



श्रीमद्भगवत् गीता
क्षेत्र-क्षेत्रज्ञ विभाग योगः

Chapter 13
Volume 17

यावत् सञ्जायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात् तत् विद्धि भरतर्षभ ॥ 13-26

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्सु अविनश्यन्तं, यः पश्यति स पश्यति ॥ 13-27

समं पश्यन्ति सर्वत्र समवस्थितं ईश्वरम् ।
न हिनस्ति आत्मना आत्मानं, ततो याति पराम् गतिम् ॥ 13-28

ध्यान योग, सांख्य योग, कर्म योग and भक्ति योग are the means available for every ईश्वर भक्त, every devotee of परमेश्वर, to discover परमेश्वर in oneself, by oneself, as oneself itself. These four योगs are not mutually exclusive. They all lead ultimately to the same end, namely पूर्ण ईश्वर ज्ञानं. In fact, in practice, every devotee of परमेश्वर uses all these means, each in one's own way, at different times, in different forms, in one's own pursuit of परमेश्वर, already in oneself.

Whatever be the means used, ultimately one gains मोक्ष – liberation from संसार, liberation from the hold of pleasures and pains in daily life, only through पूर्ण ईश्वर ज्ञानं. Such पूर्ण ईश्वर ज्ञानं is gained only by one's विवेक बुद्धि – one's ability to discriminate between the true nature of क्षेत्र and that of क्षेत्रज्ञ, and one's clear realization that क्षेत्र क्षेत्रज्ञ संयोग – the extraordinary association of क्षेत्र and क्षेत्रज्ञ is the very nature of all that exists in this creation. Calling attention to such nature of all existence, again, भगवान् tells Arjuna

यावत् सञ्जायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।



क्षेत्रक्षेत्रज्ञसंयोगात् तत् विद्धि भरतर्षभ ॥

13-26

भरतर्षभ - O! Arjuna

तत् विद्धि – Please understand that, clearly and beyond doubt

भगवान् uses the word विद्धि again, which means, That is an Eternal Fact which Arjuna, as an ईश्वर भक्त must understand, appreciate and realize, naturally, clearly and beyond doubt. What is that fact?

यावत् किञ्चित् स्थावरजङ्गमं सत्त्वं सञ्जायते ।

तत् विद्धि क्षेत्रक्षेत्रज्ञसंयोगात् (एव) ।

Here, सत्त्वं does not mean सत्त्व गुण. सत्त्वं means सत् वस्तु, any object in existence. Therefore

यावत् किञ्चित् स्थावरजङ्गमं – Whatever object, big or small, immobile or mobile, insentient or sentient, whatever object

सत्त्वं सञ्जायते – comes into existence

तत् विद्धि क्षेत्रक्षेत्रज्ञसंयोगात् (एव) – please understand that any object coming into existence, is only due to क्षेत्र क्षेत्रज्ञ संयोग – the extraordinary association of क्षेत्र and क्षेत्रज्ञ, which is same as प्रकृति and पुरुष, or माया and ब्रह्मन्, in other words परमेश्वर itself.

The nature of that क्षेत्र क्षेत्रज्ञ संयोग needs to be clearly understood. Every जीव – every person, every object in existence, is a perceivable manifestation of क्षेत्र, क्षेत्रज्ञ संयोग – the extraordinary association of क्षेत्र and क्षेत्रज्ञ. This association is extraordinary because it is not an association involving two separate Beings. There is only ONE being, and that is परमेश्वर.

The appearance of association, as we have already talked about, is only due to धर्म अध्यास – superimposition of क्षेत्र धर्म (qualities of क्षेत्र) on the nature of क्षेत्रज्ञ – the आत्मा, by one's mind and बुद्धि, due to अविद्या, ignorance of आत्मा, Self-ignorance.



ब्रह्मविद्या **Brahma Vidya**

Therefore, when भगवान् says विद्धि, what needs to be understood is this. There is only ONE Being, and that is परमेश्वर, whose स्वरूप is क्षेत्रज्ञ - The आत्मा, and whose स्वभाव is क्षेत्र.

The स्वरूप of परमेश्वर is Eternal, never subject to change, and the स्वभाव of परमेश्वर is माया, which manifests itself as countless names, forms and गुणs, ever subject to change in appearance.

