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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

trayodaśo'dhyāyaḥ - kṣetra-kṣetrajñā vibhāga yogaḥ

Chapter 13

Volume 6

अमानित्वं अदंभित्वं अहिंसा क्षान्तिरार्जवम् ।

amānitvaṁ adambhitvaṁ ahimsā kṣāntirārjavam ।

आचार्योपासनं शौचं स्थैर्यमात्म विनिग्रहः ॥

13-7

ācāryopāśanam śaucaṁ sthairyamātmā vinigrahaḥ ॥

इन्द्रियार्थेषु वैराग्यम् अनहङ्कार एव च ।

indriyārtheṣu vairāgyam anahaṅkara eva ca ।

जन्म मृत्यु जरा व्याधि दुःख दोषानुदर्शनम् ॥

13-8

janma mṛtyu jarā vyādhi duḥkha doṣānudarśanam ॥

असक्तिः अनभिष्वङ्गः पुत्रदारगृहादिषु ।

asaktiḥ anabhiṣvaṅgaḥ putradāragṛhādiṣu ।

नित्यं च समचित्तत्वं इष्टानिष्टोपपत्तिषु ॥

13-9

nityaṁ ca samacittatvaṁ iṣṭāniṣṭopapattiṣu ॥

मयि च अनन्ययोगेन भक्तिरव्यभिचारिणी ।

mayi ca ananya yogena bhaktiravyabhicāriṇī ।

विविक्त देशसेवित्वं अरतिर्जन संसदि ॥

13-10

vivikta deśasevitvaṁ artirjana saṁsadi ॥

अध्यात्म ज्ञान नित्यत्वं तत्त्वज्ञानार्थ दर्शनम् ।

adhyaatma jñāna nityatvaṁ tatvajñānārtha darśanam ।

एतत् ज्ञानं इति प्रोक्तं अज्ञानं यदतोऽन्यथा ॥

13-11

etat jñānam iti proktaṁ ajñānam yadato'nyathā ॥

Sri Krishna has been talking about क्षेत्र-क्षेत्रज्ञ लक्षणं *kṣetra-kṣetrajñā lakṣaṇam* – the distinguishing characteristics of क्षेत्र *kṣetra*, क्षेत्रज्ञ *kṣetrajñā* and their combinations, which is the true nature of oneself and indeed of all existence.



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Sri Krishna has already pointed out the nature of क्षेत्रं *kṣetram* as

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

idaṁ śarīraṁ kaunteya kṣetramityabhidhiyate ।

महाभूतान्यहंकारो बुद्धिः अव्यक्तमेव च ।

mahābhūtānyahaṁkaro buddhiḥ avyaktameva ca ।

इन्द्रियाणि दशैकं च पञ्चचेन्द्रियगोचराः ॥

indriyāṇi daśaikam ca pañcacendriyagocaraḥ ॥

इच्छा द्वेषः सुखं-दुःखं संघातचेतना धृतिः ।

iccha dveṣaḥ sukham-duḥkham saṁghātacetanā dhṛtiḥ ।

एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥

etat kṣetram samāsenā savikāramudāhṛtam ॥

This शरीर *śarīra* – this body, is called क्षेत्रं *kṣetram*, meaning the शरीर *śarīra*, the body of this entire creation, including शरीर *śarīra* of one's own self, together with all its attributes, all their infinite variations and expressions, both individually and collectively, is called क्षेत्रं *kṣetram*. In other words, anything and everything in this creation which is दृष्टिगोचरं *drṣṭigocaram* – which is available for one's perception as an object of one's knowledge as an object of one's awareness, is क्षेत्रं *kṣetram*.

Thus it is clear that everything that can be objectified either by thought, word or deed or emotions and expressions of any kind, is क्षेत्रं *kṣetram*, which means that this entire world of माया *māyā* – the ever-changing manifestations of the infinite inherent power of परमेश्वर *parameśvar*, is the very nature of क्षेत्रं *kṣetram*.

