tad param brahm	{[a human being] always} experiences immortality. That Parabrahm Parameshwar (the Supreme Lord), {[i.e.] both, the Supreme Soul + Aadam together}
anaadimat ucyate na sat na asat	without [any] origin, is [neither] called true, nor untrue {in the world according to the time cycle}.

**Sarvatahpaanipaadam tat sarvatokshishiromukham.
Sarvatahshrutimat loka sarvam aavriya tishthati. (Ch.13, shloka 13)**

Tat sarvatahpaanipaadam akshishiromukham	He, the One with hands and legs {in the form of the intellect} in every direction, the One with {the third} eye, head {in the form of focused mind} [and] face
sarvatah shrutimat sarvatah	in all the directions {through His strength in the <i>Purushottam sangam[yug]</i> too}, the One with { <i>gyaanendriyaan</i> [like]} ears, {nose etc.} in every direction,
aavritya sarvam loke tishthati	{Shankar [who becomes] equal to Shiva} covers everyone in the world {through [His] energy of yoga} and stays {firm in the form of the hero itself}.

**Sarvendriyagunaabhaasam sarvendriyavivarjitam.
Asaktam sarvabhrit caiva nirgunam gunabhoktri ca. (Ch.13, shloka 14)**

Sarvendriyagunaabhaasam	The qualities of all the <i>indriyaan</i> are experienced {in the chariot of Arjuna}. {Still, the One with always an incorporeal stage of being}
sarvendriyavivarjitam sarvabhrit	devoid of all the <i>indriyaan</i> , {as if he has forgotten [them] through the mind and intellect} is the One who nurtures every {living being}
caiva asaktam ca nirgunam gunabhoktri	despite being detached {from everyone} and {He} is <i>nirguna</i> {still}, He is <i>bhoktaa</i> ⁹ of qualities {through the permanent chariot},

**Bahih antashca bhuutaanaam acaram caram eva ca.
Suukshmatvaat tat avigeyam duurastham ca antike ca tat. (Ch.13, shloka 15)**

Tat bahih caantah bhuutaanaam	He is present outside and inside the living beings {through the current like energy of yoga itself} [and]
acaram caram eva tat avigeyam	is {always} firm {through the mind and intellect}. He is movable {through the inert body} as well, He can't be {seen or} recognized
suukshmatvaat ca tat duurastham	{by the ignorant ones} because of being extremely subtle and He is settled far away {from the corporeal world,} in {the Soul World or Arsh}
ca tadantike	still, {despite living in the abode of <i>Parambrahm</i> * or skull like <i>Sahastraasaar</i> (the crown <i>cakra</i>),} He is close {to the knowledgeable ones to a greater or a lesser extent through [their] remembrance}.

*{The head facing upwards of Brahma with five heads itself is *Parambrahm*, who is always detached in the *Purushottam sangam[yug]* too. It is because the part of Mahadev is also of Shiva.}

**Avibhaktam ca bhuuteshu vibhaktam iva ca sthitam.
Bhuutabhartru ca tat geyam grasishnu prabhavishnu ca. (Ch.13, shloka 16)**

Tat avibhaktam ca sthitam iva vibhaktam	That { <i>Parabrahm</i> } is indivisible {through the power of yoga} and He lives as if [He is] divided
bhuuteshu ca bhuutabhartru ca	among {all the different types of} living beings and {in <i>vaikunth</i> * too,} He is Vishnu, the one who maintains the living beings and
grasishnu ca geyam prabhavishnu	[He] is <i>Mahaarudra</i> , the destroyer {in <i>Purushottam sangamyug</i> } and He is known as Brahma, the creator {in the scriptures}.

{This is why the corporeal form of Shankar, the resident of Kashi [or mount] Kailash who has becomes equal to the Light of *Sadaa Shiva* is certainly always incognito in the world in the form of four ages.}

**Jyotishaam api tat jyotih tamasah param ucyate.
Gyaanam geyam gyaanagamyam hridi sarvasya vishthitam. (Ch.13, shloka 17)**

Tat jyotishaam api jyotih	That Brilliant One is even the light of {living human} heavenly bodies (<i>nakshatra</i>) {of the earth}, {so He is the Sun of Knowledge,}
ucyate param tamasah gyaanam	He is said to be beyond the darkness {of ignorance}. {Because of being <i>ajanmaa</i> He is the inexhaustible Storehouse of} knowledge,
geyam gyaanagamyam	He is worth knowing {despite being ' <i>guhyaat guhyataram</i> (the deepest or the most secret)'}, He can be attained through knowledge {and in the <i>Purushottam sangam[yug]</i> ,}
vishthitam sarvasya hridi	He is {always} seated in everyone's heart {through remembrance with the energy of power of yoga obtained according to the shooting of the Confluence Age}.