Every object in existence is a संयोग – an extraordinary association of these two inseparable components, क्षेत्र and क्षेत्रज्ञ. The name, form and गुणs, attributes of the object constitute क्षेत्र, whereas That which gives existence (सत्) to that name, form and गुणs, as a perceivable entity is क्षेत्रज्ञ. For example, suppose a thought arises in one's mind. The thought bubble, the वृत्ति is क्षेत्र, and The Consciousness, which gives existence, and a form to that thought bubble is क्षेत्रज्ञ.

Again, one's शरीर – one's body as it is, is क्षेत्र, and that which gives existence to one's शरीर as it is, is क्षेत्रज्ञ, and so on. Thus क्षेत्र and क्षेत्रज्ञ are always associated together as ONE being. While क्षेत्र and क्षेत्रज्ञ are distinct in nature, they remain naturally and inseparably together, at all times. Such is the nature of क्षेत्र-क्षेत्रज्ञ संयोग – the परमेश्वर योग as It is. Unfolding the vision of a person who has the knowledge of क्षेत्र-क्षेत्रज्ञ संयोग, भगवान् says

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्सु अविनश्यन्तं, यः पश्यति सः पश्यति ॥

13-27

यः पश्यति परमेश्वरं सर्वेषु भूतेषु समं तिष्ठन्तं,

विनश्यत्सु अविनश्यन्तं तिष्ठन्तं सः पश्यति

(क्षेत्र-क्षेत्रज्ञ संयोग - The परमेश्वर) That is the prose order here.



यः पश्यति परमेश्वरं – The one who sees परमेश्वर (as what?)

सर्वेषु भूतेषु समं तिष्ठन्तं – as one remaining the same, never undergoing any change in all beings, in all क्षेत्रs, in all objects in existence

विनश्यत्सु अविनश्यन्तं तिष्ठन्तं – and also as ONE who remains indestructible and undestroyed, in all objects which are themselves continuously undergoing destruction

सः पश्यति – that person sees.

The person who sees परमेश्वर as The ONE who remains the same, never undergoing any change, in all objects in existence, and also as the one who remains indestructible and undestroyed in all objects in existence, which are themselves continuously undergoing change, and destruction, that person sees the क्षेत्र-क्षेत्रज्ञ संयोगं, The परमेश्वर.

यः पश्यति – सः पश्यति – The one who sees, is the one who sees. This is an expression to indicate that the one who sees the क्षेत्र-क्षेत्रज्ञ संयोग in all objects in existence, sees something different from what others see. Others see only objects, but the one who sees क्षेत्र-क्षेत्रज्ञ संयोग in every object, sees also परमेश्वर, abiding in all objects, as समं तिष्ठन्तं, as सत्यं, remaining the same without undergoing any change whatsoever, even while the objects themselves are undergoing change all the time. If we recall the महावाक्य

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत – in our present verse here, if the word सर्वक्षेत्रेषु is replaced by the word सर्वभूतेषु, and the word मां is replaced by the word परमेश्वर, then the महावाक्य becomes क्षेत्रज्ञं चापि परमेश्वरं विद्धि सर्वभूतेषु भारत and the meaning is identical. Further

विनश्यत्सु अविनश्यन्तं – Among all the time-bound objects in existence, which are continuously getting destroyed, परमेश्वर remains as the one who is ever undestroyed and indestructible. We may note here, विनश्यत्सु (those which are continuously getting destroyed) is plural, because they are many, varied and countless, and अविनश्यन्तं (That which is undestroyed and indestructible) is singular, because that is ONE, The



परमेश्वर Itself. Therefore, the ONE who is not born among the born, who does not grow among the growing, who does not change among the changing, who does not decline among the declining, and who does not die among the dying, That is परमेश्वर.

यः परमेश्वरं पश्यति, सः पश्यति – The one who sees That परमेश्वर, that person sees the total पूर्णम्, which others do not see. Such परमेश्वर दर्शनं is सम्यक् दर्शनं - clear vision of प्रकृति and पुरुष, क्षेत्र and क्षेत्रज्ञ, clear vision of परमेश्वर. By such clear vision of परमेश्वर, what happens? भगवान् says that in the next verse.