Since we live in this world of माया *māyā*, and we deal with the ever-changing objects and perceptions of various kinds every day of our life, we can easily understand what Sri Krishna points out here as the comprehensive nature of क्षेत्रं *kṣetram*. If everything that can be objectified in this creation is क्षेत्रं *kṣetram*, then what is क्षेत्रज्ञ *kṣetrajña*? What is the स्वरूप *svarūpa* – what is the nature of क्षेत्रज्ञ *kṣetrajña*? भगवान् *bhagavān* says:



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क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत *kṣetrajñāṁ cāpi mām viddhi sarvakṣetraṣau bhārata* – Please understand, and learn to recognize, that the क्षेत्रज्ञ *kṣetrajña* that exists inseparably in every क्षेत्र *kṣetram* is Myself, The परमेश्वर *parameśvar*. The क्षेत्रज्ञ *kṣetrajña* - The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, The आत्मा *ātmā*, The Self I that exists inseparably in every क्षेत्र *kṣetram*, in every शरीर *śarīra* – in every body, in my body, in your body, in the body of every object, every being in this creation, including the body of this entire creation as a whole, That क्षेत्रज्ञ *kṣetrajña* is Myself - The ब्रह्मन् *brahman*. This is what you must learn to understand and recognize, says Sri Krishna.

This statement of Sri Krishna, however, is neither easy to understand nor easy to grasp for most people. Even if one can understand it at a merely intellectual level, it is far more difficult to recognize The क्षेत्रज्ञ *kṣetrajña*, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, The आत्मा *ātmā* – The Self I in one's own शरीर *śarīra* – in one's own body. Therefore, before unfolding further the nature of क्षेत्रज्ञ *kṣetrajña*, which is precisely the knowledge to be gained, भगवान् *bhagavān* talks about the necessary prerequisite qualifications, the necessary personal qualities one must cultivate and one must have in full measure in order for one to be able to recognize That क्षेत्रज्ञ *kṣetrajña* – That आत्मा *ātmā* – The Self I in one's own body vehicle. Such recognition is indeed Self-recognition, gaining आत्मा ज्ञानं *ātmā jñānam* - Self-knowledge and thus recognizing one's identity with परमेश्वर *parameśvar* already in oneself.

Usually, the word ज्ञानं *jñānam* is used to indicate both the means for gaining आत्मा ज्ञानं *ātmā jñānam*, as well as आत्मा *ātmā* itself. Here, भगवान् *bhagavān* uses two different words, ज्ञानं *jñānam* and ज्ञेयं *jñeyam*, to indicate the means and the end respectively, because they are distinct in terms of क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajña*. Here ज्ञानं *jñānam* is ज्ञान साधनं *jñāna sādhanam* – the means helpful for gaining आत्मा ज्ञानं *ātmā jñānam*, the personal qualities one must necessarily have, in full measure, in order to make oneself fit for gaining आत्मा ज्ञानं *ātmā jñānam* – Self-knowledge. These personal qualities are क्षेत्र धर्मस *kṣetra dharmas*. They are the attributes of one's शरीर *śarīra* – more particularly one's सूक्ष्म शरीर *sūkṣma śarīra*



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– one's subtle body, primarily one's अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi*. Only by cultivating and sustaining all the necessary personal qualities, one can make oneself fit for gaining self-knowledge, and ultimately recognizing The क्षेत्रज्ञ *kṣetrajña*, The परमेश्वर *parameśvar* already in oneself, by oneself, as ONESELF itself. Otherwise, one cannot recognize The आत्मा *ātmā* - The Self I in oneself.

ज्ञेयं *jñeyam* is knowledge to be known, knowledge to be gained, and that knowledge is क्षेत्रज्ञ ज्ञानं *kṣetrajña jñānam*, knowledge about क्षेत्रज्ञ आत्मा *kṣetrajña ātmā* – knowledge about the nature of Self I in oneself, which is identical with ब्रह्म ज्ञानं *brahma jñānam* – knowledge about the nature of परमेश्वर *parameśvar* already in oneself, which is distinct from the knowledge about the nature of one's शरीर *śarīra* – one's body vehicle.

In to-days verses, Sri Krishna talks about ज्ञानं *jñānam* as ज्ञान साधनं ज्ञानं *jñāna sādhanam jñānam* – knowledge about the personal qualities one must cultivate, in full measure, so that one's mind and बुद्धि *buddhi* become absolutely fit for gaining क्षेत्रज्ञ ज्ञानं *kṣetrajña jñānam* - आत्मा ज्ञानं *jñānam* – Self-knowledge, and thus one becomes fit to be a ज्ञानी *jñānī* – a person of wisdom.

As we may recall, Sri Krishna talked about the attributes of a ज्ञानी *jñānī* in the last Chapter (12-13 to 20):

एद्वेष्टा सर्वभूतानां मैत्रः करुण एव च *edveṣṭā sarvabhūtānām maitraḥ karuṇa eva ca*, etc. – Endowed with what prior personal qualities, a ज्ञानी *jñānī* became fit to be a ज्ञानी *jñānī* in the first place, that is what भगवान् *bhagavān* tells here.