⁹ The one who enjoys pleasure, a pleasure seeker

**Iti kshetram tathaa gyaanam gyeyam ca uktam samaasatah.
Madbhakta etat vigyaaya madbhaavaaya upapadyate. (Ch.13, shloka 18)**

Iti kshetram tathaa gyaanam ca gyeyam	This field {in the form of the physical body of Arjuna} and {the immense} knowledge {of God in practice} and {Shivbaba [who is]} worth knowing
uktam samaasatah vigyaaya etat	{in the Confluence [Age]} have been described in brief. After knowing this {field, the owner of the field (kshetri) [and] the Knower of the field},
madbhaktah upapadyate madbhaavaaya	My {faithful} devotee {full of feelings} attains My {Ishwariya [or] majestic} quality {of kingship}.

[Shloka 19 to 34: Topic of prakriti (nature) and purush (soul) along with knowledge]

**Prakritim purusham caiva viddhi anaadii ubhau api.
Vikaaraan ca gunaan caiva viddhi prakritisambhavaan. (Ch.13, shloka 19)**

Eva viddhi ubhau prakritim	Definitely consider both, {the seed form Supreme Soul + icy ling in the form of a body, [i.e.] aparaa (inferior)} nature {in the form of Mahaakaal* in the body of Arjuna}
ca purusham api anaadii ca viddhi	and {paraa (superior) nature in the form of} the soul as well to be eternal, {imperishable [and] all-rounder} and consider
vikaaraan ca gunaan eva	the vices and {these eternally created} three qualities, {[namely] sat*, raj etc. that increase and decrease} as well
prakritisambhavaan	to be born from {eternal and imperishable} nature {in the form of ling with 23 elements like the bodily elements etc.}.

**Kaaryakaranakartritve hetuh prakritih ucyate.
Purushah sukhadukhaanaam bhoktritve hetuh ucyate. (Ch.13, shloka 20)**

Prakritih ucyate hetuh kaaryakaranakartritve	{This seed form} nature is said to be the cause for the creation of means in the form of {gyaan + karma} indriyaan [and] effect in the form of body {through Aadam, the creator}.
ucyate hetuh purushah	{According to the Confluence [Age] shooting, the imperishable record of its own actions} are said to be the cause for the soul
bhoktritve sukhadukhaanaam	experiencing happiness and sorrow {according to the efforts of living beings in different ages};

**Purushah prakritistho hi bhunkte prakritijaan gunaan.
Karaanam gunasangah asya sadasadyonijanmasu. (Ch.13, shloka 21)**

Hi purushah bhunkte gunaan prakritijaan	it is because the {living} soul enjoys the three qualities {[like] satva etc. gradually,} born from nature
prakritisthah gunasangah	present in {the inferior (aparaa)} nature {in the form of body}. Attachment [or] affection towards {these very} qualities
kaaranam asya sadasadyonijanmasu	{like satva and so on of the world} is the {only} reason behind this {soul} having birth in the true [and] untrue species {of deities, devils, demons etc.}.

**Upadrashtaa anumantaa ca bhartaa bhoktaa maheshvarah.
Paramaatmaa iti ca api uktah dehe asmin purushah parah. (Ch.13, shloka 22)**

Asmin dehe parah purushah uktah iti upadrashtaa	In this {taamasi*} body {of Arjuna}, Paramapurush*, {the light of Sadaa Shiva} is called as a close observer {in the center of the forehead}
ca anumantaa bhartaa	and the One who gives permission [to perform] {elevated} tasks, the One who sustains {the living beings through the form of great Vishnu},
bhoktaa ca maheshvarah paramaatmaa api	the One who enjoys pleasure and the Great Lord 'Shiva' + 'the Supreme Soul' {Maheshwar ¹⁰ } as well.

