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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

trayodaśo'dhyāyaḥ - kṣetra-kṣetrajña vibhāga yogaḥ

Chapter 13

Volume 17

यावत् सञ्जायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।

yāvat sañjāyate kiñcit satvaṁ sthāvarjaṅgamam ।

क्षेत्र क्षेत्रज्ञ संयोगात् तत् विद्धि भरतर्षभ ॥

13-26

kṣetra kṣetrajña saṁyogāt tat viddhi bharatarṣabha ॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parmeśvaram ।

विनश्यत्सु अविनश्यन्तं, यः पश्यति स पश्यति ॥

13-27

vinaśyatsu avinaśyantaṁ, yaḥ paśyati sa paśyati ॥

समं पश्यन्ति सर्वत्र समवस्थितं ईश्वरम् ।

samaṁ paśyanhi sarvatra samavasthitaṁ īśvaram ।

न हिनस्ति आत्मना आत्मानं, ततो याति पराम् गतिम् ॥

13-28

na hinasti ātmanā ātmānaṁ, tato yāti parām gatim ॥

ध्यानयोग *dhyāna yoga*, सांख्ययोग *sāṁkhya yoga*, कर्मयोग *karma yoga*, and भक्तियोग *bhakti yoga* are the means available for every ईश्वर भक्त *īśvara bhakta*, every devotee of परमेश्वर *parameśvar*, to discover परमेश्वर *parameśvar* in oneself, by oneself, as oneself itself. These four योगs *yogas* are not mutually exclusive. They all lead ultimately to the same end, namely पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānaṁ*. In fact, in practice, every devotee of परमेश्वर *parameśvar* uses all these means, each in one's own way, at different times, in different forms, in one's own pursuit of परमेश्वर *parameśvar*, already in oneself.

Whatever be the means used, ultimately one gains मोक्ष *mokṣa* – liberation from संसार *saṁsār*, liberation from the hold of pleasures and pains in daily life, only through पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānaṁ*.



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Such पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānaṁ* is gained only by one's विवेक बुद्धि *vivek buddhi* – one's ability to discriminate between the true nature of क्षेत्र *kṣetra* and that of क्षेत्रज्ञ *kṣetrajñā*, and one's clear realization that क्षेत्र क्षेत्रज्ञ संयोग *kṣetra kṣetrajñā saṁyoga* – the extraordinary association of क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajñā* is the very nature of all that exists in this creation. Calling attention to such nature of all existence, again, भगवान् *bhagavān* tells Arjuna

यावत् सञ्जायते किञ्चित् सत्यं स्थावरजङ्गमम् ।
yāvat sañjāyate kiñcit satvaṁ sthāvarjaṅgamam ।
क्षेत्र क्षेत्रज्ञ संयोगात् तत् विद्धि भरतर्षभ ॥ 13-26
kṣetra kṣetrajñā saṁyogāt tat viddhi bharatarṣabha ॥

भरतर्षभ *bhaartarṣabha* - O! Arjuna

तत् विद्धि *tat viddhi* – Please understand that, clearly and beyond doubt

भगवान् *bhagavān* uses the word विद्धि *viddhi* again, which means, That is an Eternal Fact which Arjuna, as an ईश्वर भक्त *īśvara bhakta* must understand, appreciate and realize, naturally, clearly and beyond doubt. What is that fact?

यावत् किञ्चित् स्थावरजङ्गमं सत्यं सञ्जायते ।
yāvat kiñcit sthāvarjaṅgamam satvaṁ sañjāyate
तत् विद्धि क्षेत्र क्षेत्रज्ञ संयोगात् (एव) ।
tat viddhi kṣetra kṣetrajñā saṁyogāt (eva)

Here, सत्यं *satvaṁ* does not mean सत्य गुण *satva guṇa*. सत्यं *satvam* means सत् वस्तु *sat vastu*, any object in existence. Therefore