भगवान् *bhagavān* lists here 20 distinct क्षेत्र धर्मस *kṣetra dharmas* - qualities of one's शरीर *śarīra*, as ज्ञानं *jñānam*, meaning ज्ञान साधनं *jñāna sādhanam* – personal qualities which serve as means for gaining पूर्ण अन्तःकरण शुद्धि *pūrṇa antaḥ karaṇa śuddhi* – absolute purity of mind and बुद्धि *buddhi*, which makes oneself fit for gaining Self-knowledge.



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These personal qualities are not mutually exclusive, but they are mutually distinct in the sense they are simply different manifestations of the same ONE sure means for gaining absolute purity of mind and बुद्धि *buddhi*, necessary for becoming fit for gaining Self-knowledge. These personal qualities are not actions to be taken, and be through with. They are values to be cultivated in full measure and sustained every day of one's life. Every person exhibits these qualities, or at least some of them, now and then, but that is not good enough for the purpose here. One has to become, and continue to remain, the very embodiment of these values at all times, under all circumstances. Only then पूर्ण अन्तःकरण शुद्धि *pūrṇa antaḥ karaṇa śuddhi* – absolute purity of mind and बुद्धि *buddhi* can take place, and one can become fit for gaining आत्म ज्ञान *ātma jñānaṁ* – Self-knowledge.

Sri Krishna points out here the following 20 personal qualities as ज्ञान साधन *jñāna sādhanam* – as helpful means for gaining self-knowledge:

1. अमानित्यं *amānitvaṁ*
2. अदम्भित्यं *adambhitvaṁ*
3. अहिंसा *ahiṁsā*
4. क्षान्तिः *kṣāntiḥ*
5. आर्जवं *ārjavam*
6. आचार्य उपासनं *ācārya upāsanam*
7. शौचं *śaucam*
8. स्थैर्यम् *sthairyama*
9. आत्म विनिग्रहः *ātma vinigrahaḥ*
10. इन्द्रियार्थेषु वैराग्यम् *indryārtheṣu vairāgyam*
11. अनहंकारः *anahaṁkāraḥ*
12. जन्म *janma* - मृत्यु *mṛtyu* - जरा *jarā* - व्याधि *vyādhi* - दुःख दोष अनुदर्शनम् *duḥkha doṣa anudaśanam*
13. असक्तिः *asaktiḥ*
14. अनभिष्व अङ्गः पुत्र-दार-गृहादिषु *anabhiṣva aṅgaḥ putra-dār-gṛhadiṣu*
15. नित्यं च समचित्तत्वं इष्ट-अनिष्ट उपपत्तिषु *nityam ca samacittatvaṁ iṣṭa-anīṣṭa upapattiṣu*



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16. मयि अनन्य योगेन भक्तिः अव्यभिचारिणी *mayi ananya yogena bhaktiḥ avyabhicāriṇī*
17. विविक्त देश सेवित्वं *vivikta deśa sevitvaṁ*
18. अरदिः जनसंसदि *aradiḥ janasaṁsadi*
19. अध्यात्म ज्ञान नित्यत्वं *adhyātma jñāna nityatvaṁ*
20. तत्त्वज्ञान अर्थ दर्शनं *tatvajñāna artha darśanaṁ*

Now we must understand what these personal qualities are.

1. अमानित्वं *amānitvaṁ* – अमानित्व *amānitvaṁ* means total absence of मानित्वं *mānitvaṁ*, meaning आत्मश्लाघनं *ātmaślāghanaṁ*- self-praise. Total absence of any tendency to crave for, seek, expect or demand praise from others for one's skills, virtues, knowledge, accomplishments, etc.

Any tendency to crave for such praise arises from one's already low self-esteem, and it draws one's बुद्धि *buddhi* even farther away from आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar* already in oneself.

No virtue or accomplishment can be of greater value than one's recognition of परमेश्वर *parameśvar* in oneself. Craving for self-praise makes such recognition of परमेश्वर *parameśvar* already in oneself even more difficult.

