



श्रीमद्भगवत् गीता  
क्षेत्र-क्षेत्रज्ञ विभाग योगः  
**Chapter 13**  
**Volume 6**

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Sri Krishna has been talking about क्षेत्र-क्षेत्रज्ञ लक्षणं – the distinguishing characteristics of क्षेत्र, क्षेत्रज्ञ and their combinations, which is the true nature of oneself and indeed of all existence.

Sri Krishna has already pointed out the nature of क्षेत्रं as

इदं शरीरं कौन्तेय, क्षेत्रमित्यभिधीयते ।

महाभूतान्यहंकारो बुद्धिः अव्यक्तमेव च ।  
इन्द्रियाणि दशैकं च पञ्चचेन्द्रियगोचराः ॥



इच्छा द्वेषः सुखं-दुःखं संघातचेतना धृतिः ।  
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥

This शरीर – this body, is called क्षेत्रं, meaning the शरीर, the body of this entire creation, including शरीर of one's own self, together with all its attributes, all their infinite variations and expressions, both individually and collectively, is called क्षेत्रं. In other words, anything and everything in this creation which is दृष्टिगोचरं – which is available for one's perception as an object of one's knowledge as an object of one's awareness, is क्षेत्रं.

Thus it is clear that everything that can be objectified either by thought, word or deed or emotions and expressions of any kind, is क्षेत्रं, which means that this entire world of माया – the ever-changing manifestations of the infinite inherent power of परमेश्वर, is the very nature of क्षेत्रं.

Since we live in this world of माया, and we deal with the ever-changing objects and perceptions of various kinds every day of our life, we can easily understand what Sri Krishna points out here as the comprehensive nature of क्षेत्रं. If everything that can be objectified in this creation is क्षेत्रं, then what is क्षेत्रज्ञ? What is the स्वरूप – what is the nature of क्षेत्रज्ञ? भगवान् says:

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत – Please understand, and learn to recognize, that the क्षेत्रज्ञ that exists inseparably in every क्षेत्रं is Myself, The परमेश्वर. The क्षेत्रज्ञ – The ब्रह्मन्, The परमेश्वर, The आत्मा, The Self I that exists inseparably in every क्षेत्रं, in every शरीर – in every body, in my body, in your body, in the body of every object, every being in this creation, including the body of this entire creation as a whole, That क्षेत्रज्ञ is Myself - The ब्रह्मन्. This is what you must learn to understand and recognize, says Sri Krishna.

This statement of Sri Krishna, however, is neither easy to understand nor easy to grasp for most people. Even if one can understand it at a merely intellectual level, it is far more difficult to recognize The क्षेत्रज्ञ, The ब्रह्मन्, The परमेश्वर, The आत्मा – The Self I in



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one's own शरीर – in one's own body. Therefore, before unfolding further the nature of क्षेत्रज्ञ, which is precisely the knowledge to be gained, भगवान् talks about the necessary prerequisite qualifications, the necessary personal qualities one must cultivate and one must have in full measure in order for one to be able to recognize That क्षेत्रज्ञ – That आत्मा – The Self I in one's own body vehicle. Such recognition is indeed Self-recognition, gaining आत्मा ज्ञानं – Self-knowledge and thus recognizing one's identity with परमेश्वर already in oneself.

Usually, the word ज्ञानं is used to indicate both the means for gaining आत्मा ज्ञानं, as well as आत्मा itself. Here, भगवान् uses two different words, ज्ञानं and ज्ञेयं, to indicate the means and the end respectively, because they are distinct in terms of क्षेत्र, and क्षेत्रज्ञ. Here ज्ञानं is ज्ञान साधनं – the means helpful for gaining आत्मा ज्ञानं, the personal qualities one must necessarily have, in full measure, in order to make oneself fit for gaining आत्मा ज्ञानं – Self-knowledge. These personal qualities are क्षेत्र धर्मः. They are the attributes of one's शरीर – more particularly one's सूक्ष्म शरीर – one's subtle body, primarily one's अन्तःकरण – mind and बुद्धि. Only by cultivating and sustaining all the necessary personal qualities, one can make oneself fit for gaining self-knowledge, and ultimately recognizing The क्षेत्रज्ञ, The परमेश्वर already in oneself, by oneself, as ONESELF itself. Otherwise, one cannot recognize The आत्मा - The Self I in oneself.

ज्ञेयं is knowledge to be known, knowledge to be gained, and that knowledge is क्षेत्रज्ञ ज्ञानं, knowledge about क्षेत्रज्ञ आत्मा – knowledge about the nature of Self I in oneself, which is identical with ब्रह्म ज्ञानं – knowledge about the nature of परमेश्वर already in oneself, which is distinct from the knowledge about the nature of one's शरीर – one's body vehicle.

In to-days verses, Sri Krishna talks about ज्ञानं as ज्ञान साधन ज्ञानं – knowledge about the personal qualities one must cultivate, in full measure, so that one's mind



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and बुद्धि become absolutely fit for gaining क्षेत्रज्ञ ज्ञानं - आत्मा ज्ञानं - Self-knowledge, and thus one becomes fit to be a ज्ञानी - a person of wisdom.

