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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

trayodaśo'dhyāyaḥ - kṣetra-kṣetrajña vibhāga yogaḥ

Chapter 13

Volume 12

कौसल्या सुप्रजा राम पूर्वा सन्ध्या प्रवर्तते ।

kausalyā suprajā rāma pūrvā sandhyā pravartate ।

उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् ॥

uattiṣṭha naraśārdūla kartavyam daivamāhnikam ॥

After a good night's sleep, when we wake up early in the morning, the moment we wake up, even before we open our eyes, so many thoughts tend to rush into one's mind and बुद्धि *buddhi*, calling for attention and action of some kind.

Let these thoughts wait for two more minutes

During this time, let each of us first make a conscious effort to recognize oneself, recognize The आत्मा *ātmā*, The Self I, The परमेश्वर *paramēśvar* already in Oneself, as ONESELF Itself, with the help of a devotional, mental recitation of the following Gita Upanishad verses on Self-recognition, with a clear understanding and appreciation of the content of these verses, all of which we have already seen in detail.

प्रात-आत्म अनुस्मरणं

prata-ātma anusmaraṇam

Early Morning Self-Recognition

अनादिमत् परं ब्रह्म, न सत्, तत्, न असत् उच्यते ॥

anādimat param brahma, na sat, tat, na asat uccate ॥

सर्वतः पाणिपादं तत्, सर्वतोऽक्षिशिरो मुखं ।

sarvataḥ pāṇipādam tat, sarvato'kṣiśiro mukham ।

सर्वतः श्रुतिमल्लोके, सर्वम् आवृत्य तिष्ठति ॥

sarvataḥ śrutimalloke, sarvama āvṛtya tiṣṭati ॥

सर्वेन्द्रियगुणाभासं, सर्वेन्द्रिय विवर्जितं ।



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sarvendriyaguṇābhāsam, sarvendriya vivarjitam |
असक्तं सर्वभृच्चैव, निर्गुणं गुणभोक्तृ च ॥
asaktam sarvabhṛccaiva, nirguṇam guṇabhokṭṛ ca ||

बहिरन्तश्च भूतानां, अचरं चरमेव च ।
bahirantaśca bhūtānām, acaram carameva ca |
सूक्ष्मत्वात् तत् अविज्ञेयं, दूरस्थं च अन्तिके च तत् ॥
sūkṣmatvāt tat avijñeyam, dūrastham ca antike ca tat ||

अविभक्तं च भूतेषु, विभक्तमिव च स्थितम् ।
avibhaktam ca bhūteṣu, vibhaktamiva ca sthitam |
भूतभर्तृ च तत् ज्ञेयं, ग्रसिष्णु प्रभविष्णु च ॥
bhūtabharṭṛ ca tat jñeyam, grasiṣṇu prabhaviṣṇu ca ||

ज्योतिषामपि तत् ज्योतिः, तमसः परमुच्यते ।
jyotiṣāmapi tat jyotiḥ, tamasaḥ paramucyate |
ज्ञानं ज्ञेयं ज्ञानगम्यं, हृदि सर्वस्य विष्टितम् ॥
jñānam jñeyam jñānagamyam, hṛdi sarvasya viṣṭhitam ||

सर्वस्य चाहं हृदि संनिविष्टो, मत्तः स्मृतिर्ज्ञानमपोहनं च ।
sarvasya cāham hṛdi saṁniviṣṭo, mattaḥ smṛtirjñānamapohanam ca |
वेदैश्च सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेव चाहम् ॥
vedaiśc sarvaiḥ ahameva vedyo vedāntakṛta vedavideva cāham ||

न तत्र सूर्यो भाति न चन्द्रतारकं, नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
na tatra sūryo bhāti na candratārakam, nemā vidyuto bhānti
kuto'yamagniḥ |
तमेव भान्तं अनुभाति सर्वम्, तस्य भासा सवृमिदं विभाति ॥
tameva bhāntam anubhāti sarvam, tasya bhāsā savṛmidam vibhāti ||

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णम् उदच्यते ।
om pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇam udacyate |
पूर्णस्य पूर्णम् आदाय पूर्णम् एव अवशिष्यते ॥
pūrṇasya pūrṇam ādaya pūrṇam eva avaśiṣyate ||
ॐ शान्तिः शान्तिः शान्तिः



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om śāntiḥ śāntiḥ śāntiḥ

That is The आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* I am, you are, and every one is.