यावत् किञ्चित् स्थावरजङ्गमं *yāvat kiñcit sthāvarjaṅgamam* – Whatever object, big or small, immobile or mobile, insentient or sentient, whatever object

सत्यं सञ्जायते *satvaṁ sañjāyate* – comes into existence

तत् विद्धि क्षेत्र क्षेत्रज्ञ संयोगात् (एव) *tat viddhi kṣetra kṣetrajñā saṁyogāt (eva)*

– please understand that any object coming into existence, is only due to क्षेत्र क्षेत्रज्ञ संयोग *kṣetra kṣetrajñā saṁyoga* – the extraordinary association of क्षेत्र



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kṣetra and क्षेत्रज्ञ *kṣetrajñā*, which is same as प्रकृति *prakṛti* and पुरुष *puruṣa*, or माया *māyā* and ब्रह्मन् *brahman*, in other words परमेश्वर *parameśvar* itself.

The nature of that क्षेत्र क्षेत्रज्ञ संयोग *kṣetra kṣetrajñā saṁyoga* needs to be clearly understood. Every जीव *jīva* – every person, every object in existence, is a perceivable manifestation of क्षेत्र *kṣetra*, क्षेत्रज्ञ संयोग *kṣetrajñā saṁyoga* – the extraordinary association of क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajñā*. This association is extraordinary because it is not an association involving two separate Beings. There is only ONE being, and that is परमेश्वर *parameśvar*.

The appearance of association, as we have already talked about, is only due to धर्म अध्यास *dharma adhyāsa* – superimposition of क्षेत्र धर्म *kṣetra dharma* (qualities of क्षेत्र *kṣetra*) on the nature of क्षेत्रज्ञ *kṣetrajñā* – the आत्मा *ātmā*, by one's mind and बुद्धि *buddhi*, due to अविद्या *avidyā*, ignorance of आत्मा *ātmā*, Self-ignorance.

Therefore, when भगवान् *bhagavān* says चिद्धि *viddhi*, what needs to be understood is this. There is only ONE Being, and that is परमेश्वर *parameśvar*, whose स्वरूप *svarūpa* is क्षेत्रज्ञ *kṣetrajñā* - The आत्मा *ātmā*, and whose स्वभाव *svabhāva* is क्षेत्र *kṣetra*.

The स्वरूप *svarūpa* of परमेश्वर *parameśvar* is Eternal, never subject to change, and the स्वभाव *svabhāva* of परमेश्वर *parameśvar* is माया *māyā*, which manifests itself as countless names, forms and गुण *guṇas*, ever subject to change in appearance.

Every object in existence is a संयोग *saṁyoga* – an extraordinary association of these two inseparable components, क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajñā*. The name, form and गुण *guṇas*, attributes of the object constitute क्षेत्र *kṣetra*, whereas That which gives existence (सत् *sat*) to that name, form and गुण *guṇas*, as a perceivable entity is क्षेत्रज्ञ *kṣetrajñā*. For example, suppose a thought arises in one's mind. The thought bubble, the वृत्ति *vṛtti* is क्षेत्र *kṣetra*, and The Consciousness, which gives existence, and a form to that thought bubble is क्षेत्रज्ञ *kṣetrajñā*.



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Again, one's शरीर *śarīra* – one's body as it is, is क्षेत्र *kṣetra*, and that which gives existence to one's शरीर *śarīra* as it is, is क्षेत्रज्ञ *kṣetrajña*, and so on. Thus क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajña* are always associated together as ONE being. While क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajña* are distinct in nature, they remain naturally and inseparably together, at all times. Such is the nature of क्षेत्र-क्षेत्रज्ञ संयोग *kṣetra-kṣetrajña saṁyoga* – the परमेश्वर योग *parameśvar yoga* as It is. Unfolding the vision of a person who has the knowledge of क्षेत्र क्षेत्रज्ञ संयोग *kṣetra kṣetrajña saṁyoga*, भगवान् *bhagavān* says