As we may recall, Sri Krishna talked about the attributes of a ज्ञानी in the last Chapter (12-13 to 20):

अद्वेषा सर्वभूतानां मैत्रः करुण एव च, etc.— Endowed with what prior personal qualities, a ज्ञानी became fit to be a ज्ञानी in the first place, that is what भगवान् tells here.

भगवान् lists here 20 distinct क्षेत्र धर्म's - qualities of one's शरीर, as ज्ञानं, meaning ज्ञान साधनं - personal qualities which serve as means for gaining पूर्ण अन्तः करण शुद्धि - absolute purity of mind and बुद्धि, which makes oneself fit for gaining Self-knowledge.

These personal qualities are not mutually exclusive, but they are mutually distinct in the sense they are simply different manifestations of the same ONE sure means for gaining absolute purity of mind and बुद्धि, necessary for becoming fit for gaining Self-knowledge. These personal qualities are not actions to be taken, and be through with. They are values to be cultivated in full measure and sustained every day of one's life. Every person exhibits these qualities, or at least some of them, now and then, but that is not good enough for the purpose here. One has to become, and continue to remain, the very embodiment of these values at all times, under all circumstances. Only then पूर्ण अन्तः करण शुद्धि - absolute purity of mind and बुद्धि can take place, and one can become fit for gaining आत्म ज्ञानं - Self-knowledge.

Sri Krishna points out here the following 20 personal qualities as ज्ञान साधनं - as helpful means for gaining self-knowledge:

1. अमानित्वं
2. अदंभित्वं
3. अहिंसा
4. क्षान्तिः
5. आर्जवं



6. आचार्य उपासनं
7. शौचं
8. स्थैर्यम्
9. आत्मविनिग्रहः
10. इन्द्रियार्थेषु वैराग्यम्
11. अनहंकारः
12. जन्म – मृत्यु – जरा – व्याधि – दुःख – दोष अनुदर्शनम्
13. असक्तिः
14. अनभिष्वङ्गः पुत्र-दार-गृहादिषु
15. नित्यं च समचित्तत्वं इष्ट-अनिष्ट उपपत्तिषु
16. मयि अनन्ययोगेन भक्तिः अव्यभिचारिणी
17. विविक्त देश सेवित्वं
18. अरदिः जनसंसदि
19. अध्यात्मज्ञान नित्यत्वं
20. तत्त्वज्ञान अर्थ दर्शनं

Now we must understand what these personal qualities are.

1. अमानित्वं – अमानित्वं means total absence of मानित्वं, meaning आत्मश्लाघनं - self-praise. Total absence of any tendency to crave for, seek, expect or demand praise from others for one's skills, virtues, knowledge, accomplishments, etc.

Any tendency to crave for such praise arises from one's already low self-esteem, and it draws one's बुद्धि even farther away from आत्मा – The Self I, The परमेश्वर already in oneself.

No virtue or accomplishment can be of greater value than one's recognition of परमेश्वर in oneself. Craving for self-praise makes such recognition of परमेश्वर already in oneself even more difficult.

If one has any praiseworthy virtue or accomplishment, it is well and good. One should be grateful to परमेश्वर for such a blessing. One must realize that one's blessing is one's



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कर्म फल – fruits of past actions, and the कर्म फल धाता, the giver of the fruits of one's actions is only परमेश्वर. That being so, all blessings belong to परमेश्वर only, and one can only enjoy such blessings as ईश्वर प्रसादं – as the very grace of परमेश्वर. Real enjoyment of one's blessings can only be through renunciation सर्व कर्म फल त्याग. As the उपनिषत् says

तेन त्यक्तेन भुञ्जीथा – renunciation through ईश्वरार्पण बुद्धि, renunciation of कर्म फल as ईश्वर उपासन – as worship of परमेश्वर.

On the other hand, suppose you do not seek or crave for any praise from others, but somebody praises you for something without your seeking, then what do you do?

Immediately turn your mind and बुद्धि towards परमेश्वर, rededicate those praises to परमेश्वर to where they belong, and enjoy the immediate peace you gain through such renunciation of कर्म फल, त्यागात् शान्तिः अनन्तरं, as भगवान् said earlier (12-12)

That is अमानित्वं. Such अमानित्वं is ज्ञान साधनं – wisdom helpful for gaining self-knowledge for recognizing, by oneself, The आत्मा – The Self I, the परमेश्वर already in oneself. Therefore, never seek, or crave for any self-praise or recognition for your knowledge, skills, virtues, accomplishments, etc.

2. अदंभित्वं – अदंभित्वं is total absence of any tendency for दंभित्वं. दंभित्वं means स्व महत्व प्रकटनं – one boasting about one's own virtues and greatness, which may or may not be there at all. In effect, projecting oneself as one other than what one really is, through pretensions, actions, dress, words, etc. that is called दंभित्वं. Any such दंभित्वं is truly an indication of one's non-acceptance of oneself as one really is. The one who is incapable of accepting oneself as one really is, incapacitates oneself from gaining Self-knowledge.

