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ब्रह्मविद्या **Brahma Vidya**

## श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

*trayodaśo'dhyāyaḥ - kṣetra-kṣetrajñā vibhāga yogaḥ*

### Chapter 13

Volume 5

श्री भगवानुवाच *śrī bhagavān uvāca*

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

*idaṁ śarīraṁ kaunteya kṣetramityabhidhīyate ।*

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ 13-1

*etadhyo vetti taṁ prāhuḥ kṣetrajñā iti tadvidaḥ ॥*

क्षेत्रज्ञं चापि मां विद्धि सर्व क्षेत्रेषु भारत ।

*kṣetrajñāṁ cāpi māṁ viddhi sarva kṣetreṣu bhārata ।*

क्षेत्र क्षेत्रज्ञं योज्ञानं यत तत् ज्ञानं मतं मम ॥ 13-2

*kṣetra kṣetrajñāṁ yojñānaṁ yat tat jñānaṁ mataṁ mama ॥*

तत् क्षेत्रं यच्च यादृक् च, यद्विकारि यतश्च यत् ।

*tat kṣetraṁ yacca yādṛk ca, yadvikāri yataśca yat ।*

स च यो यत् प्रभावश्च, तत् समासेन मे शृणु ॥ 13-3

*sa ca yo yat prabhāvaśca, tat samāseṇa me śṛṇu ॥*

ऋषिभिर्बहुधा गीतं, छन्दोभिर्विचिधैः पृथक् ।

*ṛṣibhirbahudhā gītaṁ, chandobhirvividhaiḥ pṛthak ।*

ब्रह्मसूत्र पदैश्चैव, हेतुमद्भिः विनिश्चितैः ॥ 13-4

*brahmasūtra padaiśceva, hetumadbhiḥ viniścitaiḥ ॥*

महा भूतान्यहङ्करो, बुद्धिरव्यक्तमेव च ।

*mahā bhūtānyahaṅkaro, buddhirvyaktameva ca ।*

इन्द्रियाणि दशैकं च, पञ्च चेन्द्रियगोचराः ॥ 13-5

*indriyāṇi daśaikam ca, pañca cendriyagocaraḥ ॥*

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

*icchā dveṣaḥ sukhaṁ duḥkhaṁ saṅghātaścetanā dhṛtiḥ ।*



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एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ 13-6  
*etatkṣetraṁ samāseṇa savikāramudāhṛtam ॥*

In the last four sessions, we have been talking about the content of the first two verses of this chapter, from which we learn that while one's body and The Self I in one's body exist inseparably together, each remains available for distinct recognition by one's विवेक बुद्धि *viveka buddhi* – one's faculty of discriminative understanding and appreciation. Sri Krishna says:

इदं शरीरं क्षेत्रं इति अभिधीयते *idaṁ śarīraṁ kṣetraṁ iti abhidhīyate* – one's own शरीर *śarīra*, one's own body, must be recognized as क्षेत्रम् *kṣetram* – as an object of one's awareness, and not as The Self I - the pure awareness I Itself, already in one's body, and,

एतत् यः वेत्ति तं प्राहुः क्षेत्रज्ञ इति *etat yaḥ vetti taṁ prāhuḥ kṣetrajñā iti* – that pure awareness, That Self I already in one's body must be understood as क्षेत्रज्ञः *kṣetrajñāh*. Further,

सर्व क्षेत्रेषु क्षेत्रज्ञं मां विद्धि *sarva kṣetreṣu kṣetrajñāṁ mām viddhi* – in all क्षेत्रs *kṣetras*, the क्षेत्रज्ञ *kṣetrajñā* is Myself – The परमेश्वर *parameśvar*, which means, in the body of every living being in this creation, The Self I, the pure awareness I already in oneself is Myself, The परमेश्वर *parameśvar*.

In today's verses, Sri Krishna expands the scope of the meaning of the Upanishad word क्षेत्रम् *kṣetram* to include all that is within the reach of one's awareness, as an object of one's awareness in this entire creation, including the creation itself as a whole. Unfolding this knowledge, Sri Krishna says:

तत् क्षेत्रं यच्च यादृक् च, यद्विकारि यतश्च यत् ।  
*tat kṣetraṁ yacca yādṛk ca, yadvikāri yataśca yat ।*  
स च यो यत् प्रभावश्च, तत् समासेन मे शृणु ॥ 13-3  
*sa ca yo yat prabhāvaśca, tat samāseṇa me śṛṇu ॥*

तत् क्षेत्रं यत् च *tat kṣetraṁ yat ca* – That क्षेत्रम् *kṣetram* which was identified earlier as इदं शरीरं *idaṁ śarīraṁ* – this body, one's own body, that क्षेत्रम् *kṣetram*, and also



