



श्रीमद्भगवत् गीता
क्षेत्र-क्षेत्रज्ञ विभाग योगः

Chapter 13
Volume 18

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानं अकर्तारं स पश्यति ॥ 13-29

यदा भूत पृथक् भावं एकस्थं अनुपश्यति ।
तत् एव च विस्तारं ब्रह्म संपद्यते तदा ॥ 13-30

In this chapter we have been exposed to so many details on the nature of existence, the nature of जीव, जगत् and ईश्वर. In the midst of all these details, one should not miss the essential knowledge about one's own individual self, in terms of the extraordinary प्रकृति-पुरुष लक्षणं, क्षेत्र-क्षेत्रज्ञ संयोगं, सम्यक् ईश्वर दर्शनं – clear vision of परमेश्वर as It is already in one's own self. Therefore, भगवान् calls attention to this essential knowledge, again, in this manner.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानं अकर्तारं स पश्यति ॥ 13-29

यः पश्यति – The one who sees, who clearly recognizes that प्रकृत्या एव, सर्वशः कर्माणि, क्रियमाणानि – it is only by प्रकृति that all actions are being done by one's body-mind-intellect complex. प्रकृति is one's स्वभाव, in the form of one's अहंकार – ego I, mind, बुद्धि, organs of perception and action, etc., by which सर्वशः कर्माणि – all kinds of actions, actions in terms of one's thought, word and deed are being done, which means it is only by प्रकृति – the स्वभाव of oneself, the manifestations of one's own माया गुणs generated by one's own past गुणs and कर्मs, one does what one does.



But the स्वभाव of oneself is able to do what it does, only because of the presence of the आत्मा – the स्वरूप of oneself, The परमेश्वर already in oneself. That आत्मा is सर्व उपाधि विवर्जितः – totally free from all उपाधिस - all vehicles for the performance of actions, and consequently, That आत्मा Itself is totally free from any action.

Thus, the one who sees, who clearly recognizes that all of one's actions are those of one's प्रकृति only (one's स्वभाव only), and not of the आत्मा (one's स्वरूप)

तथा – and, at the same time, also recognizes clearly that

आत्मानं अकर्तारं पश्यति – The आत्मा is actionlessness itself, the very nature of the आत्मा is शुद्ध चैतन्य स्वरूप – lending existence and power to one's form, name, attributes and actions, that person who sees, who recognizes clearly one's प्रकृति and The आत्मा (The पुरुष), one's स्वभाव and स्वरूप, in that manner

सः पश्यति meaning सः एव पश्यति – that person alone sees, clearly recognizes the nature of oneself, as it is. There is absolutely no basis for one to consider that The आत्मा in one is any different from The आत्मा in any other.

Being totally free from the limitations of all attributes, and being the subject of every object in existence, and no object being separate from The आत्मा, it is clear that The आत्मा is ONE, all-inclusive, ever-existent and indivisible and undivided, as भगवान् points out in the next verse.

यदा भूत पृथक् भावं एकस्थं अनुपश्यति ।

तत् एव च विस्तारं ब्रह्म संपद्यते तदा ॥

13-30

It is absolutely important for us to understand clearly that प्रकृति and आत्मा are not two separate individual Beings. They refer to the ONE and the same Being, The परमेश्वर. Pointing to that knowledge, भगवान् says:

यदा अनुपश्यति – when one recognizes clearly, in terms of Upanishad knowledge that भूत- पृथक् भावं - all the differences among beings seen in this creation



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एकस्थं meaning एकस्मिन् आत्मनि एव स्थितं – all have their existence in the ONE आत्मा only, in ONE परमेश्वर only

Just as, in one space, there are different looking spaces, in one water, there are different looking waves and bubbles, and in one gold, there are different looking ornaments, so also, in ONE आत्मा, in ONE परमेश्वर, there are different looking Beings in this creation, each with its own name, form, qualities and attributes, which means,

