



श्रीमद्भगवत् गीता  
क्षेत्र-क्षेत्रज्ञ विभाग योगः  
**Chapter 13**  
**Volume 2**

श्री भगवानुवाच

इदं शरीरं कौन्तेय, क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः, क्षेत्रज्ञ इति तद्विदः ॥ 13-1

क्षेत्रज्ञं चापि मां विद्धि, सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोजनार्न, यत् तत् ज्ञानं मतं मम ॥ 13-2

Sri Krishna unfolds the extraordinary relationship that exists between क्षेत्र and क्षेत्रज्ञ, which means

- Between शरीर – one's physical body and आत्मा – The Self I in oneself.
- between the known and the knowable world of objects, and परमेश्वर – The All-Knower
- between जीव – a limited individual person, and सत्यं-ज्ञानं-अनन्तं ब्रह्म – the ever-existent, all-conscious, ever-conscious, all-inclusive, limitless ब्रह्मन्, The आत्मा, The परमेश्वर

As we saw last time, Sri Krishna opens this discourse with these words:

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एतद्यो वेत्ति तं प्राहुः, क्षेत्रज्ञ इति तद्विदः ॥ 13-1

Sri Krishna tells Arjuna:

कौन्तेय – O! Arjuna, please listen

इदं शरीरं, क्षेत्रं इति अभिधीयते – This शरीर – this physical body, is called क्षेत्रं. Sri Krishna points to His own physical body, and says इदं शरीरं – this physical body, not a



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physical body remote from oneself, but the physical body closest to oneself, and that is one's own physical body.

इदं शरीरं, क्षेत्रं इति अभिधीयते – This physical body, one's own physical body, is called क्षेत्रं, which means one's own शरीर, one's own physical body must be understood as क्षेत्रं, as an object of one's knowledge, not as oneself itself, not as "I" itself.

Looking at Arjuna face to face, Sri Krishna says: " You are not your शरीर – you are not your body. While your body and yourself are always naturally together, they are mutually distinct from each other. Your body is only a क्षेत्रं – an object for which you are the subject "I".

एतत् यो वेत्ति, तं प्राहुः, क्षेत्रज्ञ इति तद्विदः

एतत्, इदं शरीरं, क्षेत्रं, यः वेत्ति - The one who knows, the one who recognizes this fact, namely that one's own शरीर – one's own body is a क्षेत्रं, an object of one's knowledge, that knower, that subject "I", That Self in oneself, That आत्मा I, is called क्षेत्रज्ञ, by people who recognize the distinct nature of both शरीर – the physical body, and आत्मा I - The Self in oneself.

Therefore, your शरीर – your body is क्षेत्रं, and you are क्षेत्रज्ञ – the knower of your body. Thus you are distinct from your body. Further, भगवान् says:

क्षेत्रज्ञं चापि मां विद्धि, सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोजार्न, यत् तत् ज्ञानं मतं मम ॥ 13-2

च अपि – and also क्षेत्रज्ञं मां विद्धि – please understand That क्षेत्रज्ञ is Myself, The परमेश्वर. Please understand That क्षेत्रज्ञ – The Knower in this शरीर, who recognizes this शरीर, as क्षेत्र as an object of knowledge, That क्षेत्रज्ञ is Myself, The परमेश्वर. Please understand The चेतन आत्मा – The conscious Self, The "I" in this शरीर, who recognizes this शरीर - this body, as an object, as a क्षेत्र, That चेतन आत्मा – That "I", That SELF, That आत्मा "I", That क्षेत्रज्ञ is Myself, the परमेश्वर. That means, your body



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is an object of your knowledge, and you the subject, is परमेश्वर Itself. Not only that, भगवान् says further to Arjuna

सर्वक्षेत्रेषु क्षेत्रज्ञं मां विद्धि – In all क्षेत्रs, The क्षेत्रज्ञ is Myself, The परमेश्वर. Not only The क्षेत्रज्ञ – the knower in this शरीर is Myself, The परमेश्वर, The क्षेत्रज्ञ in all शरीरs - The क्षेत्रज्ञ in every शरीर in this creation is Myself, The परमेश्वर, which means The क्षेत्रज्ञ in your शरीर also is Myself, The परमेश्वर. The SELF in yourself is also Myself, The परमेश्वर.

If you choose to identify yourself in terms of क्षेत्र – the form, name and attributes of your body vehicle, then you must also learn to understand and recognize the true nature of yourself as क्षेत्रज्ञ – the nature of "I" in yourself as परमेश्वर Itself. While your शरीर – your body, exists naturally and inseparably together with yourself, you yourself - the "I" in yourself, is distinct from your body, is independent of your body. It is not an isolated "I" in your body. It is the universal "I" existing in every body, That I, That क्षेत्रज्ञ, That आत्मा, That Self in yourself is Myself, The परमेश्वर – The ever-existent, ever conscious, all-inclusive, limitless परमेश्वर – The ब्रह्मन् Itself, so says Sri Krishna.