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यादृक् च *yādṛk ca* – what is its nature, what are its धर्मस *dharmas*, its natural attributes and characteristics. One usually describes an object by pointing out its natural attributes and characteristics, which are called धर्मस *dharmas* of the object. Therefore, यादृक् च *yādṛk ca* means what are the क्षेत्र धर्मस *kṣetra dharmas*, and also यद्विकारि *yadvikari* – what are the modifications of क्षेत्र धर्मस *kṣetra dharmas*, because, the modifications of one's क्षेत्र धर्मस *kṣetra dharmas* – such as one's likes and dislikes, are also क्षेत्र धर्मस *kṣetra dharmas*, and यतश्च यत् *yataśca yat* which means यतः यत् कार्यम् च *yataḥ yat kāryam ca* – what are all the things which are born from क्षेत्र धर्मस *kṣetra dharmas*, because they are also क्षेत्र धर्मस *kṣetra dharmas*. Further

स च यो यत् प्रभावश्च *sa ca yo yat prabhāvaśca* (here सः *sah* refers to क्षेत्रज्ञः *kṣetrajñah*) - therefore, सः यः *sah yah* – That which was pointed out earlier as क्षेत्रज्ञ *kṣetrajña*, यत् प्रभावः च *yat prabhāvah ca* what are the glories of That क्षेत्रज्ञ *kṣetrajña*, what are the धर्मस *dharmas* of That क्षेत्रज्ञ *kṣetrajña* – The आत्मा *ātmā* - The Self I , The परमेश्वर *parameśvar*

तत् *tat* – That क्षेत्र क्षेत्रज्ञ स्वरूप लक्षणं *kṣetra kṣetrajña svarūpa lakṣaṇam* – the nature of that extraordinary combination of क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajña* both individually and collectively

समासेन मे शृणु *samāsenā me śṛṇu* – I will tell about all of them briefly. Please listen.

Listening – श्रवणं *śravaṇam* is only the first step, and it should naturally be followed by मननं *mananam* and निदिध्यासनं *nididhyāsanam* – reflection on what is said and absorption of that knowledge through enquiry and self-discipline.

The क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajña lakṣaṇam* – the distinguishing marks of this extraordinary combination of क्षेत्र *kṣetra*

and क्षेत्रज्ञ *kṣetrajña*, the शरीर *śarīra* and आत्मा *ātmā* – the body and The Self I already in the body, is indeed the subject matter of this entire chapter. In fact, the entire ब्रह्मविद्या *brahmayā* has, as its mission, to unfold this knowledge, which is so essential for the true progress, both material and spiritual progress of every human



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being. Therefore, भगवान् *bhagavān* now calls attention to the importance of this knowledge in these words.

ऋषिभिर्बहुधा गीतं, छन्दोभिर्विविधैः पृथक् ।

*ṛṣibhirbahudhā gītāṁ, chandobhirvividhaiḥ pṛthak ।*

ब्रह्मसूत्र पदैश्चैव, हेतुमद्भिः विनिश्चितैः ॥

13-4

*brahmasūtra padaiśceva, hetumadbhiḥ viniścitaiḥ ॥*

ऋषिभिः बहुधा गीतं *ṛṣibhiḥ bahudhā gītāṁ* – That क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajñā lakṣaṇaṁ* has been unfolded in many different ways in the various Upanishads by our enlightened Rishis, those who have realized Self-knowledge. The Upanishads are the declarations of enlightened Rishis at different times, at different places, under different contexts, using different pointer words, but they all unfold the same knowledge, namely that क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajñā lakṣaṇaṁ*.

छन्दोभिः विविधैः पृथक् गीतं *chandobhiḥ vividhaiḥ pṛthak gītāṁ* – so is the case with all the Veda mantras, the mantras used in Vedic rituals. The Veda mantras are called छन्दस् *chandas* – words set in meters with specific intonations etc. Even though the rituals are many and varied, they all unfold the same क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajñā lakṣaṇaṁ* only.

Therefore, even while performing any Vedic ritual, one must understand and appreciate the क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajñā lakṣaṇaṁ* involved therein. Again

ब्रह्मसूत्र पदैश्चैव *brahmasūtra padaiśceva*, हेतुमद्भिः विनिश्चितैः गीतं *hetumadbhiḥ viniścitaiḥ gītāṁ* – ब्रह्मसूत्रs *brahmasūtras* are ब्रह्मसूचक वाक्यs *brahmasūcaka vaakyas*, words and sentences revealing ब्रह्मन् *brahman*. पद *pada* means the destination to be reached. The destination to be reached by the knowledge of ब्रह्मन् *brahman* is ब्रह्म पद *brahma pada* or परम पद *parama pada*. Therefore ब्रह्मसूत्र पदैश्चैव *brahmasūtra padaiśceva* means by the words of ब्रह्मसूत्र *brahmasūtra* leading to ब्रह्मपदं *brahmapadaṁ* also the क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajñā lakṣaṇaṁ* has been unfolded. How?