Following such प्रात-आत्म अनुस्मरणं *prata-ātma anusmaraṇam* – early morning Self-recognition, let us get on with our lives for the day as the day unfolds itself for each one of us, with the firm conviction that whatever happens that day, it is indeed ज्ञान साधनं *jñāna sādhanam* – a great help in one's continued pursuit of आत्मज्ञानं *ātma jñānam* – Self-knowledge.

Now, let us return to भगवत् गीता *bhagavat gītā* and continue from where we left last time. After unfolding the nature of क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajña*, followed by ज्ञानं *jñānam* and ज्ञेयं *jñeyam*, Sri Krishna is now going to talk about प्रकृति *prakṛti* and पुरुष *puruṣa*, as originally requested by Arjuna, in the opening verse of this chapter. भगवान् *bhagavān* says:

इति क्षेत्रं तथा ज्ञानं, ज्ञेयं च उक्तं समासतः ।

iti kṣetram tathā jñānam, jñeyam ca uktam samāsataḥ ।

मद्भक्तः, एतत् विज्ञाय, मद्भावाय उपपद्यते ॥

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madbhaktaḥ, etat vijñāya, madbhāvāya upapadyate ॥

क्षेत्रं *kṣetram*, तथा ज्ञानं *tathā jñānam*, ज्ञेयं च इति समासतः उक्तः *jñeyam iti samāsataḥ uktah*

What is क्षेत्रं *kṣetram*, similarly what is ज्ञानं *jñānam*, and also what is ज्ञेयं *jñeyam*. All these (समासतः उक्तं *samāsataḥ uktam*) have been told briefly.

इति *iti* – in this manner, namely

क्षेत्रं *kṣetram* is anything and everything that can be objectified either by thought, word or deed. This entire creation is क्षेत्रं *kṣetram* and everything in this creation is also क्षेत्रं *kṣetram*, in particular one's own शरीर *śarīra* - physical body is क्षेत्रं *kṣetram*. Further

ज्ञानं *jñānam* is ज्ञान साधनं ज्ञानं *jñāna sādhanam jñānam* – knowledge about all that is helpful for gaining आत्मज्ञानं *ātma jñānam* - Self-knowledge. All the 20



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personal qualities अमानित्वं *amānitvaṁ*, अदम्भित्वं *adambhitvaṁ*, अहिंसा *ahimsā* etc., including अध्यात्म ज्ञाननित्यत्वं *adhyātma jñānāi nityatvaṁ*, and तत्त्व ज्ञानार्थ दर्शनं *tatva jñānārtha darśanam* described earlier, which one must cultivate and have in full measure for gaining Self-knowledge. That is ज्ञानं *jñānam* as ज्ञान साधनं *jñāna sādhanam*. All these qualities are क्षेत्र धर्मः *kṣetra dharmas* - qualities relating to one's शरीर क्षेत्र *śarīra kṣetra* - one's body-mind-intellect complex, more particularly one's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*. For example, any पुण्य कर्म *puṇya karma* or पाप कर्म *pāpa karma* one does, arise only from the quality of one's own mind and बुद्धि *buddhi*.

ज्ञेयं *jñeyam* is that which is to be known, understood, appreciated, realized and recognized by oneself, and That ज्ञेयं वस्तु *jñeyam vastu* is क्षेत्रज्ञ *kṣetrajña* - The आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* already in oneself as ONESELF Itself. That आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* already in oneself as ONESELF Itself, That आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar*, is not an object in this creation, but no object in this creation is separate from It. It is एकं *ekam*, अविभक्तं *avibhaktam*, सर्वात्मकं *sarvātmakam* - सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñanam anantam brahma* with Its inherent माया *māyā* power. It is ONE, undivided, all-pervading ब्रह्मन् *brahman*, ever-existent, all-inclusive Pure Awareness, Pure Knowledge, together with all Its powers. It is Itself devoid of any form, any इन्द्रिय *indriya* or any गुण *guṇa*, but It is All power, by which all forms, all इन्द्रिय *indriyas* and all गुण *guṇas* are sustained. Being the ultimate cause for all that exists in this creation, It can also be recognized and reached by one's बुद्धि *buddhi* through anything and everything that exists in this creation.