Therefore, अदंभित्वं – total absence of any tendency to project oneself as one other than what one really is, is a necessary personal quality to be cultivated and sustained as



ज्ञान साधनं – as wisdom helpful for gaining Self-knowledge, for recognizing, by oneself,  
The आत्मा – The Self I, The परमेश्वर already in oneself.

Therefore, never project yourself as someone other than what you really are,  
through pretensions, actions, dress, words, etc.

3.अहिंसा – Total absence of any tendency to deliberately hurt any being, either by  
thought, word or deed, propelled by one's own राग-द्वेष forces - forces of likes and  
dislikes, that is अहिंसा.

अहिंसापरमो धर्मः – non-violence is the highest code of conduct for one's every day  
life. That is the Vedic teaching.

Sri Krishna, standing in the battlefield and asking Arjuna to fight, as a matter of duty, is  
advocating here अहिंसा for every person. There is no contradiction here. What is  
required is understanding.

The power of evil forces, whenever they arise, wherever they arise, bringing terror,  
violence and wanton destruction to innocent and law-abiding people, must be destroyed  
and uprooted from the society, so that the society as a whole may live in peace and  
prosperity, free from fear and violence of any kind. Such total destruction of that power  
of evil forces in society sustains, as well as promotes अहिंसा for the common good of  
the entire society.

On this matter, Sri Krishna's words are loud and clear.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानं अधर्मस्य तदात्मानं सृजाम्यहं ॥ 4-7

Whenever, and wherever, deliberate destruction of धर्म in the society takes place, and,  
as a consequence, अधर्म – impropriety increases and gains power and momentum in  
society, then, at that time, I create Myself assuming a माया शरीर with a form and name.  
What for?

परित्राणाम साधूनां, विनाशाय च दुष्कृतां ।  
धर्म संस्थापनार्थाय संभवामि युगे युगे ॥ 4-8



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For the effective protection of all those who follow the path of धर्म, for uprooting powers of those who have no regard for धर्म and hence who make the lives of धर्म-abiding people miserable, and for the firm reestablishment of धर्म – proper conduct, ethical behavior and good moral character in the society, I am born as an अवतार पुरुष in every time cycle, says Sri Krishna.

Therefore, unqualified, absolute respect for the life of all living beings, together with an appreciation of the pain and suffering of others, and doing what needs to be done, is the लक्षण – the abiding characteristic of अहिंसा - non-violence.

The spirit of अहिंसा – non-violence, can and must prevail at all times, under all circumstances, and such spirit of अहिंसा is ज्ञान साधनं – wisdom helpful for gaining self-knowledge, for recognizing, by oneself, The आत्मा – The Self I, The परमेश्वर already in oneself.

Therefore, never deliberately hurt any living being, by thought, word or deed for selfish ends.

4. क्षान्ति – क्षान्ति means पर अपराधप्राप्तौ अतिक्रिया. Even though another person might have hurt you in some way, there is no change in your disposition towards that person. You do not entertain any feeling of anger or disappointment towards that person. That quality of one's mind and बुद्धि is called क्षान्ति.

Remaining unchanged even when one is improperly wronged is क्षान्ति. Total absence of any tendency to retaliate in any form is क्षान्ति. How does क्षान्ति become ज्ञान साधनं? When you are trying to realize आत्मा ज्ञानं - meaning सर्वात्मकत्वं, when you are trying to realize that The आत्मा in you is also The आत्मा in every other person, reactions like retaliation, etc, are total immaturity, and such reactions can only be a hindrance to gaining सर्वात्मकज्ञानं – knowledge of the same Self I , in all existence. Hence such tendencies should yield place to a higher order of understanding and accommodation. That is क्षान्ति.

Therefore, cultivate a spirit of understanding and accommodation, even towards those who have been unjust towards you in some way.





5. आर्जवं – आर्जवं means straightforwardness, a straight alignment in one's thought, word and deed, totally free from any kind of crookedness, which means, your words should be in-keeping with your thoughts, and your actions should be in keeping with your words.

One need not say anything, or act upon every one of one's thoughts, but one's actions must be consistent with one's words and thoughts. That is exactly what our Veda mantras say:

वाङ् मे मनसि प्रतिष्ठिता, मनो मे वाचि प्रतिष्ठितं – Let there be complete accord between what I say and what I think, and also between what I do and what I think. Such alignment among thought, word and deed is आर्जवं. आर्जवं makes one's mind and बुद्धि free from conflicts and confusion. A conflict-free, confusion-free mind and बुद्धि is a necessary prerequisite for gaining पूर्ण अन्तः करण शुद्धि – absolute purity of mind and बुद्धि. That is how आर्जवं becomes ज्ञान साधनं – wisdom helpful for gaining Self-knowledge, for recognizing by oneself The आत्मा, The Self I, The परमेश्वर, already in oneself.

Therefore, let there be complete accord between what you think and what you say, and between what you think or say, and what you do.

We will see more of these personal qualities next time.