



श्रीमद्भगवत् गीता
क्षेत्र-क्षेत्रज्ञ विभाग योगः
Chapter 13
Volume 12

कौसल्या सुप्रजा राम, पूर्वा सन्ध्या प्रवर्तते ।
उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् ॥

After a good night's sleep, when we wake up early in the morning, the moment we wake up, even before we open our eyes, so many thoughts tend to rush into one's mind and बुद्धि, calling for attention and action of some kind.

Let these thoughts wait for two more minutes

During this time, let each of us first make a conscious effort to recognize oneself, recognize The आत्मा, The Self I, The परमेश्वर already in Oneself, as ONESELF Itself, with the help of a devotional, mental recitation of the following Gita Upanishad verses on Self-recognition, with a clear understanding and appreciation of the content of these verses, all of which we have already seen in detail.

प्रात-आत्म अनुस्मरणं
Early Morning Self-Recognition

अनादिमत् परं ब्रह्म, न सत्, तत्, न असत् उच्चते ॥

सर्वतः पाणिपादं तत्, सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके, सर्वम् आवृत्य तिष्ठति ॥

सर्वेन्द्रियगुणाभासं, सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव, निर्गुणं गुणभोक्तृ च ॥

बहिरन्तश्च भूतानां, अचरं चरमेव च ।
सूक्ष्मत्वात् तत् अविज्ञेयं, दूरस्थं च अन्तिके च तत् ॥



अविभक्तं च भूतेषु, विभक्तमिव च स्थितम् ।
भूतभर्तृ च तत् ज्ञेयं, ग्रसिष्णु प्रभविष्णु च ॥

ज्योतिषामपि तत् ज्योतिः, तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं, हृदि सर्वस्य विष्ठितम् ॥

सर्वस्य चाहं हृदि संनिविष्टो, मत्तः स्मृतिर्जनमपोहनं च ।
वेदैश्च सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेव चाहम् ॥

न तत्र सूर्यो भाति न चन्द्रतारकं, नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तं अनुभाति सर्वम्, तस्य भासा सर्वमिदं विभाति ॥

ॐ पूर्णमदः, पूर्णमिदं, पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य, पूर्णमादाय, पूर्णमेवावशिष्यते ॥
ॐ शान्तिः, शान्तिः, शान्तिः ॥

That is The आत्मा, The Self I, The परमेश्वर I am, you are, and every one is.

Following such प्रात-आत्म अनुस्मरणं – early morning *Self-recognition*, let us get on with our lives for the day as the day unfolds itself for each one of us, with the firm conviction that whatever happens that day, it is indeed ज्ञान साधनं – a great help in one's continued pursuit of आत्मज्ञानं – *Self-knowledge*.

Now, let us return to भगवत् गीता and continue from where we left last time. After unfolding the nature of क्षेत्रं and क्षेत्रज्ञ, followed by ज्ञानं and ज्ञेयं, Sri Krishna is now going to talk about प्रकृति and पुरुष, as originally requested by Arjuna, in the opening verse of this chapter. भगवान् says:

इति क्षेत्रं, तथा ज्ञानं, ज्ञेयं च उक्तं समासतः ।
मद्भक्तः, एतत् विज्ञाय, मद्भावाय उपपद्यते ॥

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क्षेत्रं, तथा ज्ञानं, ज्ञेयं च इति समासतः उक्तः

What is क्षेत्रं, similarly what is ज्ञानं, and also what is ज्ञेयं. All these (समासतः उक्तं) have been told briefly.

इति – in this manner, namely

क्षेत्रं is anything and everything that can be objectified either by thought, word or deed.

This entire creation is क्षेत्रं and everything in this creation is also क्षेत्रं, in particular one's own शरीर - physical body is क्षेत्रं. Further

ज्ञानं is ज्ञान साधनं ज्ञानं – knowledge about all that is helpful for gaining आत्मज्ञानं - Self-knowledge. All the 20 personal qualities अमानित्वं, अदम्भित्वं, अहिंसा etc., including अध्यात्म ज्ञाननित्यत्वं, and तत्त्व ज्ञानार्थ दर्शनं described earlier, which one must cultivate and have in full measure for gaining Self-knowledge. That is ज्ञानं as ज्ञान साधनं. All these qualities are क्षेत्र धर्मस - qualities relating to one's शरीर क्षेत्र - one's body-mind-intellect complex, more particularly one's अन्तः करण – mind and बुद्धि. For example, any पुण्य कर्म or पाप कर्म one does, arise only from the quality of one's own mind and बुद्धि.

