



श्रीमद्भगवत् गीता
क्षेत्र-क्षेत्रज्ञ विभाग योगः

Chapter 13
Volume 5

श्री भगवानुवाच

इदं शरीरं कौन्तेय, क्षेत्रमित्यभिधीयते ।

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

क्षेत्रज्ञं चापि मां विद्धि , सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोजनार्ण, यत् तत् ज्ञानं मतं मम ॥ 13-2

तत् क्षेत्रं यच्च यादृक् च, यद्विकारि यतश्च यत् ।

स च यो यत् प्रभावश्च, तत् समासेन मे श्रृणु ॥ 13-3

ऋषिभिर्बहुधा गीतं, छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव, हेतुमद्भिः विनिश्चितैः ॥ 13-4

महा भूतान्यहङ्कारो, बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च, पञ्च चेन्द्रियगोचराः ॥ 13-5

इच्छा द्वेषः सुखं दुःखं, सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन, सविकारमुदाहृतम् ॥ 13-6

In the last four sessions, we have been talking about the content of the first two verses of this chapter, from which we learn that while one's body and The Self I in one's body exist inseparably together, each remains available for distinct recognition by one's विवेक बुद्धि – one's faculty of discriminative understanding and appreciation. Sri Krishna says:

इदं शरीरं क्षेत्रम् इति अभिधीयते – one's own शरीर, one's own body, must be recognized as क्षेत्रम् – as an object of one's awareness, and not as The Self I - the pure awareness I Itself, already in one's body, and,



एतत् यः वेत्ति तं प्राहुः, क्षेत्रज्ञ इति – that pure awareness, That Self I already in one's body must be understood as क्षेत्रज्ञः. Further, सर्वक्षेत्रेषु क्षेत्रज्ञं मां विद्धि – in all क्षेत्रs, the क्षेत्रज्ञ is Myself – The परमेश्वर, which means, in the body of every living being in this creation, The Self I, the pure awareness I already in oneself is Myself, The परमेश्वर.

In today's verses, Sri Krishna expands the scope of the meaning of the Upanishad word क्षेत्रम् to include all that is within the reach of one's awareness, as an object of one's awareness in this entire creation, including the creation itself as a whole. Unfolding this knowledge, Sri Krishna says:

तत् क्षेत्रं यच्च यादृक् च, यद्विकारि यतश्च यत् ।
स च यो यत् प्रभावश्च, तत् समासेन मे शृणु ॥

13-3

तत् क्षेत्रं यत् च – That क्षेत्रम् which was identified earlier as इदं शरीरं – this body, one's own body, that क्षेत्रम्, and also

यादृक् च – what is its nature, what are its धर्मs, its natural attributes and characteristics. One usually describes an object by pointing out its natural attributes and characteristics, which are called धर्मs of the object. Therefore, यादृक् च means what are the क्षेत्र धर्मs, and also

यद्विकारि – what are the modifications of क्षेत्र धर्मs, because, the modifications of one's क्षेत्र धर्मs – such as one's likes and dislikes, are also क्षेत्र धर्मs, and

यतश्च यत् which means यतः यत् कार्यम् च – what are all the things which are born from क्षेत्र धर्मs, because they are also क्षेत्र धर्मs. Further

स च यो यत् प्रभावश्च (here सः refers to क्षेत्रज्ञः) - therefore, सः यः – That which was pointed out earlier as क्षेत्रज्ञ, यत् प्रभावः च, what are the glories of That क्षेत्रज्ञ, what are the धर्मs of That क्षेत्रज्ञ – The आत्मा - The Self I , The परमेश्वर

तत् – That क्षेत्र क्षेत्रज्ञ स्वरूप लक्षणं – the nature of that extraordinary combination of क्षेत्र and क्षेत्रज्ञ both individually and collectively



समासेन मे शृणु – I will tell about all of them briefly. Please listen.