If one has any praiseworthy virtue or accomplishment, it is well and good. One should be grateful to परमेश्वर *parameśvar* for such a blessing. One must realize that one's blessing is one's कर्मफल *karmaphala* – fruits of past actions, and the कर्मफल धाता *karmaphala dhātā*, the giver of the fruits of one's actions is only परमेश्वर *parameśvar*. That being so, all blessings belong to परमेश्वर *parameśvar* only, and one can only enjoy such blessings as ईश्वर प्रसादं *īśvar prasādam* – as the very grace of परमेश्वर *parameśvar*. Real enjoyment of one's blessings can only be through renunciation सर्व कर्मफल त्याग *sarva karmaphala tyāga*. As the उपनिषत् *upaniṣat* says



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तेन त्यक्तेन भुञ्जीथा *tena tyaktena bhujñjithā* – renunciation through ईश्वरार्पण बुद्धि *īśvarārpaṇa buddhi*, renunciation of कर्मफल *karmaphala* as ईश्वर उपासन *īśvar upāsana* – as worship of परमेश्वर *parameśvar*.

On the other hand, suppose you do not seek or crave for any praise from others, but somebody praises you for something without your seeking, then what do you do?

Immediately turn your mind and बुद्धि *buddhi* towards परमेश्वर *parameśvar*, re-dedicate those praises to परमेश्वर *parameśvar* to where they belong, and enjoy the immediate peace you gain through such renunciation of कर्मफल त्यागात् शान्तिः अनन्तरं *karmaphala tyāgāt śāntiḥ anantaram*, as भगवान् *bhagavān* said earlier (12-12)

That is अमानित्वं *amānitvaṁ*. Such अमानित्वं *amānitvaṁ* is ज्ञान साधनं *jñāna sādhanam* – wisdom helpful for gaining self-knowledge for recognizing, by oneself, The आत्मा *ātmā* – The Self I, the परमेश्वर *parameśvar* already in oneself. Therefore, never seek, or crave for any self-praise or recognition for your knowledge, skills, virtues, accomplishments, etc.

2. अदंभित्वं *adambhitvaṁ* – अदंभित्वं *adambhitvaṁ* is total absence of any tendency for दंभित्वं *dambhitvaṁ*. दंभित्वं *dambhitvaṁ* means स्व महत्त्व प्रकटनं *sva mahatva prakṛṭanam* – one boasting about one's own virtues and greatness, which may or may not be there at all. In effect, projecting oneself as one other than what one really is, through pretensions, actions, dress, words, etc. that is called दंभित्वं *dambhitvaṁ*. Any such दंभित्वं *dambhitvaṁ* is truly an indication of one's non-acceptance of oneself as one really is. The one who is incapable of accepting oneself as one really is, incapacitates oneself from gaining Self-knowledge.

Therefore, अदंभित्वं *adambhitvaṁ* – total absence of any tendency to project oneself as one other than what one really is, is a necessary personal quality to be cultivated and sustained as ज्ञान साधनं *jñāna sādhanam* – as wisdom helpful for gaining Self-knowledge, for recognizing, by oneself, The आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar* already in oneself.



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Therefore, never project yourself as someone other than what you really are, through pretensions, actions, dress, words, etc.

3. अहिंसा *ahimsā* – Total absence of any tendency to deliberately hurt any being, either by thought, word or deed, propelled by one's own राग-द्वेष *raga-dveṣa* forces - forces of likes and dislikes, that is अहिंसा *ahimsā*.

अहिंसा परमो धर्मः *ahimsā paramo dharmah* – non-violence is the highest code of conduct for one's every day life. That is the Vedic teaching.

Sri Krishna, standing in the battlefield and asking Arjuna to fight, as a matter of duty, is advocating here अहिंसा *ahimsā* for every person. There is no contradiction here. What is required is understanding.

The power of evil forces, whenever they arise, wherever they arise, bringing terror, violence and wanton destruction to innocent and law-abiding people, must be destroyed and uprooted from the society, so that the society as a whole may live in peace and prosperity, free from fear and violence of any kind. Such total destruction of that power of evil forces in society sustains, as well as promotes अहिंसा *ahimsā* for the common good of the entire society.

On this matter, Sri Krishna's words are loud and clear.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

yadā yadā hi dharmasya glānirbhavati bhārata ।

अभ्युत्थानं अधर्मस्य तदात्मानं सृजाम्यहं ॥ 4-7

abhyutthānaṁ adharmasya tadātmānaṁ sṛjāmyahaṁ ॥

Whenever, and wherever, deliberate destruction of धर्म *dharma* in the society takes place, and, as a consequence, अधर्म *adharma* – impropriety increases and gains power and momentum in society, then, at that time, I create Myself assuming a माया शरीर *māyā śarīra* with a form and name. What for?

