



श्रीमद्भगवत् गीता
क्षेत्र-क्षेत्रज्ञ विभाग योगः
Chapter 13
Volume 7

अमानित्वं, अदंभित्वं, अहिंसा, क्षान्तिरार्जवम् । आचार्योपासनं, शौचं, स्थैर्यमात्मविनिग्रहः ॥	13-7
इन्द्रियार्थेषु वैराग्यम्, अनहङ्कार, एव च । जन्ममृत्यु, जरा व्याधि, दुःख, दोषानुदर्शनम् ॥	13-8
असक्तिः, अनभिष्वङ्गः पुत्रदारगृहादिषु । नित्यं च समचित्तत्वं इष्टानिष्टोपपत्तिषु ॥	13-9
मयि च अनन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वं, अरतिर्जनसंसदि ॥	13-10
अध्यात्मज्ञाननित्यत्वं, तत्त्वज्ञानार्थदर्शनम् । एतत् ज्ञानं इति प्रोक्तं अज्ञानं यदतोऽन्यथा ॥	13-11

Sri Krishna is in the process of pointing out here a set of 20 personal qualities as ज्ञान साधनं – as wisdom helpful for gaining purity of mind and बुद्धि, necessary for making oneself fit for gaining आत्म ज्ञानं – Self-knowledge. Last time, we briefly talked about the first five such personal qualities, namely अमानित्वं, अदंभित्वं, अहिंसा, क्षान्ति, आर्जवं. Let us now continue with the next one.

6. आचार्य उपासनं With reference to ब्रह्म ज्ञानं – आत्म ज्ञानं – Self-knowledge, आचार्य उपासनं is, the person having an attitude of reverential respect and worshipful service to the teacher and the teaching. The greatest service one can do to a teacher is to listen to the teaching with undivided attention, and that is possible only if the person has unqualified श्रद्धा – faith and interest, in the knowledge being taught. As Sri Krishna



said earlier, श्रद्धावान् लभते ज्ञानं (4-39) - only that person who has श्रद्धा in ब्रह्म ज्ञानं gains ब्रह्म ज्ञानं.

The words of the Upanishads cannot be properly understood and appreciated, just with the help of a dictionary of word-meanings, because, the limited meaning of words cannot convey the content of the Upanishad knowledge involved. It is the संप्रदाय – the well established methodology of projecting Upanishad words towards the ultimate destination to be reached, which conveys the meaning of Upanishad words.

Therefore, in order to understand the Upanishad words, one necessarily needs an appropriate teacher, who himself or herself has been exposed to such teaching, which has come down from generation to generation through a succession of enlightened teachers. And, we must always remember that the original teacher is indeed परमेश्वर Itself. That being so, आचार्य उपासनं is, in fact, परमेश्वर उपासनं – worship of परमेश्वर as the abode of ब्रह्म ज्ञानं - आत्म ज्ञानं – Self-knowledge.

Such आचार्य उपासनं is ज्ञान साधनं – wisdom helpful for gaining Self-knowledge, or recognizing, by oneself, The आत्मा, The Self I - The परमेश्वर already in oneself. Therefore, diligently cultivate an attitude of reverential respect and worshipful service to the teacher who properly teaches आत्म ज्ञानं – Self-knowledge, together with श्रद्धा – unqualified faith and interest, in the knowledge being taught.

7. शौचं – शौचं means cleanliness, both external and internal. External cleanliness is with respect to one's external environment, one's dwelling place, physical body, clothing, food, etc. Anything we use collects dust and dirt, and they need to be cleaned from time to time. Fortunately, such cleaning is easily accomplished due to the common availability of various cleaning agents and cleaning appliances.

Internal cleanliness is with respect to the environment of one's अन्तः करण – mind and बुद्धि. The dirt in one's mind and बुद्धि includes cravings of various kinds, greed, anger, selfishness, hatred, jealousy, dishonesty, miserliness, etc. It is not easy to remove these dirts. It requires extraordinary efforts, personal discipline, and maturity of vision to get rid of these dirts from one's mind and बुद्धि, for which mere intellectual efforts alone are not sufficient. For such efforts to be effective, they should be combined with ईश्वर उपासनं and प्रतिपक्ष भावनं.



ईश्वर उपासनं is prayerful worship of परमेश्वर, seeking the grace of परमेश्वर for gaining अन्तः करण शुद्धि – purity of mind and बुद्धि. प्रतिपक्ष भावनं is deliberately turning the mind and बुद्धि away from undesirable attributes, and dwelling on the desirable attributes and their glory, such as the attributes of a ज्ञानी, described by Sri Krishna in the last chapter (12-13 to 20).

Cultivation of such शौचं – cleanliness of body, mind and बुद्धि is ज्ञान साधनं – wisdom helpful for gaining Self-knowledge, for recognizing, by oneself, The आत्मा, The Self I - The परमेश्वर already in oneself. Therefore, maintain cleanliness of your body and surroundings, and also cleanliness of your mind and बुद्धि from unclean thoughts, words and deeds.