Thus भगवान् Sri Krishna, identifies क्षेत्रज्ञ – The आत्मा, The Self, the "I" in every शरीर as परमेश्वर Itself, which makes the statement क्षेत्रज्ञं चापि मां विद्धि, सर्वक्षेत्रेषु भारत – as the महावाक्य - a great declaration of truth in गीतोपनिषत्. It has the same meaning and the same significance as the महावाक्य in छान्दोग्य Upanishad, namely तत् त्वं असि – That you are, That परमेश्वर you are, That ब्रह्मन् you are. This महावाक्य of गीतोपनिषत् is not only addressed to Arjuna, it is addressed to every भारत – every person for whom enlightenment through knowledge is Joy - that is what the word भारत means.

When we understand that क्षेत्र includes everything that can be objectified, either by thought, word or deed, manifest or unmanifest, animate or inanimate, then the महावाक्य of गीतोपनिषत् declares That the आत्मा, The Self of all that exist in this creation is indeed परमेश्वर, which means, as our Upanishad says:



ईशावास्यं इदं सर्वम्  
मया ततमिदं सर्वम्  
अन्तर्बहिश्च तत् सर्वम् व्याप्य नारायणः स्थितः

etc., as we have seen already.

Thus the क्षेत्र क्षेत्रज्ञ लक्षण – the extraordinary relationship existing between क्षेत्र and क्षेत्रज्ञ – between the world of objects and परमेश्वर, unfolds itself as पूर्ण ज्ञानं, ईश्वर ज्ञानं – complete knowledge of जीव जगत् and ईश्वर. Therefore भगवान्, says:

क्षेत्र-क्षेत्रज्ञयोः ज्ञानं यत्, तत् ज्ञानं, मतं मम ॥

That which is क्षेत्र-क्षेत्रज्ञ ज्ञानं - knowledge about क्षेत्र and क्षेत्रज्ञ and their combinations, that ज्ञानं, that knowledge is indeed सम्यक् ज्ञानं, पूर्ण ज्ञानं – real knowledge, clear knowledge, complete knowledge.

मतं मम – That is My declaration. That is eternal truth, so says Sri Krishna in the first two verses of this chapter. The message communicated by the महावक्य – the great truth declaration, namely "क्षेत्रज्ञं चापि मां विद्धि, सर्वक्षेत्रेषु भारत", is a matter of knowledge to be understood and recognized. It is not a matter of blind belief or indoctrination of any kind. It is knowledge for enlightenment to be reflected upon, and understood by every person, blessed with the ability to understand, appreciate and enjoy Enlightenment through knowledge.

Therefore, भगवान् uses the command word विद्धि – please learn to understand. Now, how does one learn to understand ईश्वर ज्ञानं – knowledge about परमेश्वर, knowledge about आत्मा – The Self in oneself? This knowledge can be gained only by those who sincerely seek this knowledge. For such people, Sri Krishna has already pointed out the means for gaining ईश्वर ज्ञानं – Self-Knowledge, in Chapter 4, where he says:

तत् विद्धि प्रणिपातेन परिप्रश्नेन सेवया (4 – 34)

The means for understanding ईश्वर ज्ञानं is through the simultaneous process of प्रणिपातनं परिप्रश्नं and सेवनं, together. प्रणिपातनं means approaching knowledgeable teachers with श्रद्धा sincere interest, humility and dedication in the pursuit of ईश्वर ज्ञानं.



परिप्रश्नं means reflecting on the content of the teachings, through repeated questioning of one's own understanding of such teachings, and ultimately resolving all doubts in one's mind and बुद्धि by oneself, and सेवनं means service. Service here is for ईश्वर ज्ञानं, which is service to परमेश्वर, which means doing every कर्म in daily life as ईश्वर कैङ्कर्य कर्म, as service to परमेश्वर, which again means cultivating कर्मयोग बुद्धि and अनन्य ईश्वर भक्ति.