Further क्षेत्र *kṣetram*, ज्ञानं *jñanam* and ज्ञेयं *jñeyam* - all the three together exist, without any distinction, in the heart and बुद्धि *buddhi* of every human being, which means in every fiber of one's own शरीर *śarīra*, and consequently, That ज्ञेयं वस्तु *jñeyam vastu*, The क्षेत्रज्ञ *kṣetrajña*, The आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar*, is naturally and constantly available to every human being for appreciation and recognition, through knowledge, by one's own बुद्धि *buddhi* - इति क्षेत्रं तथा ज्ञानं ज्ञेयं च उक्तं समासतः *iti kṣetram tathā jñanam jñeyam ca uktam*



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samāsataḥ. Thus क्षेत्रं *kṣetram*, ज्ञानं *jñānam* and ज्ञेयं *jñeyam* have been pointed out briefly.

Just like any other knowledge, gaining this knowledge about क्षेत्रं *kṣetram*, ज्ञानं *jñānam* and ज्ञेयं *jñeyam* just described, also requires some particular qualification on the part of a person in terms of aptitude, and emotional and intellectual capability to really understand, appreciate and absorb this knowledge, and really benefit by this knowledge.

Now, who is such a qualified person for this knowledge? In other words, who is the अधिकारि *adhikāri* for this knowledge. Who is fit for the successful pursuit of this knowledge? भगवान् *bhagavān* says that the only qualification that one needs in order to benefit by this knowledge is that one should be an ईश्वर भक्त *īśvara bhakta* – an ardent devotee of परमेश्वर *parameśvar*, nothing more and nothing less. If you are such an ईश्वर भक्त *īśvara bhakta*, you can uplift yourself by this knowledge. If you are not such an ईश्वर भक्त *īśvara bhakta*, then this knowledge is practically inconsequential to you. It is as good as not known to you at all, until you are ready for this knowledge.

Then, who is an ईश्वर भक्त *īśvara bhakta*? The one who has ईश्वर भक्ति *īśvara bhakti* is an ईश्वर भक्त *īśvara bhakta*. भगवान् *bhagavān* talked about ईश्वर भक्ति *īśvara bhakti* and ईश्वर भक्त *īśvara bhakta* extensively in the earlier chapters, particularly in the last six chapters. If we recall and analyze all that has been said so far, it becomes clear that: Total commitment to knowledge and service at the highest level is indeed ईश्वर भक्ति *īśvara bhakti*, and that total commitment to knowledge and service at the highest level is the mark of an ईश्वर भक्त *īśvara bhakta*, and in such total commitment to knowledge and service at the highest level, there is no distinction between the sacred and the secular.

Knowledge at the highest level is ब्रह्मज्ञानं *brahma jñānam*, ईश्वरज्ञानं *īśvara jñānam*, आत्म ज्ञानं *ātma jñānam* – Self-knowledge. Service at the highest level is लोक संग्रहं *loka saṁgrahaṁ* – service to the welfare of the entire world. Continued commitment to any knowledge ultimately matures into total commitment to ईश्वरज्ञानं *īśvara jñānam*. Similarly, continued service to any service anywhere, at any time ultimately matures into service to the welfare of the entire world, provided such total commitment to any knowledge and any service is entirely with the mental disposition of



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कर्म योग *karma yoga* and भक्ति योग *bhakti yoga* in the pursuit of श्रेयस् *śreyas* only, in the spirit of मत्कर्मकृत् *matkarmakṛt*, मत् परमः *mat paramaḥ*, मत् भक्तः सङ्गवर्जितः *mat bhaktaḥ saṅgavarjitaḥ*, निवैरः *nivairah*, सर्वभूतेषु *sarva bhūteṣu* as Sri Krishna says at the end of Chapter 11.

