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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

*trayodaśo'dhyāyaḥ - kṣetra-kṣetrajñā vibhāga yogaḥ*

Chapter 13

Volume 18

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

*prkṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ ।*

यः पश्यति तथात्मानं अकर्तारं स पश्यति ॥ 13-29

*yaḥ paśyati tathātmānaṁ akartāraṁ sa paśyati ॥*

यदा भूत पृथक् भावं एकस्थं अनुपश्यति

*yadā bhūta pṛthak bhāvaṁ ekasthaṁ anupaśyati*

तत् एव च विस्तारं ब्रह्म संपद्यते तदा ॥ 13-30

*tat eva ca vistāraṁ brahma saṁpadyate tadā ॥*

In this chapter we have been exposed to so many details on the nature of existence, the nature of जीव *jīva*, जगत् *jagat* and ईश्वर *īśvar*. In the midst of all these details, one should not miss the essential knowledge about one's own individual self, in terms of the extraordinary प्रकृति-पुरुष लक्षणं *prakṛti-puruṣa lakṣaṇaṁ*, क्षेत्र क्षेत्रज्ञ संयोगं *kṣetra kṣetrajñā saṁyogaṁ*, संयक् ईश्वर दर्शनं *saṁyak īśvara darśanaṁ* – clear vision of परमेश्वर *parameśvar* as It is already in one's own self. Therefore, भगवान् *bhagavān* calls attention to this essential knowledge, again, in this manner.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

*prkṛtyaiva ca karmāṇi a kriyamāṇāni savaśaḥ ।*

यः पश्यति तथात्मानं अकर्तारं स पश्यति ॥ 13-29

*yaḥ paśyati tathātmānaṁ akartāraṁ sa paśyati ॥*

यः पश्यति *yaḥ paśyati* – The one who sees, who clearly recognizes that

प्रकृत्या एव *prakṛtyā eva*, सर्वशः कर्माणि *savaśaḥ karmāṇi*, क्रियमाणानि *kriyamāṇāni* – it is only by प्रकृति *prakṛti* that all actions are being done by

one's body-mind-intellect complex. प्रकृति *prakṛti* is one's स्वभाव *svabhāva*, in



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4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

the form of one's अहंकार *ahaṅkar* – ego I, mind, बुद्धि, organs of perception and action, etc., by which सर्वशः कर्माणि *savaśaḥ karmāṇi* – all kinds of actions, actions in terms of one's thought, word and deed are being done, which means it is only by प्रकृति *prakṛti* – the स्वभाव *svabhāva* of oneself, the manifestations of one's own माया गुणः *māyā guṇas* generated by one's own past गुणः *guṇas* and कर्मः *karmas*, one does what one does.

But the स्वभाव *svabhāva* of oneself is able to do what it does, only because of the presence of the आत्मा *ātmā* – the स्वरूप of oneself, The परमेश्वर *parameśvar* already in oneself. That आत्मा *ātmā* is सर्व उपाधि विवर्जितः *sarva upādhi vivarjitaḥ* – totally free from all उपाधिस *upādhis* - all vehicles for the performance of actions, and consequently, That आत्मा *ātmā* Itself is totally free from any action.

Thus, the one who sees, who clearly recognizes that all of one's actions are those of one's प्रकृति *prakṛti* only (one's स्वभाव *svabhāva* only), and not of the आत्मा *ātmā* (one's स्वरूप *svarūpa*)

तथा *tathā* – and, at the same time, also recognizes clearly that

आत्मानं अकर्तारं पश्यति *ātmānaṁ akartāraṁ paśyati* – The आत्मा *ātmā* is actionlessness itself, the very nature of the आत्मा *ātmā* is शुद्ध चैतन्य स्वरूप *śuddha caitanya svarūpa* – lending existence and power to one's form, name, attributes and actions, that person who sees, who recognizes clearly one's प्रकृति *prakṛti* and The आत्मा *ātmā* (The पुरुष *puruṣa*), one's स्वभाव *svabhāva* and स्वरूप *svarūpa*, in that manner

सः पश्यति *saḥ paśyati* meaning सः एव पश्यति *saḥ eva paśyati* – that person alone sees, clearly recognizes the nature of oneself, as it is. There is absolutely no basis for one to consider that The आत्मा *ātmā* in one is any different from The आत्मा *ātmā* in any other.