Listening - श्रवणं is only the first step, and it should naturally be followed by मननं and निदिध्यासनं – reflection on what is said and absorption of that knowledge through enquiry and self-discipline.

The क्षेत्र क्षेत्रज्ञ लक्षणं – the distinguishing marks of this extraordinary combination of क्षेत्र and क्षेत्रज्ञ, the शरीर and आत्मा – the body and The Self I already in the body, is indeed the subject matter of this entire chapter. In fact, the entire ब्रह्मविद्या has, as its mission, to unfold this knowledge, which is so essential for the true progress, both material and spiritual progress of every human being. Therefore, भगवान् now calls attention to the importance of this knowledge in these words.

ऋषिभिर्बहुधा गीतं, छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव, हेतुमद्भिः विनिश्चितैः ॥

13-4

ऋषिभिः बहुधा गीतं – That क्षेत्र क्षेत्रज्ञ लक्षणं has been unfolded in many different ways in the various Upanishads by our enlightened Rishis, those who have realized Self-knowledge. The Upanishads are the declarations of enlightened Rishis at different times, at different places, under different contexts, using different pointer words, but they all unfold the same knowledge, namely that क्षेत्र क्षेत्रज्ञ लक्षणं.

छन्दोभिः विविधैः पृथक् गीतं – so is the case with all the Veda mantras, the mantras used in Vedic rituals. The Veda mantras are called छन्दस् – words set in meters with specific intonations etc. Even though the rituals are many and varied, they all unfold the same क्षेत्र क्षेत्रज्ञ लक्षणं only.

Therefore, even while performing any Vedic ritual, one must understand and appreciate the क्षेत्र क्षेत्रज्ञ लक्षणं involved therein. Again

ब्रह्मसूत्रपदैश्चैव, हेतुमद्भिः विनिश्चितैः गीतं – ब्रह्मसूत्रs are ब्रह्मसूचक वाक्यs, words and sentences revealing ब्रह्मन्. पद means the destination to be reached. The destination to be reached by the knowledge of ब्रह्मन् is ब्रह्म पद or परमपद. Therefore



ब्रह्मसूत्रपदैश्वैव means by the words of ब्रह्मसूत्र leading to ब्रह्मपदं also the क्षेत्र क्षेत्रज्ञ लक्षणं has been unfolded. How?

हेतुमग्धिः – through different methods of reasoning and understanding, and thereby विनिश्चितैः गीतं unfolding definite knowledge free from any doubt

The ब्रह्मसूत्रs are concise and precise statements analytical in nature. They analyze the Upanishad words and sentences, and, through reasoning, they remove all apparent inconsistencies, and establish definite knowledge, free from doubts.

भगवान् points out here that unfolding the क्षेत्र क्षेत्रज्ञ लक्षणं is the unifying theme of all the Upanishads, all the Vedic rituals,, and also the ब्रह्मसूत्रs, which unification underlines the importance of the message of क्षेत्र क्षेत्रज्ञ लक्षणं pointed out by the महावाक्य of गीतोपनिषत् in the words of Sri Krishna, namely

क्षेत्रज्ञं चापि मां विद्धि, सर्वक्षेत्रेषु भारत – The क्षेत्रज्ञ in every क्षेत्र in this creation, the चेतन आत्मा in every शरीर in this creation, The Pure Awareness, The Self I in every person, in every conscious being in this creation, including the creation as a whole, is Myself, The परमेश्वर Itself.