That means, such total commitment to any knowledge and any service at any level is not for प्रेयस् *preyas* – it is not in the pursuit of worldly wealth, power, status, etc., but it is totally in the pursuit of ब्रह्म ज्ञानं *brahma jñānaṁ*, ईश्वर ज्ञानं *īśvara jñānaṁ*, आत्म ज्ञानं *ātma jñānaṁ* - Self Knowledge. On the other hand, by such total commitment to any knowledge and any service, if one does gain worldly wealth, power, status, etc. without seeking, they should be recognized as the very grace of परमेश्वर *parameśvar*, and they should be received with सर्व कर्मफल त्याग बुद्धि *sarva karma phala tyāga buddhi* and ईश्वरप्रसाद बुद्धि *īśvara prasāda buddhi*.

Further, total commitment to the pursuit ब्रह्म ज्ञानं *brahma jñānaṁ*, ईश्वर ज्ञानं *īśvara jñānaṁ*, आत्म ज्ञानं *ātma jñānaṁ* – Self-knowledge and total commitment to लोक संग्रहं *loka saṅgrahaṁ* - service to the welfare of the entire world are inseparable from each other, and hence, always go together. Why? Because, if the true nature of oneself is परमेश्वर *parameśvar*, and the entire creation is non-separate from परमेश्वर *parameśvar*, it is clear that oneness with परमेश्वर *parameśvar* is also the same oneness with this entire creation. Realizing such oneness, what is the function of an individual human being in this creation?

"उत्तिष्ठ *uttiṣṭha*, निमित्तमात्रं भव *nimitta mātraṁ bhava* – Wake up, recognize your true self, and just be only an instrument to serve the will of परमेश्वर *parameśvar* – nothing else". That is भगवान्'s उपदेश *bhagavān's upadeśa*. This entire creation being non-separate from परमेश्वर *parameśvar*, service to परमेश्वर *parameśvar* is only service to the welfare of the entire creation. Therefore, total commitment to knowledge and service at the highest level is ईश्वर भक्ति *īśvara bhakti*, and the one who is so committed is an ईश्वर भक्त *īśvara bhakta*. Arjuna being such an ईश्वर भक्त *īśvara bhakta*, भगवान् *bhagavān* says:

मत् भक्तः एतत् विज्ञाय, मत् भावाय उपपद्यते *mat bhaktaḥ etat vijñāya, mat bhāvāya upapadyate*



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मत् भक्तः *mat bhaktaḥ* - My भक्त *bhakta*, an ईश्वर भक्त *īśvara bhakta*
एतत् विज्ञाय *etat vijñāya* - clearly understanding, appreciating and absorbing the
knowledge given above with respect to क्षेत्रं *kṣetram*, ज्ञान साधनं *jñāna sādhanam*
and आत्म ज्ञानं *ātma jñanam* - Self-knowledge, and thus gaining आत्म संयक् दर्शनं
ātma samyak darśanam - a clear vision of ONESELF as It is.

मत् भावाय उपपद्यते *mat bhāvāya upapadyate* means ईश्वर भावाय योग्यः भवति
īśvara bhāvāya योग्याḥ bhavati. Such an ईश्वर भक्त *īśvara bhakta* becomes fit
to become ईश्वर Itself, which means, such an ईश्वर भक्त *īśvara bhakta* ultimately
gains मोक्ष *mokṣa* - gaining ONENESS with परमेश्वर *parameśvar* Itself. That means
every ईश्वर भक्त *īśvara bhakta* is sure to gain ONENESS with परमेश्वर *parameśvar*
Itself ultimately. भगवान् *bhagavān* gives this assurance here to help Arjuna, and
indeed all of us, maintain our continued interest and attention to what He is going to say
further.

भगवान् *bhagavān* now goes to the next topic in this discourse, namely क्षेत्र क्षेत्रज्ञ लक्षणं
kṣetra kṣetrajña lakṣanam - the nature of the extraordinary combination of क्षेत्र
kṣetra and क्षेत्रज्ञ *kṣetrajña*, which is what this entire creation is, and which is what you
and I are. भगवान् *bhagavān* talks about क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajña*
lakṣanam in terms of प्रकृति *prakṛti* and पुरुष *puruṣa*. प्रकृति *prakṛti* is what was
described earlier as क्षेत्रं *kṣetram*. All products of माया *māyā* - the inherent power of
परमेश्वर *parameśvar*, constitute प्रकृति *prakṛti*. For example, one's शरीर *śarīra* -
one's body and every component of one's body is प्रकृति *prakṛti*.