Let us understand that any service, done to anyone, anywhere, at any time, with the attitude of ईश्वर कैङ्कर्य कर्म – as service dedicated to परमेश्वर, is indeed the best and the highest service one can do to oneself, because, the best and highest in oneself is परमेश्वर Itself. Accordingly, in the context of the situation we are now, the three-fold means for understanding the महावक्य of गीतोपनिषत् is the following:

- The Gita and the Upanishad mantras are our real teachers. We study these mantras with श्रद्धा, sincere interest, humility and dedication, making use of whatever help becomes available to us from time to time.
- We reflect on the content of these mantras by repeated questioning; we do not question the mantras, but we do question our understanding of these mantras, until all our doubts are resolved by ourselves.
- Our dedicated pursuit of ब्रह्म विद्या itself is our ईश्वर कैङ्कर्यम् – service to परमेश्वर.

By the above three-fold means of प्रणिपातनं, परिप्रश्नं and सेवनं, let us now try to understand the context of the महावक्य of गीतोपनिषत् again.

क्षेत्रज्ञं चापि मां विद्धि, सर्वक्षेत्रेषु भारत – भगवान् declares here: The क्षेत्रज्ञ – the आत्मा, The Self "I" in my शरीर, in my body, in your body in every body, in every person, is परमेश्वर itself, which means I am not my शरीर, I am not my form, name and attributes, but I am परमेश्वर Itself, and my शरीर – my body, is a क्षेत्र – an object, which naturally exists, inseparable from परमेश्वर, while परमेश्वर Itself exists independent from my शरीर, independent of my form, name and attributes.



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This is not only an extraordinary fact, but it is also an eternal fact, which is what I need to understand and recognize by विचार – incisive enquiry. We have already seen such an enquiry in तैत्तिरीय Upanishad, where

- क्षेत्र is pointed out in terms of the origin and evolution of the entire creation, and the शरीर – the physical body has been unfolded in terms of five कोशs - five apparent barriers, namely अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय, in every शरीर, in every person,
- क्षेत्रज्ञ The आत्मा, The परमेश्वर has been unfolded as सत्यं ज्ञानं अनन्तं ब्रह्म and
- the क्षेत्र क्षेत्रज्ञ लक्षणं - the extraordinary inseparable co-existence of क्षेत्र and क्षेत्रज्ञ, शरीर, and आत्मा – body and The Self I, is pointed out by the ईश्वर-अनुप्रवेश श्रुति communicated by the words तत् सृष्ट्वा तदेवानु प्राविशत् etc.,

all of which finally leading to the Upanishad declaration स यश्चायं पुरुषे यश्चासावादित्ये, स एकः

The आत्मा in this शरीर - the आनन्द स्वरूप आत्मा in परमेश्वर, That is ONE, which is same as the content of महावक्य, भगवान् 's declaration

क्षेत्रज्ञं चापि मां विद्धि, सर्वक्षेत्रेषु भारत – In spite of the enlightening knowledge unfolded by the Taittiriya Upanishad, the content of Sri Krishna's message that "I am, in fact, परमेश्वर Itself", does raise an immediate question, and any ordinary person can formulate this question in the following manner:

"In terms of my own daily experience in daily life, I see myself, I recognize myself, only as a संसारि "

संसारि means what? The word संसार refers to this entire world of transient existence. In the context here, the words संसार, संसारि, संसारित्वं – all these words represent a worldly life of transient pleasures and pain, success and failure, hopes and fears, sorrow and distress, ailments and sufferings, bondage and mortality, etc., generally a life of never-ending wants, cravings and limitations, dissatisfaction and unfulfilled desires of various kinds, from all of which one would certainly wish to get a total release if possible.



But such a life of संसार seems to be the very nature of worldly life for every human being.

From what I go through in every day life, it is clear to me that I am indeed a संसारि – a worldly person, going through the ups and downs of daily life from which absolute freedom seems impossible. But Sri Krishna says that, in fact, I am परमेश्वर Itself. The other Upanishads also say so. How is that possible?

If I am परमेश्वर Itself, then either परमेश्वर is also a संसारि going through a miserable life of ups and downs of daily existence, just like most of us are in this world, in which case there can never be any absolute freedom from संसारित्वं, either for me or anyone else, or there is really no such thing as a संसारित्वं, there is really no such thing as ups and downs at all in this worldly life, which is against all common experience.

From all that one understands about the nature of परमेश्वर Itself from the Upanishads and also from Sri Krishna's earlier teachings, it is clear to me that परमेश्वर cannot be a संसारि like all of us, and परमेश्वर is ever absolutely free from all ups and downs of worldly life. And, at the same time, it is equally clear to me that I am indeed a संसारि, never absolutely free from the ups and downs of worldly life.

That being so, how can I understand the content of Sri Krishna's declaration that "I am in fact परमेश्वर Itself?"

That is the question which any person can ask, for which a satisfactory answer is needed. First of all, is this question a sensible one? If so, what is the answer. If not, what is missing in this question?

Let us think about it and we will talk about it next time.