



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

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

trayodaśo'dhyāyaḥ - kṣetra-kṣetrajñā vibhāga yogaḥ

Chapter 13

Volume 19

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

यथा सर्वगतं सौक्ष्म्यात् आकाशं न उपलिप्यते ।
yathā sarvagataṁ saukṣmyāt ākāśaṁ na upalipyate ।
सर्वं अवस्थितो देहे तथा आत्मा न उपलिप्यते ॥ 13-32
sarva avasthito dehe tathā ātmā na upalipyate ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
yathā prakāśayatyekaḥ kṛtsnaṁ lokamimaṁ raviḥ ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ 13-33
kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata ॥

क्षेत्र क्षेत्रज्ञयोरेवम् अन्तरं ज्ञानचक्षुषा ।
kṣetra kṣetrajñayorevam antaraṁ jñānacakṣuṣā ।
भूतं प्रकृतिमोक्षं च ये विदुः यान्ति ते परम् ॥ 13-34
bhūta prakṛtimokṣaṁ ca ye viduḥ yānti te param ॥

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogaśāstre
श्री कृष्णार्जुन संवादे क्षेत्र क्षेत्रज्ञविभागयोगो नाम
śrī kṛṣṇārjuna saṁvāde kṣetra kṣetrajñā vibhāga yogo nāma
त्रयोदशोऽध्यायः ॥
trayodaśo'dhyāyaḥ ॥



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

ब्रह्मविद्या Brahma Vidya

Even with all the teachings of Sri Krishna we have heard so far, it may not yet be possible for most of us to recognize one's स्वरूप *svarūpa* – one's identity as परमेश्वर *parameśvar* Itself. If such is the case, भगवान्'s *bhagavān*'s advice is "Do not get discouraged. Continue to cultivate ईश्वर भक्ति *īśvara bhakti*, ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi* and the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati*, by being परमेश्वर *parameśvar* – conscious at all times, under all circumstances and doing whatever is your स्वधर्म *svadharma* – natural duties in daily life. While being so, and doing so, please remember also the लक्षण *lakṣaṇa*– the distinguishing mark, the glory of your own true identity, The Self I, The परमेश्वर *parameśvar* already in yourself, 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 ॥

कौन्तेय *kaunteya* – O! Arjuna, please remember this at all times. Your स्वरूप *svarūpa*– your true identity is आत्मा *ātmā*. That आत्मा *ātmā* is अनादि *anādi* – beginningless, causeless, which means unborn and eternal. Also निर्गुणः *nirguṇaḥ* – That आत्मा *ātmā* is गुण *guṇa*-free. While आत्मा *ātmā* is the abode of all गुण *guṇas*, It Itself is totally free from the hold of all powers and limitations of all गुण *guṇas*. Every गुण *guṇa* by itself has its own powers and limitations, but the आत्मा *ātmā* is free from all of them, being Itself limitless Itself. Therefore

अनादित्वात् निर्गुणत्वात् *anāditvāt nirguṇatvāt* – Being beginningless, causeless, and limitless
अयं आत्मा परमात्मा *ayaṁ ātmā paramātmā* – The आत्मा *ātmā* is परमात्मा *paramātmā*, not bound by time, space, qualities, etc. Being so,
अयं आत्मा अव्ययः *ayaṁ ātmā avyayaḥ* – The आत्मा *ātmā* is changeless, never subject to any change



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

ब्रह्मविद्या **Brahma Vidya**

The आत्मा *ātmā*, The Self I, The परमेश्वर *paramēśvar* already in yourself, is beginningless, causeless, limitless, eternal and never subject to any change. Such is the nature of your own स्वरूप *svarūpa* – your own identity. Further,

शरीरस्थः अपि *śarīrasthaḥ api* – Even though That आत्मा *ātmā* indwells in your शरीर *śarīra* – exists everywhere in your body

आत्मा न *ātmā na* – The आत्मा *ātmā* does not perform any action

आत्मा न लिप्यते *ātmā na lipyate* – The आत्मा *ātmā* is not tainted by any action. It is not affected by any actions or their results

That means, even while you are performing all actions, and experiencing the results of your actions, your स्वरूप *svarūpa* – The आत्मा *ātmā* itself neither performs any action, nor does it experience the results of your actions. Such is the nature of your own स्वरूप *svarūpa*, The आत्मा *ātmā*, which you must learn ultimately to recognize by your own understanding and appreciation, by your own बुद्धि *buddhi*, so says भगवान् *bhagavān*.