ज्ञेयं is that which is to be known, understood, appreciated, realized and recognized by oneself, and That ज्ञेयं वस्तु is क्षेत्रज्ञ - The आत्मा, The Self I, The परमेश्वर already in oneself as ONESELF Itself. That आत्मा, The Self I, The परमेश्वर already in oneself as ONESELF Itself, That आत्मा, The Self I, The परमेश्वर, is not an object in this creation, but no object in this creation is separate from It. It is एकं, अविभक्तं, सर्वात्मकं – सत्यं ज्ञानं अनन्तं ब्रह्म with Its inherent माया power. It is ONE, undivided, all-pervading ब्रह्मन्, ever-existent, all-inclusive Pure Awareness, Pure Knowledge, together with all Its powers. It is Itself devoid of any form, any इन्द्रिय or any गुण, but It is All power, by which all forms, all इन्द्रियs and all गुणs are sustained. Being the ultimate cause for all that exists in this creation, It can also be recognized and reached by one's बुद्धि through anything and everything that exists in this creation.



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Further क्षेत्रं, ज्ञानं and ज्ञेयं - all the three together exist, without any distinction, in the heart and बुद्धि of every human being, which means in every fiber of one's own शरीर, and consequently, That ज्ञेयं वस्तु, The क्षेत्रज्ञ, The आत्मा, The Self I, The परमेश्वर, is naturally and constantly available to every human being for appreciation and recognition, through knowledge, by one's own बुद्धि - इति क्षेत्रं तथा ज्ञानं ज्ञेयं च उक्तं समासतः. Thus क्षेत्रं, ज्ञानं and ज्ञेयं have been pointed out briefly.

Just like any other knowledge, gaining this knowledge about क्षेत्रं, ज्ञानं and ज्ञेयं just described, also requires some particular qualification on the part of a person in terms of aptitude, and emotional and intellectual capability to really understand, appreciate and absorb this knowledge, and really benefit by this knowledge.

Now, who is such a qualified person for this knowledge? In other words, who is the अधिकारि for this knowledge. Who is fit for the successful pursuit of this knowledge? भगवान् says that the only qualification that one needs in order to benefit by this knowledge is that one should be an ईश्वर भक्त - an ardent devotee of परमेश्वर, nothing more and nothing less. If you are such an ईश्वर भक्त, you can uplift yourself by this knowledge. If you are not such an ईश्वर भक्त, then this knowledge is practically inconsequential to you. It is as good as not known to you at all, until you are ready for this knowledge.

Then, who is an ईश्वर भक्त? The one who has ईश्वर भक्ति is an ईश्वर भक्त. भगवान् talked about ईश्वर भक्ति and ईश्वर भक्त extensively in the earlier chapters, particularly in the last six chapters. If we recall and analyze all that has been said so far, it becomes clear that: Total commitment to knowledge and service at the highest level is indeed ईश्वर भक्ति, and that total commitment to knowledge and service at the highest level is the mark of an ईश्वर भक्त, and in such total commitment to knowledge and service at the highest level, there is no distinction between the sacred and the secular.

Knowledge at the highest level is ब्रह्मज्ञानं, ईश्वरज्ञानं, आत्मज्ञानं - Self-knowledge. Service at the highest level is लोक संग्रहं - service to the welfare of the entire world. Continued commitment to any knowledge ultimately matures into total commitment to ईश्वरज्ञानं. Similarly, continued service to any service anywhere, at any time ultimately matures into service to the welfare of the entire world, provided such total commitment to



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any knowledge and any service is entirely with the mental disposition of कर्म योग and भक्ति योग in the pursuit of श्रेयस् only, in the spirit of मत्कर्मकृत्, मत् परमः, मत् भक्तः सद्गवर्जितः, निवैरः, सर्वभूतेषु as Sri Krishna says at the end of Chapter 11.

That means, such total commitment to any knowledge and any service at any level is not for प्रेयस् – it is not in the pursuit of worldly wealth, power, status, etc., but it is totally in the pursuit of ब्रह्म ज्ञानं, ईश्वर ज्ञानं, आत्म ज्ञानं - Self Knowledge. On the other hand, by such total commitment to any knowledge and any service, if one does gain worldly wealth, power, status, etc. without seeking, they should be recognized as the very grace of परमेश्वर, and they should be received with सर्व कर्मफल त्याग बुद्धि and ईश्वरप्रसाद बुद्धि.

Further, total commitment to the pursuit ब्रह्म ज्ञानं, ईश्वर ज्ञानं, आत्म ज्ञानं - Self-knowledge and total commitment to लोक संग्रहं - service to the welfare of the entire world are inseparable from each other, and hence, always go together. Why? Because, if the true nature of oneself is परमेश्वर, and the entire creation is non-separate from परमेश्वर, it is clear that oneness with परमेश्वर is also the same oneness with this entire creation. Realizing such oneness, what is the function of an individual human being in this creation?