प्रकृत्या क्रियमाणानि, इदं सर्वम्, आत्मा एव – all the different beings created by प्रकृति, the माया power of परमेश्वर, have their existence in परमेश्वर only, in The आत्मा only. Being so, they are, in fact, परमेश्वर itself. Further, at the same time, simultaneously यदा ततः एव च (भूतानां) विस्तारं अनुपश्यति – when one recognizes clearly, in terms of Upanishad knowledge, that not only do all these different beings have their abode in The आत्मा, it is only from That आत्मा alone that all these differences emanate, blossom forth, in all their infinite forms and names, as the स्वभाव of beings, which means this entire creation blossoms forth, springs forth from ONE आत्मा alone, as the Upanishad says पूर्णात् पूर्णम् उदच्यते.

Thus, ONE आत्मा alone is both the निमित्त कारणं as well as the उपादान कारणं – the efficient cause (i.e. the instrumental cause) as well as the material cause for this entire creation. Every being in this creation arises from ONE आत्मा, is sustained by That ONE आत्मा, and ultimately resolves into, disappears into That ONE आत्मा only.

Thus when one simultaneously is able to see clearly, recognize clearly in terms of Upanishad knowledge, That ONE आत्मा, That ONE परमेश्वर, That ONE ब्रह्मन्, in all the differences as well as in all the different beings, existing in this creation, then only

ब्रह्म संपद्यते तदा – one gains ब्रह्मन्, means one reaches ब्रह्मन्, one recognizes ब्रह्मन्, The परमेश्वर, The आत्मा, The Self I, as It is, already in oneself.



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Then only one understands, appreciates and recognizes the content of the महावाक्य क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत and also the other Upanishad महावाक्यs, namely

प्रज्ञानं ब्रह्म – pure consciousness is ब्रह्मन्

अयं आत्मा ब्रह्म – The आत्मा, The Self I in one's body, in every body is ब्रह्मन्

ब्रह्मैवाहं अस्मि – I am indeed ब्रह्मन्

तत् त्वं असि – That ब्रह्मन् you are

Even with all the teachings we have heard so far from Sri Krishna on the nature of ब्रह्मन्, The परमेश्वर, The आत्मा, The Self I already in oneself, most of us may not still be able to see oneself, identify oneself as परमेश्वर Itself. That only means that there are still many known and unknown obstructions to such Self-recognition in one's अन्तः करण – mind and बुद्धि. There is no need to get discouraged. भगवान् gives this reassuring advice to all of us at the end of His teachings in Chapter 18.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मां एव एष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 18-65

सर्वधर्मान् परित्यज्य मां एकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 18-66

Continue to cultivate ईश्वर भक्ति, ईश्वर प्रसाद बुद्धि and the attitude of पूर्ण ईश्वर शरणागति – the attitude of total surrender to परमेश्वर, already in yourself, at all times, under all circumstances of life. I will uplift you from all your obstructions to Self-recognition. Do not worry, so assures Sri Krishna.

As one matures in one's journey of life, it becomes evident that gaining आत्मज्ञानं – Self-knowledge, recognizing one's स्वरूप, one's true identity, is indeed the overriding mission of every human life.

ब्रह्मविद्या in general, the totality of the teachings of the भगवत् गीता in particular, is only to help us gain that knowledge. That knowledge cannot be gained unless one



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is ready and mature enough for such knowledge. Even to listen to the words of the भगवत् गीता, one should be ready for such knowledge.

Generally, there is no particular difficulty in understanding क्षेत्र as any objectifiable entity, mainly because we deal with the world of objects every day of our life. One's शरीर, one's physical body with all its components, is itself a क्षेत्र – an object of one's awareness. That also we can understand, appreciate and recognize without any great difficulty.