We must understand the message here clearly. I do all actions, and I experience the consequences of my actions. This is daily experience. भगवान् *bhagavān* says, even while I am doing all actions, स्वरूप *svarūpa*, The आत्मा *ātmā*, The Self I in myself does not perform any action. Then who performs the actions?

It is my transient स्वभाव *svabhāva*, my प्रकृति गुणः *prakṛti guṇas* - personal qualities of mind and बुद्धि *buddhi* that performs the actions, and again, it is my स्वभाव गुणः *svabhāva guṇas* - my body, mind, intellect and their attributes which are tainted by and affected by the consequences of my actions. That means my actions and their consequences have nothing to do with my true identity, my स्वरूप *svarūpa*, The आत्मा *ātmā*, The Self I.

भगवान् *bhagavān* has told this already in Chapter 5. We may recall his words here:

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ ।

न कर्मफल संयोगं स्वभावस्तु प्रवर्तते ॥ 5-14

na karmaphala saṁyogaṁ svabhāvastu pravartate ॥

5-14



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

ब्रह्मविद्या Brahma Vidya

लोकस्य lokasya – For any person

प्रभुः prabhuḥ – The आत्मा ātmā

कर्तृत्वं न सृजति kartṛtvaṁ na sṛjati – The आत्मा ātmā does not create doership for any person, which means The आत्मा ātmā does not order any person to do anything

कर्माणि न सृजति karmāṇi na sṛjati – The आत्मा ātmā does not create actions for any person, which means The आत्मा ātmā does not perform any action. Further,

कर्मफल संयोगं न सृजति karmaphala saṁyogaṁ na sṛjati – The आत्मा ātmā does not create a connection between one's कर्म karma, कर्मफल karmaphala, and सुख sukha and दुःख duḥkha – pleasures and pains.

स्वभावस्तु प्रवर्तते svabhāvastu pravartate – A person becoming a doer of actions, doing actions, and experiencing the consequences of one's actions, all these things happen only because of one's own स्वभाव गुणः svabhāva guṇas, प्रकृति गुणः prakṛti guṇas and not because of one's स्वरूप svarūpa, The आत्मा ātmā, The Self I, The परमेश्वर paramేశ्वर Itself already in oneself

This knowledge about oneself must be understood very clearly.

Further, भगवान् bhagavān is talking here particularly about शरीरस्थः आत्मा śarīrasthaḥ ātmā – आत्मा ātmā indwelling in one's own शरीर śarīra, in one's own body. That is The आत्मा ātmā one should learn to recognize.

Why? आत्मा ātmā, The परमेश्वर paramेश्वर is everywhere. That being so, why should one focus attention on recognizing That परमेश्वर paramेश्वर in one's body? Why not simply try to recognize परमेश्वर paramेश्वर, see परमेश्वर paramेश्वर everywhere outside of oneself.

The answer to that question is, without seeing परमेश्वर paramेश्वर as The Self I Itself, as The Self in oneself itself, one cannot really see परमेश्वर paramेश्वर anywhere else, because, suppose, one does. Then, परमेश्वर paramेश्वर becomes the seen, which means the seer is the subject and the परमेश्वर paramेश्वर is the object seen. We know परमेश्वर paramेश्वर is not an object. There is always a



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

ब्रह्मविद्या Brahma Vidya

distance between the subject and the object. Until this distance vanishes, one cannot really see परमेश्वर *parameśvar* as It is, which means one cannot gain पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*.

The only way to recognize परमेश्वर *parameśvar* everywhere is to recognize परमेश्वर *parameśvar* as The Self in oneself itself, first. Such Self-recognition spontaneously reveals परमेश्वर *parameśvar* everywhere as we have seen in Taittiriya Upanishad. Again, let us remember this at all times:

The आत्मा *ātmā* in one's body, The Self I in oneself, The स्वरूप *svarūpa* of oneself न करोति *na karoti* – performs no action, and न लिप्यते *na lipyate* – is not tainted, is not affected by any action or its consequences.

This is essential knowledge on the nature of आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* already in one's body. This is essential knowledge on the nature of one's own identity.