परित्राणाय साधूनां विनाशाय च दुष्कृतां ।

paritrāṇāya sādḥūnāṁ vināśāya ca duṣkṛtāṁ ।

धर्मं संस्थापनार्थाय संभवामि युगे युगे ॥ 4-8

dharma saṁsthāpanārthāya sambhavāmi yuge yuge ॥



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For the effective protection of all those who follow the path of धर्म *dharma*, for uprooting powers of those who have no regard for धर्म *dharma* and hence who make the lives of धर्म *dharma*-abiding people miserable, and for the firm reestablishment of धर्म *dharma* – proper conduct, ethical behavior and good moral character in the society, I am born as an अवतार पुरुष *avatār pauruṣa* in every time cycle, says Sri Krishna.

Therefore, unqualified, absolute respect for the life of all living beings, together with an appreciation of the pain and suffering of others, and doing what needs to be done, is the लक्षण *lakṣaṇa* – the abiding characteristic of अहिंसा *ahimsā* - non-violence.

The spirit of अहिंसा *ahimsā* – non-violence, can and must prevail at all times, under all circumstances, and such spirit of अहिंसा *ahimsā* is ज्ञान साधनं *jñāna sādhanam* – wisdom helpful for gaining self-knowledge, for recognizing, by oneself, The आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar* already in oneself.

Therefore, never deliberately hurt any living being, by thought, word or deed for selfish ends.

4. क्षान्ति *kṣānti* – क्षान्ति *kṣānti* means पर अपराध पाप्तौ अतिक्रिया *para aparadha prāptau avakriyā*. Even though another person might have hurt you in some way, there is no change in your disposition towards that person. You do not entertain any feeling of anger or disappointment towards that person. That quality of one's mind and बुद्धि *buddhi* is called क्षान्ति *kṣānti*.

Remaining unchanged even when one is improperly wronged is क्षान्ति *kṣānti*. Total absence of any tendency to retaliate in any form is क्षान्ति *kṣānti*. How does क्षान्ति *kṣānti* become ज्ञान साधनं *jñāna sādhanam*? When you are trying to realize आत्मा ज्ञानं *ātmā jñānam*- meaning सर्वात्मकत्वं *sarvātmakatvam*, when you are trying to realize that The आत्मा *ātmā* in you is also The आत्मा *ātmā* in every other person, reactions like retaliation, etc, are total immaturity, and such reactions can only be a hindrance to gaining सर्वात्मक ज्ञानं *sarvātmaka jñānam* – knowledge of the same Self I , in all existence. Hence such tendencies should yield place to a higher order of understanding and accommodation. That is क्षान्ति *kṣānti*.



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ब्रह्मविद्या **Brahma Vidya**

Therefore, cultivate a spirit of understanding and accommodation, even towards those who have been unjust towards you in some way.

5. आर्जवं *ārjavam* – आर्जवं *ārjavam* means straightforwardness, a straight alignment in one's thought, word and deed, totally free from any kind of crookedness, which means, your words should be in-keeping with your thoughts, and your actions should be in keeping with your words.

One need not say anything, or act upon every one of one's thoughts, but one's actions must be consistent with one's words and thoughts. That is exactly what our Veda mantras say:

वाङ् मे मनसि प्रतिष्ठिता *vāṅ me manasi pratiṣṭhitā*, मनो मे वाचि प्रतिष्ठितं *mano me vāci pratiṣṭhitam* – Let there be complete accord between what I say and what I think, and also between what I do and what I think. Such alignment among thought, word and deed is आर्जवं *ārjavam*. आर्जवं *ārjavam* makes one's mind and बुद्धि *buddhi* free from conflicts and confusion. A conflict-free, confusion-free mind and बुद्धि *buddhi* is a necessary prerequisite for gaining पूर्ण अन्तःकरण शुद्धि *pūrṇa antaḥ karaṇa śuddhi* – absolute purity of mind and बुद्धि *buddhi*. That is how आर्जवं *ārjavam* becomes ज्ञान साधनं *jñāna sādhanam* – wisdom helpful for gaining Self-knowledge, for recognizing by oneself The आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar*, already in oneself.

Therefore, let there be complete accord between what you think and what you say, and between what you think or say, and what you do.

We will see more of these personal qualities next time.