"उत्तिष्ठ, निमित्तमात्रं भव – Wake up, recognize your true self, and just be only an instrument to serve the will of परमेश्वर – nothing else". That is भगवान् 's उपदेश.

This entire creation being non-separate from परमेश्वर, service to परमेश्वर is only service to the welfare of the entire creation. Therefore, total commitment to knowledge and service at the highest level is ईश्वर भक्ति, and the one who is so committed is an ईश्वर भक्त. Arjuna being such an ईश्वर भक्त, भगवान् says:

मत् भक्तः एतत् विज्ञाय, मत् भावाय उपपद्यते

मत् भक्तः - My भक्त, an ईश्वर भक्त

एतत् विज्ञाय – clearly understanding, appreciating and absorbing the knowledge given above with respect to क्षेत्रं, ज्ञानसाधनं and आत्मज्ञानं - Self-knowledge, and thus gaining आत्म संयक् दर्शनं – a clear vision of ONESELF as It is



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मत् भावाय उपपद्यते means ईश्वर भावाय योग्यः भवति. Such an ईश्वर भक्त becomes fit to become ईश्वर Itself, which means, such an ईश्वर भक्त ultimately gains मोक्ष – gaining ONENESS with परमेश्वर Itself. That means every ईश्वर भक्त is sure to gain ONENESS with परमेश्वर Itself ultimately. भगवान् gives this assurance here to help Arjuna, and indeed all of us, maintain our continued interest and attention to what He is going to say further.

भगवान् now goes to the next topic in this discourse, namely क्षेत्र क्षेत्रज्ञ लक्षणं – the nature of the extraordinary combination of क्षेत्र and क्षेत्रज्ञ, which is what this entire creation is, and which is what you and I are. भगवान् talks about क्षेत्र क्षेत्रज्ञ लक्षणं in terms of प्रकृति and पुरुष. प्रकृति is what was described earlier as क्षेत्रं. All products of माया – the inherent power of परमेश्वर, constitute प्रकृति. For example, one's शरीर – one's body and every component of one's body is प्रकृति.

पुरुष is what was described earlier as ज्ञेयं ब्रह्म – The क्षेत्रज्ञ, The आत्मा, The Self I, The परमेश्वर Itself. As pointed out earlier, the क्षेत्रज्ञ is distinctly other than क्षेत्र, which means पुरुष is distinctly other than प्रकृति. In Chapter 7, भगवान् used the words अपर प्रकृति and पर प्रकृति to describe the two-fold cause for this entire creation, where अपर प्रकृति is the entire creation and every objectifiable entity in this creation, and पर प्रकृति is Pure चैतन्य आत्मा – the सत् स्वरूप, ज्ञान स्वरूप, अनन्त स्वरूप ब्रह्मन्, as Pure Consciousness, the pure universal Self I in all beings.

Literally, the word प्रकृति means That Power which creates, That power which is the cause for all creations and manifestations. The immediate cause for this creation is माया, the inherent power of ब्रह्मन्, The परमेश्वर. Therefore, this creation is called माया प्रकृति or अपर प्रकृति. Since माया has no existence independent of ब्रह्मन्, (The परमेश्वर), परमेश्वर is the ultimate cause for this creation. Therefore, परमेश्वर is called पर प्रकृति. In order to avoid confusion about the two-fold use of the word प्रकृति, भगवान् uses two different words here, namely प्रकृति to indicate क्षेत्रं – the माया, and पुरुष to indicate क्षेत्रज्ञ, The परमेश्वर.



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Therefore, we must remember that प्रकृति means क्षेत्रं and पुरुष means क्षेत्रज्ञ. Therefore क्षेत्र क्षेत्रज्ञ लक्षणं is the same as प्रकृति-पुरुष लक्षणं.

With reference to any individual जीव – any person, प्रकृति is the जीव in the form of one's स्थूल शरीर, सूक्ष्म शरीर and कारण शरीर, all together - one's gross physical body, subtle body and causal body, whose nature is अविद्या – the state of one's self-ignorance, manifesting itself as अहंकार, the ego I, and पुरुष is the जीव in the form of आत्मा, The Self I, the Pure Consciousness in oneself as ONESELF Itself. Thus प्रकृति and पुरुष refer to the same person.

Talking about this प्रकृति-पुरुष लक्षणं in every जीव – in every individual person, भगवान् says:

प्रकृतिं पुरुषं चैव विद्धि अनादी उभौ अपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृति संभवान् ॥

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We will see this verse in detail next time.