In order to firmly establish this knowledge in one's mind and बुद्धि *buddhi*, भगवान् *bhagavān* gives two illustrations in the next two verses, where भगवान् *bhagavān* says that the nature of आत्मा *ātmā* is like that of आकाश *ākāśa* – the space and also like that of रविः *raviḥ* – the sun. Comparing the nature of आत्मा *ātmā* with that of आकाश *ākāśa* – the space, भगवान् *bhagavān* says:

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 ॥

आकाश *ākāśa* is सर्वगतं *sarvagatam*, all pervasive. So is आत्मा *ātmā*. आकाश *ākāśa* is सौक्ष्म्यं *saukṣmyam*, means सूक्ष्म भावं *sūkṣma bhāvam* – most subtle, and hence formless, so is आत्मा *ātmā*. Because of its all-pervasiveness and formlessness, the space is न उपलिप्यते *na upalipyate* – untainted and unaffected by anything that



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

ब्रह्मविद्या Brahma Vidya

takes place in space. Similarly, आत्मा *ātmā* being देहे सर्वत्र अविस्थितः *dehe sarvatra avisthitah*, आत्मा *ātmā* indwelling everywhere in the शरीर *śarīra*, in the body

न उपलिप्यते *na upalipyate* – remains untainted and unaffected by anything that takes place in the body.

Just as the all-pervading space, by reason of its formlessness, is not tainted or affected by anything that takes place in the space, so also the आत्मा *ātmā*, indwelling everywhere in the शरीर *śarīra* – the physical body, remains untainted and unaffected by anything that takes place in the body. No matter what the body vehicle is doing or experiencing, the आत्मा *ātmā* in the body remains untouched, untainted and unaffected.

Again, comparing the nature of आत्मा *ātmā* with that of रविः *raviḥ* – the sun, भगवान् *bhagavān* says:

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

yathā prakāśayatyekah kṛtsnam lokamimam raviḥ ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

13-33

kṣetram kṣetrī tathā kṛtsnam prakāśayati bhārata ॥

Here क्षेत्री *kṣetrī* means आत्मा *ātmā*. The आत्मा *ātmā* in every क्षेत्र *kṣetra* is called क्षेत्री *kṣetrī*. Just as ONE SUN lights up कृत्स्नं लोकं *kṛtsnam lokam* – the entire world, similarly, the ONE आत्मा *ātmā* that indwells every क्षेत्र *kṣetra*, every objectifiable entity, कृत्स्नं क्षेत्रं प्रकाशयति *kṛtsnam kṣetram prakāśayati* – lights up the entire world of objects.

भारत *bhārata* – O! Arjuna! Just as ONE SUN lights up the entire world, similarly, ONE आत्मा *ātmā* lights up the entire world of objects. Even though the sun lights up everything, the sun does not perform any कर्म *karma*, because the sun lights up everything by its own स्वरूप *svarūpa*, by स्वतेजसा *svatejasā*, by its own self-effulgent nature. Just as Fire is hot by its own very nature, the sun shines by its own very nature, by its own स्वरूप *svarūpa*. Further, the sun is not affected by whatever happens under the sun, whether it is good or bad, so is आत्मा *ātmā*. This illustration is



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

ब्रह्मविद्या Brahma Vidya

particularly appropriate because it illustrates both the characteristics of आत्मा *ātmā*, namely

आत्मा न करोति *ātmā na karoti* – आत्मा *ātmā* does not perform any action, and also

आत्मा न लिप्यते *ātmā na lipyate* – आत्मा *ātmā* remains unaffected by one's actions and their results

Such is the glory of one's own identity, the आत्मा *ātmā*. Sri Krishna now concludes this discourse with this message

क्षेत्र क्षेत्रज्ञयोरेवम् अन्तरं ज्ञानचक्षुषा ।

kṣetra kṣetrajñayorevam antaram jñānacakṣuṣā ।

भूत प्रकृतिमोक्षं च ये विदुः यान्ति ते परम् ॥ 13-34

bhūta prakṛtimokṣam ca ye viduḥ yānti te param ॥

ये विदुः एवं *ye viduḥ evam* – Those who understand, appreciate, realize and recognize what is unfolded by भगवान्'s *bhagavān's* teachings in this discourse - how can one understand, appreciate, realize and recognize those teachings?

ज्ञान चक्षुषा *jñāna cakṣuṣā* – only by the eyes of wisdom

We must understand that भगवान्'s उपदेश *bhagavān's upadeśa* is ईश्वर प्रसादं *īśvara prasadam* – the very grace of परमेश्वर *parameśvar*. Therefore

ज्ञान चक्षुषा *jñāna cakṣuṣā* – By the eyes of wisdom means by the knowledge gained from this discourse by the very grace of परमेश्वर *parameśvar*.