**Ya evam vetti purusham prakritim ca gunaih saha.
Sarvathaa vartamaanah api na sa bhuyayah abhijaayate. (Ch.13, shloka 23)**

Ya vetti purusham ca prakritim	The one who recognizes the {hero} purush (man) and nature {in the form of a female}
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¹⁰ Lit. means the great lord

saha gunaih evam sa na abhijaayate bhuuyah	along with {those three} qualities {[like] satva etc. through the form of Vishnu} in this way, he doesn't {return and} have {the next} birth again
api vartamaanah sarvathaa	{in the sorrowful world of dualistic [and] violent demons} despite behaving {in the soul conscious stage} in every way.

Dhyaanena aatmani pashyanti kecit aatmaanam aatmanaa.
Anye saankhyena yogena karmayogena ca apare. (Ch.13, shloka 24)

Kecit pashyanti aatmaanam aatmani aatmanaa	Some people see {the point of light} soul in their {completely filled bhrikuti*} through their mind and intellect
dhyaanena anye saankhyena yogena	by thinking {about the beginning, middle and end of the world}, others [see it] through complete explanation {of knowledge}, through {unique} yoga
ca apare karmayogena	and [some] others [see it] while performing the task {of the service of yagya} in the remembrance {of Shivbaba}.

Anye tu evam ajaanantah shrutvaa anyebhyah upaasate.
Te api ca atitaranti eva mriyumu shrutiparaayanaah. (Ch.13, shloka 25)

Tu anye ajaanantah shrutvaa anyebhyah	But some others don't know [it] in this way, {[they] don't listen from Shivbaba face to face,} listen to others [and]
upaasate ca api te shrutiparaayanaah	worship {through remembrance of the mind} and even {if there is difference in the words [of others],} those ones who rely or depend on the narrators
eva atitaranti mriyumu	certainly cross the mortal world {and go to heaven}.

Yaavat sanjaayate kincit sattvam sthaavarajangamam.
Kshetrakshetragyasyogaat tat viddhi bharatarshabha. (Ch.13, shloka 26)

Bharatarshabha yaavat kincit sattvam	O the elevated one in the dynasty of [King] Bharat! Any thing {of the inferior (aparaa) [and] superior (paraa) nature in the form of}
sthaavarajangamam sanjaayate viddhi tat	non-living [and] living [things] that are created {in the world}, consider {all of} them to have {originated in the last birth}
kshetrakshetragyasyogaat	from the union of {the World Father in the form of} ling + the light of the soul, Shiva, {[i.e.] the Sun of Knowledge who is detached in the shooting of Purushottam sangam[yug] through [the thoughts of] the mind}.

Samam sarveshu bhuteshu tishthantam parameshvaram.
Vinashyatsu avinashyantam yah pashyati sa pashyati. (Ch.13, shloka 27)

Yah pashyati avinashyantam parameshvaram	The one who sees the imperishable Supreme + Lord [or] {the Light of Shiva + avyaktmuurti,}
samam tishthantam	who sits with an equal feeling {through the energy of yoga in the rehearsal of all the four ages}
sarveshu bhuteshu vinashyatsu sa pashyati	in all {the elevated or lowly} living beings {of different shapes} attaining great death {at the end of the kalpa}, he alone sees {correctly};

Samam pashyan hi sarvatra samavasthitam iishvaram.
Na hinasti aatmanaa aatmaanam tato yaati paraam gatim. (Ch.13, shloka 28)

Hi pashyan iishvaram sarvatra samavasthitam	it is because while seeing the Lord, who is present everywhere {through} equal {energy of yoga according to the purusharth* ,}
samam na hinasti aatmanaa aatmanaa	{with} an equal {feeling}, {the purusharthi*} doesn't kill [or] destroy the soul {while committing sins} through his mind ([as explained in] the Gita ch.6, shloka 5);
tatah yaati paraam gatim	it is then that [he] attains the Supreme destination {of vaikunth* of Vishnu, who is beyond the celestial degrees [and] holds the Supreme position}

Prakrityaa eva ca karmaani kriyamaanaani sarvashah.
Yah pashyati tathaa aatmaanam akartaaram sa pashyati. (Ch.13, shloka 29)