Being totally free from the limitations of all attributes, and being the subject of every object in existence, and no object being separate from The आत्मा *ātmā*, it is clear that The आत्मा *ātmā* is ONE, all-inclusive, ever-existent and indivisible and undivided, as भगवान् *bhagavān* points out in the next verse.



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## ब्रह्मविद्या Brahma Vidya

यदा भूत पृथक् भावं एकस्थं अनुपश्यति

*yadā bhūta pṛthak bhāvaṁ ekasthaṁ anupaśyati*

तत् एव च विस्तारं ब्रह्म संपद्यते तदा ॥ 13-30

*tat eva ca vistāraṁ brahma saṁpadyate tadā ॥*

It is absolutely important for us to understand clearly that प्रकृति *prakṛti* and आत्मा *ātmā* are not two separate individual Beings. They refer to the ONE and the same Being, The परमेश्वर *parameśvar*. Pointing to that knowledge, भगवान् *bhagavān* says:

यदा अनुपश्यति *yadā anupaśyati* – when one recognizes clearly, in terms of Upanishad knowledge that

भूत पृथक् भावं *bhūta pṛthak bhāvaṁ* - all the differences among beings seen in this creation

एकस्थं *ekasthaṁ* meaning एकस्मिन् आत्मनि एव स्थितं *eksmiṁ ātmani eva sthitaṁ* – all have their existence in the ONE आत्मा *ātmā* only, in ONE परमेश्वर *parameśvar* only

Just as, in one space, there are different looking spaces, in one water, there are different looking waves and bubbles, and in one gold, there are different looking ornaments, so also, in ONE आत्मा *ātmā*, in ONE परमेश्वर *parameśvar*, there are different looking Beings in this creation, each with its own name, form, qualities and attributes, which means,

प्रकृत्या क्रियमाणानि, इदं सर्वम्, आत्मा एव *prakṛtyā kriyamāṇāni, idaṁ sarvaṁ, ātmā eva* – all the different beings created by प्रकृति *prakṛti*, the माया *māyā* power of परमेश्वर *parameśvar*, have their existence in परमेश्वर *parameśvar* only, in The आत्मा *ātmā* only. Being so, they are, in fact, परमेश्वर *parameśvar* itself. Further, at the same time, simultaneously

यदा ततः एव च (भूतानां) विस्तारं अनुपश्यति *yadā tataḥ eva ca (bhūtānām) vistāraṁ anupaśyati* – when one recognizes clearly, in terms of Upanishad knowledge, that not only do all these different beings have their abode in The आत्मा *ātmā*, it is only from That आत्मा *ātmā* alone that all these differences emanate, blossom forth, in all their infinite forms and names, as the स्वभाव *svabhāva* of beings,



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या Brahma Vidya

which means this entire creation blossoms forth, springs forth from ONE आत्मा *ātmā* alone, as the Upanishad says पूर्णात् पूर्णम् उदच्यते *pūrṇāt pūrṇam udacyate*.

Thus, ONE आत्मा *ātmā* alone is both the निमित्त कारणं *nimitta kāraṇam* as well as the उपादान कारणं *upādāna kāraṇam* – the efficient cause (i.e. the instrumental cause) as well as the material cause for this entire creation. Every being in this creation arises from ONE आत्मा *ātmā*, is sustained by That ONE आत्मा *ātmā*, and ultimately resolves into, disappears into That ONE आत्मा *ātmā* only.

Thus when one simultaneously is able to see clearly, recognize clearly in terms of Upanishad knowledge, That ONE आत्मा *ātmā*, That ONE परमेश्वर *parameśvar*, That ONE ब्रह्मन् *brahman*, in all the differences as well as in all the different beings, existing in this creation, then only

ब्रह्म संपद्यते तदा – one gains ब्रह्मन् *brahman*, means one reaches ब्रह्मन् *brahman*, one recognizes ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, The आत्मा *ātmā*, The Self I, as It is, already in oneself.