(We are listening to the words of भगवत् गीता *bhagavat gītā* now, only by the very grace of परमेश्वर *parameśvar*, already in every one of us). Those who understand, appreciate, realize and recognize, by the very grace of परमेश्वर *parameśvar* the knowledge gained from this discourse, with respect to:

क्षेत्र क्षेत्रज्ञयोः अन्तरं *kṣetra kṣetrajñayoḥ antaram* – the extraordinary relationship between क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajña* – both the differences and the non-



ब्रह्मविद्या Brahma Vidya

differences between क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajñā*, the extraordinary relationship between one's स्वभाव *svabhāva* and one's स्वरूप *svarūpa*, and also भूत प्रकृति मोक्षं च *bhūta prakṛti mokṣam ca* – the cause for the birth of beings, together with the means for their ultimate liberation

Let us understand भूत प्रकृति मोक्षं *bhūta prakṛti mokṣam* clearly. भूत प्रकृति *bhūta prakṛti* means, the cause for the birth of beings, and that is अज्ञानं *ajñānam* – ignorance of the स्वरूप *svarūpa* of beings

मोक्षं *mokṣam* – means liberation, liberation for the cause for the birth of beings, and that is ज्ञानं *jñānam* – knowledge of the स्वरूप *svarūpa* of beings. What is the relationship between अज्ञानं *ajñānam* and ज्ञानं *jñānam*? अज्ञानं *ajñānam* disappears in the wake of ज्ञानं *jñānam*. Therefore, the मोक्षं *mokṣam* for अज्ञानं *ajñānam* is ज्ञानं *jñānam* – the liberation for ignorance is knowledge. The process of enquiry into the truth of anything - material or spiritual, is always from अज्ञानं *ajñānam* to ज्ञानं *jñānam*. For example, you look at the chain, and recognize its स्वरूप *svarūpa* – its true nature as gold. Then, with the vision of gold, look at the chain again, what do you see? Only gold, the chain disappears, simply as a transient form and name. The मोक्षं *mokṣam* – the liberation for the notion of chain is only the knowledge of its स्वरूप *svarūpa* as gold.

Similarly, you look at the शरीर *śarīra* – the body and recognize its स्वरूप *svarūpa* as आत्मा *ātmā*. Then, with the vision of आत्मा *ātmā*, look at the शरीर *śarīra* again. What do you see? Only आत्मा *ātmā*. The शरीर *śarīra* disappears simply as a transient form and name. The मोक्षं *mokṣam* for the notion of शरीर *śarīra* as oneself is only the knowledge of the स्वरूप *svarūpa* of oneself as आत्मा *ātmā*. That is precisely what the Upanishad also teaches

पूर्णस्य पूर्णम् आदाय, पूर्णम् एव अवशिष्यते *pūrṇasya pūrṇam ādaya, pūrṇam eva avaśiṣyate* – From पूर्णम् *pūrṇam*, removing forms and names, what remains is indeed पूर्णम् *pūrṇam*. That is what भूत प्रकृति मोक्षं *bhūta prakṛti mokṣam* means. Therefore, the concluding message is this:



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

ब्रह्मविद्या **Brahma Vidya**

Those who understand, appreciate, realize and recognize, by the very grace of परमेश्वर *parameśvar*, the extraordinary relationship between one's स्वभाव *svabhāva* and स्वरूप *svarūpa*, and the cause for one's birth and the means for one's मोक्ष *mokṣam* – liberation, as pointed out by भगवान् *bhagavān* in this discourse

ते यान्ति परम् *te yānti param*

- they go to the supreme, they gain श्रेयस् *śreyas*
- they reach their ultimate destination
- they gain total fulfillment in life
- they gain मोक्ष *mokṣam*
- they gain immortality, becoming **ONE** with परमेश्वर *parameśvar* Itself. That is certain.

So says Sri Krishna

Thus ends the 13th chapter in भगवत् गीता *bhagavat gītā*, क्षेत्र क्षेत्रज्ञ विभाग योग *kṣetra kṣetrajña vibhāga yoga*. One must read this chapter several times, reflecting on the content of each and every verse, so that one may gain a grasp of the knowledge communicated in this entire chapter. That is why it has taken 19 sessions for us to go through this chapter. Commenting on this chapter, Sri Adi Sankaracharya says:

एतावान् सर्वा हि वेदार्थः गीतार्थः च उपसंहृत्य उक्तः *etāvān sarvo hi vedārthaḥ gītārthaḥ ca upasamhṛtya uktaḥ* – भगवान्'s *bhagavān's* teachings in this chapter constitute the very essence of all Veda-Vedantic knowledge, and indeed the content of the entire भगवत् गीता *bhagavat gītā*.

Such is the glory of गीतोपदेश *gītopadeśa* in this chapter.

We will go to Chapter 14 next time.