हेतुमद्भिः *hetumadbhiḥ* – through different methods of reasoning and understanding, and thereby



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विनिश्चितैः गीतं *viniścitaiḥ gītaṁ* – unfolding definite knowledge free from any doubt

The ब्रह्मसूत्रs *brahmasūtras* are concise and precise statements analytical in nature. They analyze the Upanishad words and sentences, and, through reasoning, they remove all apparent inconsistencies, and establish definite knowledge, free from doubts.

भगवान् *bhagavān* points out here that unfolding the क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajñā lakṣaṇaṁ* is the unifying theme of all the Upanishads, all the Vedic rituals, and also the ब्रह्मसूत्रs *brahmasūtras* which unification underlines the importance of the message of क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajñā lakṣaṇaṁ* pointed out by the महावाक्य *mahāvākya* of गीतोपनिषत् *gītōpaniṣat* in the words of Sri Krishna, namely

क्षेत्रज्ञं चापि मां विद्धि *kṣetrajñāṁ cāpi māṁ viddhi*, सर्व क्षेत्रेषु भारत *sarva kṣetreṣu bhārata* – The क्षेत्रज्ञ *kṣetrajñā* in every क्षेत्र *kṣetra* in this creation, the चेतन आत्मा *cetana ātmā* in every शरीर *śarīra* in this creation, The Pure Awareness, The Self I in every person, in every conscious being in this creation, including the creation as a whole, is Myself, The परमेश्वर *parameśvar* Itself.

Thus, having pointed out the extraordinary importance of understanding the क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajñā lakṣaṇaṁ* for one's true progress in life, Sri Krishna now describes, briefly, what the word क्षेत्र *kṣetra* indicates. Why briefly? Because, however much one talks about क्षेत्र *kṣetram*, it can only be brief, since क्षेत्र *kṣetram* as a product of माया *māyā* – the inherent power of परमेश्वर *parameśvar*, is infinite in scope and manifestations. Therefore, भगवान् *bhagavān* tells here what needs to be told for understanding the very nature of क्षेत्र *kṣetram*. भगवान् *bhagavān* says:

महा भूतान्यहङ्करो, बुद्धिरव्यक्तमेव च ।  
*mahā bhūtānyahaṅkaro, buddhirvyaktameva ca* ।  
इन्द्रियाणि दशैकं च, पञ्च चेन्द्रियगोचराः ॥ 13-5  
*indriyāṇi daśaikam ca, pañca cendriyagocaraḥ* ॥

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।  
*icchā dveṣaḥ sukhaṁ duḥkhaṁ saṅghātaścetanā dhṛtiḥ* ।  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ 13-6



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*etatkṣetram samāsenā savikāramudāhṛtam ॥*

All this is a brief description of क्षेत्रं *kṣetram*. As भगवान् *bhagavān* pointed out earlier, क्षेत्रं *kṣetram* has been described in many different ways in our scriptures. We have already seen one kind of description in Tattiriya Upanishad in terms of different कोशs *kośas* - apparent barriers to self-knowledge. In Chapter 7, Sri Krishna describes it in terms of अपर प्रकृति *apara prakṛti* divided eightfold. Here, the same क्षेत्रं *kṣetram* is described in a different manner, as the combination, division, and/or modification of 24 principal factors called महत् तत्त्वs *mahat tatvas* - all in their subtle (invisible) states, arising from माया *māyā* - the inherent power of परमेश्वर *parameśvar*. These 24 महत् तत्त्वs *mahat tatvas* are:

1. अव्यक्तं *avyaktam* which is माया *māyā*, the inherent power of ब्रह्मन् *brahman* existing as सत्त्व *satva*, रजस् *rajas* and तमस् गुणs *tamas guṇas*
2. बुद्धि *buddhi* - faculty of discrimination and appreciation
3. अहंकार *ahaṁkār* - ego
4. मनः *manaḥ* - mind
5. पञ्चमहाभूतs *pañcamahābhūtas* - The five great elements (आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ* and पृथिवी *pṛthivī*)
6. Five ज्ञान इन्द्रियs *jñāna indriyas* - organs of perception (ear, skin, eyes, tongue, and nose), arising from the सत्त्व गुण *satva guṇa* the of माया *māyā*)
7. Five कर्म इन्द्रियs *karma indriyas* - organs of action (speech, hands, legs, anus and genitals, arising from the रजस् गुण *rajas guṇa* of माया *māyā*) and
8. Five इन्द्रिय गुण *indriya guṇa* - sense objects, namely sound, touch, form, taste and smell, all in their subtle invisible states.