8. स्थैर्यम् – स्थैर्यम् is स्थिरभावः, मोक्ष मार्ग एव कृत अध्यवसायत्वं. That means steadfastness in the pursuit of ब्रह्म ज्ञानं, आत्म ज्ञानं – Self-knowledge. That is मोक्ष मार्ग. After analyzing all of one's worldly experiences, one comes to the well-ascertained conclusion that being in मोक्ष मार्ग and gaining आत्म ज्ञानं – Self-knowledge is the only purpose of life, and all other purposes are only incidental, and, with that conclusion, one makes a total commitment to the pursuit of आत्म ज्ञानं by every possible means, undeterred by any obstacle. That is स्थैर्यम्.

Another meaning for स्थैर्यम् would be total commitment to one's duties, however difficult they may be. We have already talked about the cultivation of कर्म योग, कर्म योग बुद्धि and अनन्य ईश्वर भक्ति as the means for gaining ब्रह्म ज्ञानं. Such commitment to the diligent cultivation of कर्म योग बुद्धि and अनन्य ईश्वर भक्ति is स्थैर्यम्.

Such स्थैर्यम् is ज्ञान साधनं – wisdom helpful for gaining Self-knowledge for recognizing, by oneself, The आत्मा - The Self I, The परमेश्वर already in oneself. Therefore, be steadfast in your continued pursuit of ब्रह्म ज्ञानं - आत्म ज्ञानं – Self-knowledge through the cultivation of कर्म योग बुद्धि and अनन्य ईश्वर भक्ति and daily scripture readings.



9 .आत्म विनिग्रहः– आत्म विनिग्रहः is self-control, so that one's entire body is helpful to one's diligent pursuit of ब्रह्म ज्ञानं – आत्म ज्ञानं – Self-knowledge. Let not my body demands stand opposed to my pursuit of Self-knowledge. That is our daily prayer.

भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येम अक्षभिः यजत्राः ॥

भद्रं is that which is ज्ञानसाधनं – that which is helpful for gaining आत्म ज्ञानं – Self-knowledge. The prayer is "O! Lord, may all my organs of perception and action recognize भद्रं, and do only that which is भद्रं – that which is ज्ञानसाधनं, that which is helpful for gaining ब्रह्म ज्ञानं – आत्म ज्ञानं – Self-knowledge.

One's शरीर – one's body is the best and the only instrument one has, to gain Self-knowledge. The overriding purpose of one's body is to be one's ज्ञान साधनं. Let the body be what it is meant to be, as ज्ञानसाधनं – as the means for gaining Self-knowledge.

As we may recall, in Taittiriya Upanishad, भृगु asks his father, Lord Varuna "Please teach me how to reach ब्रह्मन्". Lord Varuna replies:

अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचं इति – which means "In order to reach ब्रह्मन्, you do not have to go anywhere outside your own body - the organs of perception and action you are already blessed with. Make proper use of your body instruments and you will discover ब्रह्मन्, already in yourself".

We must understand that one's body vehicle can be ज्ञान साधनं – a helpful means for discovering ब्रह्मन्, already in oneself, only through आत्म विनिग्रहः – proper self-control and self-discipline, so that the body demands are never allowed to stand opposed to one's pursuit of आत्म ज्ञानं – Self-knowledge. That is आत्म विनिग्रहः as a value to be cultivated in daily life.

Therefore, cultivate self-control in every thing you do. Let your body demands be a help, and not a hindrance to your pursuit of आत्म ज्ञानं – Self-knowledge, for recognizing by yourself, The आत्मा The Self I, The परमेश्वर already in yourself.



ब्रह्मविद्या **Brahma Vidya**

10. इन्द्रियार्थेषु वैराग्यम् means इन्द्रिय विषयेषु वैराग्यम् – a natural dispassion towards sense objects, which give rise to various kinds of worldly pleasures and enjoyments, real and imaginary, all of which being transient in nature. वैराग्यम् – dispassion means total absence of any longings or cravings for such objects of sense enjoyments. वैराग्यम् must be understood properly. It is not born of disappointments in life, nor is it an aversion for worldly pleasures and enjoyments. It is born of a clear understanding and evaluation of such worldly enjoyments, a clear evaluation of the limitations of exclusive pursuits of such enjoyments, a clear realization that such pursuits do not, and cannot, lead to आत्म ज्ञानं - Self-knowledge.

Once that is understood, one naturally develops a dispassion for such transient pleasures of worldly life, and also develops the capability to use one's blessings of the senses of hearing, touch, form, taste and smell, and all their powers, as ज्ञानसाधनं – as a means for the cultivation of आत्म ज्ञानं – Self-knowledge, which can lead to a far higher level of joy and fulfillment in life.

Therefore, cultivate dispassion towards all objects of transient pleasure, so that such dispassion becomes ज्ञानसाधनं – wisdom helpful for gaining Self-knowledge, for recognizing, by oneself, The आत्मा – The Self I, The परमेश्वर already in oneself.