Thus, having pointed out the extraordinary importance of understanding the क्षेत्र क्षेत्रज्ञ लक्षणं for one's true progress in life, Sri Krishna now describes, briefly, what the word क्षेत्रं indicates. Why briefly? Because, however much one talks about क्षेत्रं, it can only be brief, since क्षेत्रं as a product of माया – the inherent power of परमेश्वर, is infinite in scope and manifestations. Therefore, भगवान् tells here what needs to be told for understanding the very nature of क्षेत्रं. भगवान् says:

महा भूतान्यहङ्कारो, बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च, पञ्च चेन्द्रियगोचराः ॥

13-5

इच्छा द्वेषः सुखं दुःखं, सङ्घातश्चेतना धृतिः ।



एतत्क्षेत्रं समासेन, सविकारमुदाहृतम् ॥

13- 6

All this is a brief description of क्षेत्रं. As भगवान् pointed out earlier, क्षेत्रं has been described in many different ways in our scriptures. We have already seen one kind of description in Tattiriya Upanishad in terms of different कोशs - apparent barriers to self-knowledge. In Chapter 7, Sri Krishna describes it in terms of अपर प्रकृति divided eightfold. Here, the same क्षेत्रं is described in a different manner, as the combination, division, and/or modification of 24 principal factors called महत् तत्त्वs - all in their subtle (invisible) states, arising from माया – the inherent power of परमेश्वर. These 24 महत् तत्त्वs are:

1. अव्यक्तं which is माया, the inherent power of ब्रह्मन् existing as सत्व, रजस् and तमस् गुणs
2. बुद्धि – faculty of discrimination and appreciation
3. अहंकार – ego
4. मनः – mind
5. पञ्चमहाभूतs – The five great elements (आकाश, वायु, अग्नि, आपः and पृथिवी)
6. Five ज्ञान इन्द्रियs – organs of perception (ear, skin, eyes, tongue, and nose), arising from the सत्व गुण the of माया)
7. Five कर्म इन्द्रियs - organs of action (speech, hands, legs, anus and genitals, arising from the रजस् गुण of माया) and
8. Five इन्द्रिय गुण - sense objects, namely sound, touch, form, taste and smell, all in their subtle invisible states.

This entire creation, and everything in this creation arise from the combination, interaction, and/or modification of these 24 महत् तत्त्वs - principal factors, all of which being expressions of माया – the inherent power of ब्रह्मन्, which means that this entire creation, including everything in this creation, comes under the category of क्षेत्रं – an object of one's awareness.



भगवान् describes the birth of this entire universe in each cycle of creation as follows:

महा भूतान्यहङ्कारो, बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च, पञ्च चेन्द्रियगोचराः ॥

13-5

As we saw last time, the शरीर – the body of every individual जीव – every individual person, is a combination of कारण शरीर, सूक्ष्म शरीर and स्थूल शरीर – the causal body, the subtle body and the gross visible physical body, all in one, and the very nature of कारण शरीर – the causal body, is अविद्या – Self-ignorance, arising from तमस् गुण of माया. That means, अविद्या – Self-ignorance already exists in the शरीर even at its birth. In fact, अविद्या – Self-ignorance is the root cause for one's very birth.

Now, we must understand that so is the case with respect to the birth of the entire creation, which is the समष्टि शरीर – the all-inclusive body of this entire universe, in each cycle of creation.

The कारण शरीर – the causal body for this entire creation is the समष्टि अविद्या – the collective self-ignorance of all the individual जीवs in each cycle of creation. It is this समष्टि अविद्या – collective self-ignorance arising from the तमस् aspect of माया, which is pointed out here as अव्यक्तं. In Vedantic language, such अव्यक्तं is also called मूल अपर प्रकृति. This समष्टि अविद्या component of माया exists in the entire जीव लोक – entire world of living beings, even in its unmanifest stage, in each cycle of creation, and that is the cause for the existence of the सूक्ष्म शरीर – the subtle body, and subsequently for the birth of the स्थूल शरीर – the visible gross physical body of the entire universe, as it is, in each cycle of creation.

The sequence of the birth of this entire universe in terms of the 24 महत् तत्वs - principal factors mentioned earlier is briefly as follows.