This entire creation, and everything in this creation arise from the combination, interaction, and/or modification of these 24 महत् तत्त्वs *mahat tatvas* - principal factors, all of which being expressions of माया *māyā* - the inherent power of ब्रह्मन् *brahman*, which means that this entire creation, including everything in this creation, comes under the category of क्षेत्रं *kṣetram* - an object of one's awareness.



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भगवान् *bhagavān* describes the birth of this entire universe in each cycle of creation as follows:

महा भूतान्यहङ्करो, बुद्धिरव्यक्तमेव च ।  
*mahā bhūtānyahaṅkaro, buddhirvyaktameva ca ।*  
इन्द्रियाणि दशैकं च, पञ्च चेन्द्रियगोचराः ॥ 13-5  
*indriyāṇi daśaikam ca, pañca cendriyagocaraḥ ॥*

As we saw last time, the शरीर *śarīra* – the body of every individual जीव *jīva* – every individual person, is a combination of कारण शरीर *kāraṇa śarīra*, सूक्ष्म शरीर *sūkṣma śarīra* and स्थूल शरीर *sthūla śarīra* – the causal body, the subtle body and the gross visible physical body, all in one, and the very nature of कारण शरीर *kāraṇa śarīra* – the causal body, is अविद्या *avidyā* – Self-ignorance, arising from तमस् गुण *tamas guṇa* of माया *māyā*. That means, अविद्या *avidyā* – Self-ignorance already exists in the शरीर *śarīra* even at its birth. In fact, अविद्या *avidyā* – Self-ignorance is the root cause for one's very birth.

Now, we must understand that so is the case with respect to the birth of the entire creation, which is the समष्टि शरीर *samaṣṭi śarīra* – the all-inclusive body of this entire universe, in each cycle of creation.

The कारण शरीर *kāraṇa śarīra* – the causal body for this entire creation is the समष्टि अविद्या *samaṣṭi avidyā* – the collective self-ignorance of all the individual जीव *jīvas* in each cycle of creation. It is this समष्टि अविद्या *samaṣṭi avidyā* – collective self-ignorance arising from the तमस् *tamas* aspect of माया *māyā*, which is pointed out here as अव्यक्तं *avyaktaṁ*. In Vedantic language, such अव्यक्तं *avyaktaṁ* is also called मूल अपर प्रकृति *mūla apara prakṛti*. This समष्टि अविद्या *samaṣṭi avidyā* component of माया *māyā* exists in the entire जीव लोक *jīva loka* – entire world of living beings, even in its unmanifest stage, in each cycle of creation, and that is the cause for the existence of the सूक्ष्म शरीर *sūkṣma śarīra* – the subtle body, and subsequently for the birth of the स्थूल शरीर *sthūla śarīra* – the visible gross physical body of the entire universe, as it is, in each cycle of creation.



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The sequence of the birth of this entire universe in terms of the 24 महत् तत्त्वs *mahat tatvas* - principal factors mentioned earlier is briefly as follows.

From अव्यक्तं *avyaktaṁ* the माया *māyā*, arises the समष्टि सूक्ष्म बुद्धि *samaṣṭi sūkṣma buddhi* – the collective बुद्धि *buddhi* in its subtle state, which is already enveloped by अविद्या *avidyā* – Self-ignorance. From such समष्टि सूक्ष्म बुद्धि *samaṣṭi sūkṣma buddhi* arises the समष्टि सूक्ष्म अहंकार *samaṣṭi sūkṣma ahaṁkāra* – the collective ego in its subtle state. From the समष्टि सूक्ष्म अहंकार *samaṣṭi sūkṣma ahaṁkāra* arises the समष्टि सूक्ष्म पञ्चमहाभूताs *samaṣṭi sūkṣma pañca mahā bhūtās* - the collective five great elements namely आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ* and पृथिवी *pṛthivī* – the space, air, fire, water and earth, all in their subtle states. From these five सूक्ष्म पञ्चमहाभूताs *sūkṣma pañca mahā bhūtās* - five great elements in their subtle states, arise इन्द्रियाणि दश एकम् च *indriyāṇi daśa ekam ca* – the 10 + 1 इन्द्रियs *indriyas*, namely five ज्ञान इन्द्रियs *jñāna indriyas* - five sense organs, five कर्म इन्द्रियs *karma indriyas* - five organs of action, and मनस् *manas* - mind (which stands for the entire अन्तःकरण *antaḥ karaṇa* here), all in their subtle unmanifest states.