But there is real difficulty for every one of us, to understand, appreciate and recognize क्षेत्रज्ञ – one's identity, one's स्वरूप, as The आत्मा, The परमेश्वर Itself. This difficulty can disappear only when one has पूर्ण अन्तः करण शुद्धि – absolute purity of mind and बुद्धि, and the attitude of पूर्ण ईश्वर शरणागति – total surrender to परमेश्वर at all times, under all circumstances of life, gained through diligent cultivation of Upanishad knowledge, कर्म योग बुद्धि, ईश्वर प्रसाद बुद्धि and अनन्य ईश्वर भक्ति. Until that time, one must keep one's mind and बुद्धि awake to the fact of the nature of आत्मा, one's स्वरूप, as भगवान् has been teaching all along, particularly in this chapter.

भगवान् has been telling us repeatedly, in so many different ways: "Please do not identify yourself with your transient स्वभाव, your प्रकृति गुण, your क्षेत्र धर्म's, your शरीर, your body and all its attributes and personal qualities, which means please do not identify yourself with the names and forms and the roles with which you are associated in your transactions of daily life. Please do not identify yourself with your likes and dislikes, assets and liabilities, wealth and possessions, virtues and accomplishments, hopes and fears, successes and failures, pains and pleasures, sorrows and distresses, trials and tribulations, etc., because, you are not any of them. They are all transient. They come and go. They appear and disappear. They are all generated by your own गुण's and कर्म's, by your own ever-changing स्वभाव. They have nothing to do with your स्वरूप. They have nothing to do with your true identity.

Then who am I? What is my true identity? भगवान् says:

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥



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"Your true identity is Sri Krishna Itself, Sri Rama Itself, परमेश्वर Itself in whatever name and form you are comfortable with. Your स्वरूप is परमेश्वर Itself. Please remember that at all times, and never lose sight of your true identity", so says भगवान्.

"If I am परमेश्वर Itself, then what should I do now" भगवान् has answered that question already in chapter 8:

तस्मात् सर्वेषु कालेषु मां, अनुस्मर, युध्य च (8-7)

Now that you have been exposed to the nature of क्षेत्र, क्षेत्रज्ञ and क्षेत्र क्षेत्रज्ञ संयोग, which is पूर्ण ईश्वर ज्ञानं, तस्मात्, therefore

सर्वेषु कालेषु मां, अनुस्मर – Be परमेश्वर conscious at all times, under all circumstances, always remembering , just remembering, your true identity as परमेश्वर Itself, in terms of the Upanishad knowledge you have been exposed to. Never lose sight of your true identity, and at the same time

सर्वेषु कालेषु युध्य च– स्वधर्मम् कुरु – Do whatever you need to do, whatever has been left for you to do by परमेश्वर, under the circumstances of your own life, at all times. You are now a full participant in this creation, which is non-separate from परमेश्वर, and you must recognize that you are only an instrument to carry out the will of परमेश्वर. Therefore, उत्तिष्ठ निमित्तमात्रं भव – wake up to your duty, your part in this creation. Do whatever has been left for you to do at this time, and do it cheerfully - तेन त्यक्तेन भुञ्जीथा, and do it as well as you can - योगः कर्मसु कौशलं. Doing your स्वधर्म in that manner is itself remembering your स्वरूप, your identity with परमेश्वर ", so says Sri Krishna.

Further, Sri Krishna adds here, "While remembering your true identity as परमेश्वर Itself, at all times, and while doing your स्वधर्म – your allotted duties at all times, as an instrument of परमेश्वर, please also remember the true लक्षण – the distinguishing characteristics of your own स्वरूप – The आत्मा, The Self I, The परमेश्वर already in yourself, the glory of your true identity as follows:



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- अनादित्वात् निर्गुणत्वात् परमात्मा अयं अव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 13-31
- यथा सर्वगतं सौक्ष्म्यात् आकाशं नोपलिप्यते ।
सर्वत्र अवस्थितो देहे तथात्मा नोपलिप्यते ॥ 13-32
- यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ 13-33

We will see these verses, together with the concluding verse, next time.