Before we go to the next verse, let us briefly recall a related verse from कठोपनिषत् which we have heard already (1-2-22)

अशरीरं शरीरेषु अनवस्थेषु अवस्थितं ।
महान्तं विभुं आत्मानं मत्वा धीरो न शोचति ॥

Lord यम is pointing out here the true nature of आत्मा, The परमेश्वर, by three sets of words

अशरीरं शरीरेषु, अनवस्थेषु अवस्थितं, महान्तं विभुं
अशरीरं शरीरेषु – That which exists within all शरीरs, all physical bodies, Itself being bodiless, that is the true nature of आत्मा, the परमेश्वर. The ॐ कार in अशरीरं refers to आत्मा. आत्मा remains in every physical body as अन्तरात्मा, as अन्तर्यामी आत्मा, as the indwelling परब्रह्मन् परमेश्वर in oneself, as अमृत आत्मा as one's own immortal Self, as प्रत्यग आत्मा - as one's own innermost Self. Again, more generally,

अनवस्थेषु अवस्थितं – That which exists as ONE and changeless in all objects of transient existence in this creation, including the creation as a whole. That which exists undivided in all things apparently divided, that is the nature of आत्मा. Again

महान्तं विभुं – That which is limitless and all pervasive, that is the nature of आत्मा, the परमेश्वर.



ब्रह्मविद्या **Brahma Vidya**

आत्मानं मत्वा (ज्ञात्वा), धीरः न शोचति – Recognizing That आत्मा, The परमेश्वर, already in oneself, a wise person does not come to grief, does not experience any sorrow or distress. A wise person remains unaffected by ever-changing संसार धर्म's - pleasures and pains of daily life.

Recognizing That आत्मा, The परमेश्वर in oneself as सत् चित् आनन्द स्वरूप ब्रह्मन् Itself, a wise person never gets bound to the world of transient realities. That is what happens when one gains a clear vision of आत्मा, The परमेश्वर, already in oneself as ONESELF Itself. Now we go to the next verse in भगवत् गीता.

समं पश्यन्हि सर्वत्र समवस्थितं ईश्वरम् ।

न हिनस्ति आत्मना आत्मानं, ततो याति पराम् गतिम् ॥

13-28

ईश्वरम् सर्वत्र समं पश्यन् हि – Because of seeing परमेश्वर remaining the same everywhere

ईश्वरम् सर्वत्र समवस्थितं पश्यन्, हि – and because of seeing That same परमेश्वर existing equally without any change whatsoever in all beings in existence

Seeing परमेश्वर in that manner one recognizes oneself as non-separate from परमेश्वर. One gains identity with परमेश्वर. Consequently,

आत्मना आत्मानं न हिनस्ति – one does not kill oneself by oneself, and

ततो याति परां गतिम् – one reaches one's ultimate destination, namely परमेश्वर, already in oneself. One gains मोक्ष. Gaining मोक्ष, there is no further birth for that Self-realized, Self-recognized person, says Sri Krishna.

There is something here to understand.

आत्मना आत्मानं न हिनस्ति - One does not kill oneself by oneself on Self-recognition, says Sri Krishna. What does that mean? As we see in this world, whether one has आत्मज्ञानं – Self-knowledge, or not, everybody wants to live. Nobody wants to kill oneself by oneself. That being so, why should भगवान् say that if one gains आत्मज्ञानं – Self-knowledge, then one does not kill oneself by oneself? भगवान् says that because



those who have no आत्मज्ञानं, those who have not gained Self-recognition, are indeed killing themselves, by helplessly lending themselves to repeated births, which means killing themselves, birth after birth, because of their ignorance of Self-knowledge.

The ईशावास्य उपनिषत् gives the same message in this manner:

असुर्या नाम ते लोकाः, अन्धेन तमसा आवृताः ।
तान् ते प्रेत्य अभिगच्छन्ति, ये के च आत्महनो जनाः ॥ (ईश-३)

We have seen this verse already. For those who have no Self-knowledge

असुर्या नाम ते लोकाः अन्धेन तमसा आवृताः – their world of thought, word and deed is enveloped by absolute darkness, spiritual blindness.

प्रेत्य, तान् ते अभिगच्छन्ति – even after death, they continue to live that kind of life, a life of spiritual blindness. If one is ignorant now, one is not going to be enlightened after death.

ये के च आत्महनो जनाः – Those who prefer to live in such spiritual blindness, are indeed आत्महनो जनाः – they are people who kill themselves by their own Self-ignorance.

आत्महनो जनाः – does not mean those who kill आत्मा. आत्मा cannot be killed by any means whatsoever. आत्महनो जनाः means those who kill themselves by helplessly lending themselves to repeated births, and thereby killing themselves birth after birth, because of their ignorance of आत्मा ज्ञानं – Self-knowledge.

Such killing oneself, by oneself, through ignorance of the true nature of oneself can be completely avoided by Self-recognition, by realized प्रकृति and पुरुष संयोग, by gaining पूर्ण ईश्वर ज्ञानं. That is indeed Sri Krishna's message today.

We will continue next time.