Then only one understands, appreciates and recognizes the content of the महावाक्य *mahāvākya*, क्षेत्रज्ञं चापि मां विद्धि सर्व क्षेत्रेषु भारत *kṣetrajñam cāpi mām viddhi sarva kṣetreṣu bhārata* and also the other Upanishad महावाक्यs *mahāvākya*s, namely प्रज्ञानं ब्रह्म *prajñānam brahma* – pure consciousness is ब्रह्मन् *brahman* अयं आत्मा ब्रह्म *ayaṁ ātmā brahma* – The आत्मा *ātmā*, The Self I in one's body, in every body is ब्रह्मन् *brahman*

ब्रह्मैवाहं अस्मि *brahmaivāhaṁ asmi* – I am indeed ब्रह्मन् *brahman*

तत् त्वं असि *tat tvam asi* – That ब्रह्मन् *brahman* you are

Even with all the teachings we have heard so far from Sri Krishna on the nature of ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, The आत्मा *ātmā*, The Self I already in oneself, most of us may not still be able to see oneself, identify oneself as परमेश्वर *parameśvar* itself. That only means that there are still many known and unknown obstructions to such Self-recognition in one's अन्तःकरण *antaḥ karaṇa* – mind and



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4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

बुद्धि *buddhi*. There is no need to get discouraged. भगवान् *bhagavān* gives this reassuring advice to all of us at the end of His teachings in Chapter 18.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

*manmanā bhava madbhakto madyāji mām namaskuru ।*

मां एव एष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 18-65

*mām eva eṣyasi satyaṁ te pratijāne priyo'si me ॥*

सर्वधर्मान् परित्यज्य मां एकं शरणं ब्रज ।

*sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja ।*

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 18-66

*ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ॥*

Continue to cultivate भक्ति *bhakti*, ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi* and the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – the attitude of total surrender to परमेश्वर *parameśvar*, already in yourself, at all times, under all circumstances of life. I will uplift you from all your obstructions to Self-recognition. Do not worry, so assures Sri Krishna.

As one matures in one's journey of life, it becomes evident that gaining आत्मज्ञानं *ātma jñānaṁ* – Self-knowledge, recognizing one's स्वरूप *svarūpa*, one's true identity, is indeed the overriding mission of every human life.

ब्रह्मविद्या *brahmavidyā* in general, the totality of the teachings of the भगवत् गीता *bhagavat gītā* in particular, is only to help us gain that knowledge. That knowledge cannot be gained unless one is ready and mature enough for such knowledge. Even to listen to the words of the भगवत् गीता *bhagavat gītā*, one should be ready for such knowledge.

Generally, there is no particular difficulty in understanding क्षेत्र *kṣetra* as any objectifiable entity, mainly because we deal with the world of objects every day of our life. One's शरीर *śarīr*, one's physical body with all its components, is itself a क्षेत्र *kṣetra* – an object of one's awareness. That also we can understand, appreciate and recognize without any great difficulty.



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या Brahma Vidya

But there is real difficulty for every one of us, to understand, appreciate and recognize क्षेत्रज्ञ *kṣetrajñā*— one's identity, one's स्वरूप *svarūpa*, as The आत्मा *ātmā*, The परमेश्वर *parameśvar* Itself. This difficulty can disappear only when one has पूर्ण अन्तःकरण शुद्धि *pūrṇa antaḥ karaṇa śuddhi* – absolute purity of mind and बुद्धि *buddhi*, and the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati* – total surrender to परमेश्वर *parameśvar* at all times, under all circumstances of life, gained through diligent cultivation of Upanishad knowledge, कर्म योग बुद्धि *karma yoga buddhi*, ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti*. Until that time, one must keep one's mind and बुद्धि *buddhi* awake to the fact of the nature of आत्मा *ātmā*, one's स्वरूप *svarūpa*, as भगवान् *bhagavān* has been teaching all along, particularly in this chapter.

भगवान् *bhagavān* has been telling us repeatedly, in so many different ways: "Please do not identify yourself with your transient स्वभाव *svabhāva*, your प्रकृति गुण *prakṛti guṇa*, your क्षेत्र धर्म *kṣetra dharmas*, your शरीर *śarīra*, your body and all its attributes and personal qualities, which means please do not identify yourself with the names and forms and the roles with which you are associated in your transactions of daily life. Please do not identify yourself with your likes and dislikes, assets and liabilities, wealth and possessions, virtues and accomplishments, hopes and fears, successes and failures, pains and pleasures, sorrows and distresses, trials and tribulations, etc., because, you are not any of them. They are all transient. They come and go. They appear and disappear. They are all generated by your own गुण *guṇas* and कर्म *karmas*, by your own ever-changing स्वभाव *svabhāva*. They have nothing to do with your स्वरूप *svarūpa*. They have nothing to do with your true identity.