From अव्यक्तं the माया, arises the समष्टि सूक्ष्म बुद्धि – the collective बुद्धि in its subtle state, which is already enveloped by अविद्या – Self-ignorance. From such समष्टि सूक्ष्म बुद्धि arises the समष्टि सूक्ष्म अहङ्कार – the collective ego in its subtle state. From the समष्टि सूक्ष्म अहङ्कार arises the समष्टि सूक्ष्म पञ्चमहाभूत्s - the collective five great



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elements namely आकाश, वायु, अग्नि, आपः and पृथिवी – the space, air, fire, water and earth, all in their subtle states. From these five सूक्ष्म पञ्चमहाभूतs - five great elements in their subtle states, arise इन्द्रियाणि दश एकम् च – the 10 + 1 इन्द्रियs, namely five ज्ञान इन्द्रियs - five sense organs, five कर्म इन्द्रियs - five organs of action, and मनस् - mind (which stands for the entire अन्तः करण here), all in their subtle unmanifest states.

All these together constitute the collective सूक्ष्म शरीर – the subtle body of the entire universe, including all the जीवs - all living beings in this entire creation.

Subsequently, by the तमस् aspect of माया again, all the above constituents undergo पञ्चीकरण – a process of mixing up, interaction and grossification, giving rise to the precipitation of स्थूल शरीर – the gross perceptible physical body for each जीव – for each living being, along with the पञ्च इन्द्रिय गोचराः – the five sense objects, namely sound, touch, form, taste and smell, appropriate for the अविद्या, सूक्ष्म शरीर and स्थूल शरीर of each जीव. That is how this entire जीव लोक community of living beings is born with अविद्या – Self-ignorance, in each cycle of creation.

Unfolding this knowledge, Sri Krishna emphasizes here " एव च" meaning "क्षेत्रं एव च". That means the कारण शरीर, सूक्ष्म शरीर and the स्थूल शरीर of not only every जीव, but also the entire जीव लोक – the entire universe of living beings, are क्षेत्रं एव, they are only क्षेत्रs - they are only क्षेत्र धर्मs, they are the natural attributes of शरीर only, and not those of आत्मा – The Self I, and hence they should be understood collectively as क्षेत्रं – object of one's knowledge, object of one's awareness. Further,

इच्छा द्वेषः सुखं दुःखं, सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन, सविकारमुदाहृतम् ॥

13- 6

Here भगवान् enumerates some of the विकारs - modifications, some of the products of one's own mind and बुद्धि, such as



इच्छा द्वेषः – likes and dislikes, love and hatred

सुखं दुःखं – pleasure and pain

संघातः चेतना – the spontaneous feelings one gets just by seeing, or just by knowing any person, or any जीव – any living being, or any assembly of objects, and

धृतिः – fortitude, courage, etc. including every kind of positive and negative emotion

एतत् क्षेत्रं एव – all these constitute only क्षेत्रं, which means they are all क्षेत्रधर्मः, they are all natural attributes of क्षेत्रं – objects of one's awareness only. For example, if I feel that "I desire something". Who desires? One must understand that it is only my शरीर that desires. It is only my mind and बुद्धि that desire, and not the आत्मा – the Self I in my body. It is only the क्षेत्र that desires, not the क्षेत्रज्ञ.

Thus एतत् क्षेत्रं समासेन, सविकारम् उदाहृतम् (= उक्तं) Thus the nature of क्षेत्रं, along with its finite combinations and modifications has been told, has been pointed out to you briefly, says Sri Krishna. Even though the description of शरीर – the body as क्षेत्रं – as an object of one's awareness, given here is very brief, it is indeed all-inclusive.

शरीर means the शरीर of this entire universe, and every one and every being in this universe, including oneself, and also every change, every combination and every modification that occur in this universe, and in one's own body-complex.

It is pointing out to this शरीर, भगवान् said earlier in the very first verse

इदं शरीरं कौन्तेय, क्षेत्रमित्यभिधीयते – This शरीर, is called क्षेत्रं.

We will continue next time.