All these together constitute the collective सूक्ष्म शरीर *sūkṣma śarīra* – the subtle body of the entire universe, including all the जीवs *jīvas* - all living beings in this entire creation.

Subsequently, by the तमस् *tamas* aspect of माया *māyā* again, all the above constituents undergo पञ्चीकरण *pañcīkaraṇa* – a process of mixing up, interaction and grossification, giving rise to the precipitation of स्थूल शरीर *sthūla śarīra* – the gross perceptible physical body for each जीव *jīva* – for each living being, along with the पञ्च इन्द्रिय गोचराः *pañca indriya gocaraḥ* – the five sense objects, namely sound, touch, form, taste and smell, appropriate for the अविद्या *avidyā*, सूक्ष्म शरीर *sūkṣma śarīra* and स्थूल शरीर *sthūla śarīra* of each जीव *jīva*. That is how this entire जीव लोक *jīva loka* community of living beings is born with अविद्या *avidyā* – Self-ignorance, in each cycle of creation.





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Unfolding this knowledge, Sri Krishna emphasizes here "एव च *eva ca*" meaning "क्षेत्रं एव च *kṣetram eva ca*". That means the कारण शरीर *kāraṇa śarīra*, सूक्ष्म शरीर *sūkṣma śarīra* and the स्थूल शरीर *sthūla śarīra* of not only every जीव *jīva*, but also the entire जीव लोक *jīva loka* – the entire universe of living beings, are क्षेत्रं एव *kṣetram eva*, they are only क्षेत्रs *kṣetras* - they are only क्षेत्र धर्मs *kṣetra dharmas*, they are the natural attributes of शरीर *śarīra* only, and not those of आत्मा *ātmā* – The Self I, and hence they should be understood collectively as क्षेत्रं *kṣetram* – object of one's knowledge, object of one's awareness. Further,

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।  
*icchā dveṣaḥ sukhaṁ duḥkhaṁ saṅghātaścetanā dhṛtiḥ ।*  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ 13-6  
*etat kṣetram samāseṇa savikāramudāhṛtam ॥*

Here भगवान् *bhagavān* enumerates some of the विकारs *vikāras* - modifications, some of the products of one's own mind and बुद्धि *buddhi*, such  
इच्छा द्वेषः *icchā dveṣaḥ* – likes and dislikes, love and hatred  
सुखं दुःखं *sukhaṁ duḥkhaṁ* – pleasure and pain  
संघातः चेतना *saṅghātaḥ cetanā* – the spontaneous feelings one gets just by seeing, or just by knowing any person, or any जीव *jīva* – any living being, or any assembly of objects, and  
धृतिः *dhṛtiḥ* – fortitude, courage, etc. including every kind of positive and negative emotion

एतत् क्षेत्रं एव *etat kṣetram eva* – all these constitute only क्षेत्रं *kṣetram*, which means they are all क्षेत्रधर्मs *kṣetra dharmas*, they are all natural attributes of क्षेत्रं *kṣetram* – objects of one's awareness only. For example, if I feel that "I desire something". Who desires? One must understand that it is only my शरीर *śarīra* that desires. It is only my mind and बुद्धि *buddhi* that desire, and not the आत्मा *ātmā* – the Self I in my body. It is only the क्षेत्र *kṣetra* that desires, not the क्षेत्रज्ञ *kṣetrajñā*.



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Thus एतत् क्षेत्रं समासेन *etat kṣetram samāseṇa*, सविकारम् उदाहृतम् *savikāram udahr̥tam* (उ *u* = उक्तं *uktam*) Thus the nature of क्षेत्रं *kṣetram*, along with its finite combinations and modifications has been told, has been pointed out to you briefly, says Sri Krishna. Even though the description of शरीर *śarīra* – the body as क्षेत्रं *kṣetram* – as an object of one's awareness, given here is very brief, it is indeed all-inclusive.

शरीर *śarīra* means the शरीर *śarīra* of this entire universe, and every one and every being in this universe, including oneself, and also every change, every combination and every modification that occur in this universe, and in one's own body-complex.

It is pointing out to this शरीर *śarīra*, भगवान् *bhagavān* said earlier in the very first verse

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते *idaṁ śarīraṁ kaunteya kṣetramityabhidhīyate*  
– This शरीर *śarīra*, is called क्षेत्रं *kṣetram*.

We will continue next time.