Then who am I? What is my true identity? भगवान् *bhagavān* says:

क्षेत्रज्ञं चापि मां विद्धि सर्वे क्षेत्रेषु भारत ॥

*kṣetrajñam cāpi mām viddhi sarva kṣetreṣu bhārata ॥*

"Your true identity is Sri Krishna Itself, Sri Rama Itself, परमेश्वर *parameśvar* Itself in whatever name and form you are comfortable with. Your स्वरूप *svarūpa* is परमेश्वर *parameśvar* Itself. Please remember that at all times, and never lose sight of your true identity", so says भगवान् *bhagavān*.



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या Brahma Vidya

"If I am परमेश्वर *parameśvar* Itself, then what should I do now" भगवान् *bhagavān* has answered that question already in chapter 8:

तस्मात् सर्वेषु कालेषु मां, अनुस्मर, युध्य च (8-7)

*tasmāt sarveṣu kāleṣu mām, anausmara, yudhya ca*

Now that you have been exposed to the nature of क्षेत्र *kṣetra*, क्षेत्रज्ञ *kṣetrajñā* and क्षेत्र क्षेत्रज्ञ संयोग *kṣetra kṣetrajñā saṁyoga*, which is पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam*, तस्मात् *tasmāt*, therefore

सर्वेषु कालेषु मां *sarveṣu kāleṣu mām*, अनुस्मर *anusmara* – Be परमेश्वर *parameśvar*—conscious at all times, under all circumstances, always remembering, just remembering, your true identity as परमेश्वर *parameśvar* Itself, in terms of the Upanishad knowledge you have been exposed to. Never lose sight of your true identity, and at the same time

सर्वेषु कालेषु युध्य च *sarveṣu kāleṣu yudhya ca* – स्वधर्मम् कुरु *svadharmam kuru* – Do whatever you need to do, whatever has been left for you to do by परमेश्वर *parameśvar*, under the circumstances of your own life, at all times. You are now a full participant in this creation, which is non-separate from परमेश्वर *parameśvar*, and you must recognize that you are only an instrument to carry out the will of परमेश्वर *parameśvar*. Therefore, उत्तिष्ठ निमित्त मात्रं भव *uttiṣṭha nimitta mātram bhava* – wake up to your duty, your part in this creation. Do whatever has been left for you to do at this time, and do it cheerfully - तेन त्यक्तेन भुञ्जीथा *tena tyaktena bhujñithā*, and do it as well as you can - योगः कर्मसु कौशलं *yogaḥ karmasu kauśalam*. Doing your स्वधर्म *svadharma* in that manner is itself remembering your स्वरूप *svarūpa*, your identity with परमेश्वर *parameśvar*", so says Sri Krishna.

Further, Sri Krishna adds here, "While remembering your true identity as परमेश्वर *parameśvar* Itself, at all times, and while doing your स्वधर्म *svadharma* – your allotted duties at all times, as an instrument of परमेश्वर *parameśvar*, please also remember the true लक्षण *lakṣaṇa* – the distinguishing characteristics of your own



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

स्वरूप *svarūpa* – The आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* already in yourself, the glory of your true identity as follows:

अनादित्वात् निर्गुणत्वात् परमात्मा अयं अव्यय  
*anāditvāt nirguṇatvāt paramātmā ayaṁ avyaya*  
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 13-31  
*śarīrastho'pi kaunteya na karoti na lipyate ॥*

यथा सर्वगतं सौक्ष्म्यात् आकाशं न उपलिप्यते ।  
*yathā sarvagatam saukṣmyāt ākāśam na upalipyate ।*  
सर्व अवस्थितो देहे तथा आत्मा न उपलिप्यते ॥ 13-32  
*sarva avasthito dehe tathā ātmā na upalipyate ॥*

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
*yathā prakāśayatyekaḥ kṛtsnam lokamimam raviḥ ।*  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ 13-33  
*kṣetram kṣetri tathā kṛtsnam prakāśayati bhārata ॥*

We will see these verses, together with the concluding verse, next time.