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parmeśvaram ।

विनश्यत्सु अविनश्यन्तं, यः पश्यति स पश्यति ॥

13-27

vinaśyatsu avinaśyantaṁ, yaḥ paśyati sa paśyati ॥

यः पश्यति परमेश्वरं सर्वेषु भूतेषु समं तिष्ठन्तं,

yaḥ paśyati parmeśvaraṁ sarveṣu bhūteṣu samaṁ tiṣṭhantaṁ,

विनश्यत्सु अविनश्यन्तं तिष्ठन्तं, यः पश्यति

vinaśyatsu avinaśyantaṁ tiṣṭhantaṁ, yaḥ paśyati

(क्षेत्र क्षेत्रज्ञ संयोग *kṣetra kṣetrajña saṁyoga* - The परमेश्वर *parameśvar*) That is the prose order here.

यः पश्यति परमेश्वरं *yaḥ paśyati parmeśvaraṁ* – The one who sees परमेश्वर *parameśvar* (as what?)

सर्वेषु भूतेषु समं तिष्ठन्तं *sarveṣu bhūteṣu samaṁ tiṣṭhantaṁ* – as one remaining the same, never undergoing any change in all beings, in all क्षेत्रs *kṣetras*, in all objects in existence

विनश्यत्सु अविनश्यन्तं तिष्ठन्तं *vinaśyatsu avinaśyantaṁ tiṣṭhantaṁ* – and also as ONE who remains indestructible and undestroyed, in all objects which are themselves continuously undergoing destruction

स पश्यति *yaḥ paśyati* – that person sees.

The person who sees परमेश्वर *parameśvar* as The ONE who remains the same, never undergoing any change, in all objects in existence, and also as the one who



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remains indestructible and undestroyed in all objects in existence, which are themselves continuously undergoing change, and destruction, that person sees the क्षेत्र क्षेत्रज्ञ संयोग *kṣetra kṣetrajña saṁyogam*, The परमेश्वर *parameśvar*.

यः पश्यति *yaḥ paśyati* – सः पश्यति *saḥ paśyati* – The one who sees, is the one who sees. This is an expression to indicate that the one who sees the क्षेत्र क्षेत्रज्ञ संयोग *kṣetra kṣetrajña saṁyoga* in all objects in existence, sees something different from what others see. Others see only objects, but the one who sees क्षेत्र क्षेत्रज्ञ संयोग *kṣetra kṣetrajña saṁyoga* in every object, sees also परमेश्वर *parameśvar*, abiding in all objects, as समं तिष्ठन्तं *samaṁ tiṣṭhantaṁ*., as सत्यं *satyaṁ*, remaining the same without undergoing any change whatsoever, even while the objects themselves are undergoing change all the time. If we recall the महावक्य *mahāvākya*

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत *kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata* – in our present verse here, if the word सर्वक्षेत्रेषु *sarvakṣetreṣu* is replaced by the word सर्वभूतेषु *sarvabhūteṣu*, and the word मां *mām* is replaced by the word परमेश्वर *parameśvar*, then the महावक्य *mahāvākya* becomes क्षेत्रज्ञं चापि मां विद्धि सर्व भूतेषु भारत *kṣetrajñam cāpi mām viddhi sarvabhūteṣu bhārata* and the meaning is identical. Further

विनश्यत्सु अविनश्यन्तं *vinaśyatsu avinaśyantam* – Among all the time-bound objects in existence, which are continuously getting destroyed, परमेश्वर *parameśvar* remains as the one who is ever undestroyed and indestructible. We may note here, विनश्यत्सु *vinaśyatsu* (those which are continuously getting destroyed) is plural, because they are many, varied and countless, and अविनश्यन्तं *avinaśyantam* (That which is undestroyed and indestructible) is singular, because that is ONE, The परमेश्वर *parameśvar* itself. Therefore, the ONE who is not born among the born, who does not grow among the growing, who does not change among the changing, who does not decline among the declining, and who does not die among the dying, That is परमेश्वर *parameśvar*.