Ca yah pashyati karmaani kriyamaanaani sarvashah eva	and the one who sees the actions to have been performed in every way just according to
prakrityaa tathaatamanam	{their individual} traits {by nature in the Confluence [Age] shooting and} in the same way, {considers} himself

akartaaram sa pashyati	Akartaa* {like the Supreme Father Shiva + the Supreme Soul}, he sees {correctly}. {As for the rest, no one is always <i>Shivoham</i> (I am Shiva) or <i>Brahmaasmi</i> (I am Brahma) here.}
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**Yadaa bhuutaprithagbhaavam ekastham anupashyati.
Tata eva ca vistaaram brahm sampadyate tadaa. (Ch.13, shloka 30)**

Yadaa anupashyati bhuutaprithagbhaavam	When [he] sees the difference {in shapes} of living beings, {the <i>Viraat purush</i> (the Universal form of Vishnu)} to be present in {Aadam,}
ekastham ca vistaaram tat eva	the one {seed of the world} and {knows} the expansion {of various religions of the world} through him alone,
tadaa sampadyate brahm	it is then that {he} finds {the upward facing} <i>Parambrahma</i> {incarnate who is surrendered to the entire world in every way}.

**Anaaditvaat nirgunatvaat paramaatmaa ayam avyayah.
Shariirasthah api kaunteya na karoti na lipyate. (Ch.13, shloka 31)**

Kaunteya anaaditvaat nirgunatvaat	O son of Kunti, {the destroyer of body consciousness}! Because of being eternal {and} devoid of the three qualities
ayam paramaatmaa	{as a result of stabilizing in the constant remembrance of <i>Sadaa Shiva</i> who is beyond the three qualities}, this {hero actor,} the Supreme Soul {along with <i>Parambrahm</i> , the unique element}
avyayah na karoti na lipyate	is <i>amoghviirya*</i> ; [he] neither performs [any] action, nor is he smeared [with its effect] {in the shooting of the <i>Purushottam sangamyug</i> }
api shariirasthah	despite living in the body {because of becoming completely stable in the soul like the Light of <i>Sadaa Shiva</i> }. {He continues to be <i>akartaa</i> .}

**Yathaa sarvagatam saukshmyaat aakaasham na upalipyate.
Sarvatra avasthitah dehe tathaa aatmaa na upalipyate. (Ch.13, shloka 32)**

Yathaa aakaasham sarvagatam na upalipyate	Just like the {great} sky that extends everywhere {can't be caught at all,} is unreachable
saukshmyaat tathaa	because of being subtle {like the soul 'subtler than an atom (<i>anoraniyaansam</i>)' ([mentioned in] Gita ch.8, shloka 9),} similarly,
aatmaa avasthitah sarvatra dehe nopalipyate	{the highest sky in the form of the subtle point of light, Supreme +} Soul situated everywhere in the body {through the energy of yoga} isn't approachable.

**Yathaa prakaashayati ekah kritnam lokam imam ravih.
Kshetram kshetrii tathaa kritnam prakaashayati bhaarata. (Ch.13, shloka 33)**

Bhaarata yathaikah ravih prakaashayati imam kritnam lokam	O the one who is engaged in the light of knowledge! Just like one {inert} sun illuminates this entire world
tathaa kshetrii	{full of the moon, stars [and] heavenly bodies from one place}, similarly, the soul {of <i>Vivasvat</i> who has become the living Sun of Knowledge}
prakaashayati kritnam kshetram	illuminates the entire {huge} body {in the form of the banyan tree from the center of the forehead in the Confluence [Age] too}.

**Kshetrakshetragayoh evam antaram gyaanacakshushaa.
Bhuutaprakritimoksham ca ye viduh yaanti te param. (Ch.13, shloka 34)**

Ye viduh antaram kshetrakshetragayoh	Those who know the difference between the <i>kshetra</i> in the form of the body {of Arjuna} and <i>Kshetragya</i> {[i.e.] <i>Sadaa Shiva</i> [as mentioned in] (the Gita ch.13, shloka 2)},
bhuutaprakritimoksham ca gyaanacakshushaa	the liberation of living beings from [their] {bodily} nature and { <i>Shiva</i> } through the eye of knowledge
evam te yaanti param	{of <i>Mahadev*</i> , the one with the third eye who has become complete} in this way, they attain {the <u>most beyond</u> } Abode of <i>Parambrahm</i> {of the form of the Supreme hero actor}.

Note: The meanings of * marked words are available in the Hindi-English glossary.