11. अनहङ्कार, एव च – And, also release yourself from the hold of अहंकार – ego. अहंकार is the commonly held notion of "I", "Me", and "Mine", etc. – the मम बुद्धि. अहंकार is not an object, which can be given up by any process of giving up. It has to disappear naturally. Such disappearance happens only in the wake of पूर्ण ईश्वर शरणागति – one's total surrender to परमेश्वर already in oneself. Such surrender is possible only in the wake of परम प्रेम स्वरूप ईश्वर भक्ति, which is पूर्ण ईश्वर ज्ञानं.

भगवान् is not talking about पूर्ण ईश्वर ज्ञानं here. भगवान् is presenting अनहंकार – absence of ego, as ज्ञान साधनं – an aide helpful for gaining पूर्ण ईश्वर ज्ञानं, which means the absence of अहंकार called for here is only in a relative sense. Therefore, अनहंकार – release from the hold of ego simply refers to being free from the hold of pride, arrogance, vanity, etc.



ब्रह्मविद्या **Brahma Vidya**

For example, a person may feel very proud of one's beauty, accomplishments, riches, family, etc. and be very arrogant about them. Such pride and arrogance are detrimental to one's spiritual progress. On the other hand, when the person realizes that such blessings are manifestations of the very grace of परमेश्वर, pride, arrogance, etc. naturally vanish, yielding place to ईश्वर भक्ति – devotion to परमेश्वर, which is surely ज्ञान साधनं – wisdom helpful for gaining Self-knowledge.

Therefore, free yourself from the hold of ego, pride, arrogance, vanity, etc. through the cultivation of ईश्वर भक्ति and प्रसाद बुद्धि.

12. जन्ममृत्यु, जरा व्याधि, दुःख, दोषानुदर्शनम् – We may recall that in chapter 9, referring to life in this human body, Sri Krishna said

अनित्यं असुखं लोकं, इमं प्राप्य भजस्व मां

9-33

This human body, even though it is अनित्यं, transient and temporary, and it is असुखं – not always happy or comfortable, still this human body is a great blessing for experiencing all the पुरुषार्थs - all-human endeavors towards the various goals of life. Therefore, having been fortunate enough to be born in this world with this human body, do not fritter away, do not waste it. Make full use of it effectively as ज्ञान साधनं – as the means for gaining Self-knowledge. That is exactly what भगवान् tells here again in a different way.

जन्ममृत्यु, जरा व्याधि, दुःख दोषानुदर्शनम् – For a human being, जन्ममृत्यु, जरा व्याधि – birth, death, old age, various ailments, etc. are all sources of दुःख – pain in life. The worldly life being what it is, such sources of pain in life are inevitable and unavoidable. Therefore, recognize clearly and repeatedly their inevitability, unavoidability and their limitations. They are not pains to run away from. They are pains to be handled properly, so that while you must do whatever needs to be done, you do not let yourself be swept away by such pains, and you still appreciate, enjoy, utilize this human body, even with all its limitations as ज्ञान साधनं – as an effective instrument for the pursuit of आत्म ज्ञानं – Self-knowledge.

The message here is this. Based on repeated analysis, a clear and confirmed recognition of the limitations of all the inevitable and unavoidable sources of pain in human life (that is दुःख दोष अनुदर्शनम्) - that recognition itself is ज्ञान साधनं - a help



ब्रह्मविद्या **Brahma Vidya**

in committing one's mind and बुद्धि to the pursuit of आत्म ज्ञानं – Self-knowledge. That means, if you have to pass through some painful times in life, please recognize that pain itself as the means for you to uplift yourself from that pain and indeed all other pains, by directing your mind and बुद्धि towards परमेश्वर, already in yourself, and continuously being in the pursuit of आत्म ज्ञानं – Self-knowledge.

13. असक्तिः – Total freedom from any sense of exclusive ownership. This is a very important value to be cultivated in daily life. We must understand that ownership is very different from possession. Everybody possesses a few things, at least for the time being, and such possession is unavoidable. Even one's body, mind and intellect are only one's possessions. While one cannot avoid some possessions, one can totally avoid any sense of ownership. In fact, there is no such thing as exclusive ownership. There are only temporary possessions. Ownership is purely a notion based on one's relationship to an object.

One can look upon oneself as the owner of an object, or one can see that object as something placed in one's possession for the time being, in which case, one is just a trustee for the object, and that too for the time being. The problem about the notion of ownership is this. If you say that you own something, it also means that you do not own other things. However much you own is so little, compared to what you do not own, which means embedded in one's sense of ownership is also the sense of being small and isolated.

Thus, on the one hand, you restrict yourself as small and isolated, and on the other hand you seek to become ONE with ब्रह्मन् – which is all-inclusive Bigness, not isolated from anything in this universe. These two notions are mutually opposed to each other. That is why you have to give up the notion of smallness and isolation (which is what the notion of ownership implies) and educate yourself to the notion of सर्वात्मिकत्वं – the self non-separate from anything in existence.

That is how असक्तिः – total freedom from any sense of exclusive ownership becomes ज्ञान साधनं – wisdom helpful for gaining Self-knowledge, for recognizing, by oneself, The आत्मा – The Self I, The परमेश्वर already in oneself.

Therefore, never entertain any sense of exclusive ownership of anything. We will see the rest of these personal qualities next time.