यः परमेश्वरं पश्यति, सः पश्यति *yaḥ parameśvaram paśyati, saḥ paśyati* – The one who sees That परमेश्वर *parameśvar*, that दर्शनं *darśanam* - clear vision of प्रकृति *prakṛati* and पुरुष *puruṣa*, क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajña*, clear vision of



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परमेश्वर *parameśvar*. By such clear vision of परमेश्वर *parameśvar*, what happens?
भगवान् *bhagavān* says that in the next verse.

Before we go to the next verse, let us briefly recall a related verse from कठोपनिषत्
kāthopaniṣat which we have heard already (1-2-22)

अशरीरं शरीरषु अनवस्थेषु अवस्थितं ।
aśarīraṁ śarīraṣu anavastheṣu avasthitam ।
महान्तं विभुं आत्मानं मत्वा धीरो न शोचति ॥
mahāntaṁ vibhuṁ ātmānaṁ matvā dhīro na śocati ॥

Lord यम *yama* is pointing out here the true nature of आत्मा *ātmā*, The परमेश्वर
parameśvar, by three sets of words

अशरीरं शरीरषु *aśarīraṁ śarīraṣu*, अनवस्थेषु अवस्थितं *anavastheṣu avasthitam*,
महान्तं विभुं *mahāntaṁ vibhuṁ*

अशरीरं शरीरषु *aśarīraṁ śarīraṣu* – That which exists within all शरीरs *śarīras*, all
physical bodies, itself being bodiless, that is the true nature of आत्मा *ātmā*, the
परमेश्वर *parameśvar*. The कार *in kara* in अशरीरं *aśarīraṁ* refers to आत्मा
ātmā. आत्मा *ātmā* remains in every physical body as अन्तरात्मा *antarātmā*, as
अन्तर्यामी आत्मा *antaryāmī ātmā*, as the indwelling परब्रह्मन् परमेश्वर *para*
brahman parameśvar in oneself, as अमृत आत्मा *amṛta ātmā* as one's own
immortal Self, as प्रत्यग आत्मा *pratyaga ātmā* - as one's own innermost Self. Again,
more generally,

अनवस्थेषु अवस्थितं *anavastheṣu avasthitam* – That which exists as ONE and
changeless in all objects of transient existence in this creation, including the creation as
a whole. That which exists undivided in all things apparently divided, that is the nature of
आत्मा *ātmā*. Again

महान्तं विभुं *mahāntaṁ vibhuṁ* – That which is limitless and all pervasive, that is the
nature of आत्मा *ātmā*, the परमेश्वर.



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आत्मानं मत्वा (ज्ञात्वा), धीरः न शोचति *ātmānaṁ matvā (jñātvā), dhīrah na śocati* – Recognizing That आत्मा *ātmā*, The परमेश्वर *parameśvar*, already in oneself, a wise person does not come to grief, does not experience any sorrow or distress. A wise person remains unaffected by ever-changing संसार धर्मस *saṁsār dharmas* - pleasures and pains of daily life.

Recognizing That आत्मा *ātmā*, The परमेश्वर *parameśvar* in oneself as सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānand svarūpa brahman* Itself, a wise person never gets bound to the world of transient realities. That is what happens when one gains a clear vision of आत्मा *ātmā*, The परमेश्वर *parameśvar*, already in oneself as ONESELF Itself. Now we go to the next verse in भगवत् गीता *bhagavat gītā*.