पुरुष *puruṣa* is what was described earlier as ज्ञेयं ब्रह्म *jñeyam brahma* - The क्षेत्रज्ञ
kṣetrajña, The आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* Itself. As pointed
out earlier, the क्षेत्रज्ञ *kṣetrajña* is distinctly other than क्षेत्र *kṣetra*, which means पुरुष
puruṣa is distinctly other than प्रकृति *prakṛti*. In Chapter 7, भगवान् *bhagavān* used
the words अपर प्रकृति *apara prakṛti* and पर प्रकृति *para prakṛti* to describe the two-
fold cause for this entire creation, where अपर प्रकृति *apara prakṛti* is the entire
creation and every objectifiable entity in this creation, and पर प्रकृति *para prakṛti* is
Pure चैतन्य आत्मा *caitanya ātmā* - the सत् स्वरूप *sat svarūpa*, ज्ञान स्वरूप *jñāna*



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svarūpa, अनन्त स्वरूप ब्रह्मन् *ananta svarūpa brahman*, as Pure Consciousness, the pure universal Self I in all beings.

Literally, the word प्रकृति *prakṛti* means That Power which creates, That power which is the cause for all creations and manifestations. The immediate cause for this creation is माया *māyā*, the inherent power of ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*. Therefore, this creation is called माया प्रकृति *māyā prakṛti* or अपर प्रकृति *apara prakṛti*. Since माया *māyā* has no existence independent of ब्रह्मन् *brahman*, (The परमेश्वर *parameśvar*), परमेश्वर *parameśvar* is the ultimate cause for this creation. Therefore, परमेश्वर *parameśvar* is called पर प्रकृति *para prakṛti*. In order to avoid confusion about the two-fold use of the word प्रकृति *prakṛti*, भगवान् *bhagavān* uses two different words here, namely प्रकृति *prakṛti* to indicate क्षेत्रं *kṣetram* - the माया *māyā*, and पुरुष *puruṣa* to indicate क्षेत्रज्ञ *kṣetrajña*, The परमेश्वर *parameśvar*. Therefore, we must remember that प्रकृति *prakṛti* means क्षेत्रं *kṣetram* and पुरुष *puruṣa* means क्षेत्रज्ञ *kṣetrajña*. Therefore क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajña lakṣaṇam* is the same as प्रकृति-पुरुष लक्षणं *prakṛti-puruṣa lakṣaṇam*.

With reference to any individual जीव *jīva* - any person, प्रकृति *prakṛti* is the जीव *jīva* in the form of one's स्थूल शरीर *sthūla śarīra*, सूक्ष्म शरीर *sūkṣma śarīra* and कारण शरीर *kāraṇa śarīra*, all together - one's gross physical body, subtle body and causal body, whose nature is अविद्या *avidyā* - the state of one's self-ignorance, manifesting itself as अहंकार *ahaṅkāra*, the ego I, and पुरुष *puruṣa* is the जीव *jīva* in the form of आत्मा *ātmā*, The Self I, the Pure Consciousness in oneself as ONESELF Itself. Thus प्रकृति *prakṛti* and पुरुष *puruṣa* refer to the same person.

Talking about this प्रकृति-पुरुष लक्षणं *prakṛti-puruṣa lakṣaṇam* in every जीव *jīva* - in every individual person, भगवान् *bhagavān* says:

प्रकृतिं पुरुषं चैव विद्धि अनादि उभौ अपि ।

prakṛtiṁ puruṣaṁ caiva viddhi anādi ubhau api ।

विकारांश्च गुणांश्चैव विद्धि प्रकृति संभवान् ॥ 13-19

vikārāṁśca guṇāṁścaiva viddhi prakṛti sambhavān ॥

We will see this verse in detail next time.