समं पश्यन्ति सर्वत्र समवस्थितं ईश्वरम् ।

samaṁ paśyanhi sarvatra samavasthitam īśvaram ।

न हिनस्ति आत्मना आत्मानं, ततो याति पराम् गतिम् ॥ 13-28

na hinasti ātmanā ātmānaṁ, tato yāti parām gatim ॥

ईश्वरम् सर्वत्र समं पश्यन् हि *īśvaram sarvatra samaṁ paśyan hi* – Because of seeing परमेश्वर *parameśvar* remaining the same everywhere
ईश्वरम् सर्वत्र समवस्थितं पश्यन्, हि *īśvaram sarvatra samavasthitam paśyan hi*
– and because of seeing That same परमेश्वर *parameśvar* existing equally without any change whatsoever in all beings in existence

Seeing परमेश्वर *parameśvar* in that manner one recognizes oneself as non-separate from परमेश्वर *parameśvar*. One gains identity with परमेश्वर *parameśvar*. Consequently,

आत्मना आत्मानं न हिनस्ति *ātmanā ātmānaṁ na hinasti* – one does not kill oneself by oneself, and

ततो याति पराम् गतिम् *tato yāti parām gatim* – one reaches one's ultimate destination, namely परमेश्वर *parameśvar*, already in oneself. One gains मोक्ष *mokṣa*. Gaining मोक्ष *mokṣa*, there is no further birth for that Self-realized, Self-recognized person, says Sri Krishna.

There is something here to understand.



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आत्मना आत्मानं न हिनस्ति *ātmanā ātmānaṁ na hinasti* - One does not kill oneself by oneself on Self-recognition, says Sri Krishna. What does that mean? As we see in this world, whether one has आत्म ज्ञानं *ātma jñānaṁ* – Self-knowledge, or not, everybody wants to live. Nobody wants to kill oneself by oneself. That being so, why should भगवान् *bhagavān* say that if one gains आत्म ज्ञानं *ātma jñānaṁ* – Self-knowledge, then one does not kill oneself by oneself? भगवान् *bhagavān* says that because those who have no आत्म ज्ञानं *ātma jñānaṁ*, those who have not gained Self-recognition, are indeed killing themselves, by helplessly lending themselves to repeated births, which means killing themselves, birth after birth, because of their ignorance of Self-knowledge.

The ईशावास्य उपनिषत् *īśāvāsya upaniṣat* gives the same message in this manner:

असुर्या नाम ते लोकाः, अन्धेन तमसा आवृताः ।

asuryā nāma te lokāḥ, andhena tamasā āvṛtāḥ ।

तान् ते प्रेत्य अभिगच्छन्ति, ये के आत्महनो जनाः ॥ (ईशा ३)

tān te pretya abhigacchanti, ye ke ātmahano janāḥ ॥ īśā 3

We have seen this verse already. For those who have no Self-knowledge

असुर्या नाम ते लोकाः, अन्धेन तमसा आवृताः *asuryā nāma te lokāḥ, andhena tamasā āvṛtāḥ* – their world of thought, word and deed is enveloped by absolute darkness, spiritual blindness.

प्रेत्य, तान् ते अभिगच्छन्ति *pretya tān te abhigacchanti* – even after death, they continue to live that kind of life, a life of spiritual blindness. If one is ignorant now, one is not going to be enlightened after death.

ये के आत्महनो जनाः *ye ke ātmahano janāḥ* – Those who prefer to live in such spiritual blindness, are indeed आत्महनो जनाः *ātmahano janāḥ* – they are people who kill themselves by their own Self-ignorance.

आत्महनो जनाः *ātmahano janāḥ* – does not mean those who kill आत्मा *ātmā*. आत्मा *ātmā* cannot be killed by any means whatsoever. आत्महनो जनाः *ātmahano janāḥ* means those who kill themselves by helplessly lending themselves to repeated births, and thereby killing themselves birth after birth, because of their ignorance of आत्मा ज्ञानं *ātmā jñānaṁ* – Self-knowledge.



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ब्रह्मविद्या **Brahma Vidya**

Such killing oneself, by oneself, through ignorance of the true nature of oneself can be completely avoided by Self-recognition, by realized प्रकृति *prakṛti* and पुरुष संयोग *puruṣa saṁyoga*, by gaining पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*. That is indeed Sri Krishna's message today.

We will continue next time.