



श्रीमद्भगवत् गीता
क्षेत्र-क्षेत्रज्ञ विभाग योगः

Chapter 13
Volume 11

अनादिमत् परं ब्रह्म, न सत्, तत्, न असत्, उच्यते ॥ 13-12

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वम् आवृत्य तिष्ठति ॥ 13-13

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
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ज्योतिषामपि तत् ज्योतिः तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ 13-17

All these verses go together. Sri Krishna is in the process of unfolding The क्षेत्रज्ञ, The आत्मा - The Self I, The परमेश्वर already in oneself, and indeed in every self. These words are Upanishad sound pointers for Self-recognition. भगवान् says:

अनादिमत् परं ब्रह्म, न सत्, तत्, न असत्, उच्यते ॥ 13-12

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13-14

The क्षेत्रज्ञ, The आत्मा The Self I, The परमेश्वर already in oneself is in Its very nature Beginningless and Limitless. It is not available for comparison with anything that can be objectified in this creation. It is ब्रह्मन् Itself, as revealed by the Upanishad expression सत्यं ज्ञानं अनन्तं ब्रह्म. It is not an object of one's awareness that is subject to being one time and not being at another time. It is ONE eternal unchanging and unchangeable existence, as Pure Awareness, as Pure Consciousness, because of which alone one recognizes every other existence, including non-existence.

Further, without Itself having any इन्द्रियs - any organs whatsoever, It shines through all organs of perception and action and their various गुणs - qualities and attributes in all beings, at all times in this creation. While Itself remaining uninvolved, unbound and totally independent, It sustains every being in this creation at all times, and while Itself having no qualities and attributes which are subject to change, It indwells, permeates, envelopes and sustains all qualities and attributes, all क्षेत्र धर्मs in all beings in this creation at all times.

Such is the nature of that आत्मा, the Self I, the परमेश्वर already in oneself. Further

बहिरन्तश्च भूतानां अचरं चरमेव च ।

सूक्ष्मत्वात् तत् अविज्ञेयं दूरस्थं च अन्तिके च तत् ॥

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भूतानां बहिः अन्तः च अचरं चरं एव च ।

That आत्मा, The Self I, The परमेश्वर is outside of all beings and also inside of all beings in this creation, whether the beings are immobile or mobile, insentient or sentient, which means That आत्मा, The Self I, The परमेश्वर remains undivided by all beings in this creation, whatever be their form and name, just as the space remains undivided by all the objects in space. In particular, That आत्मा, The Self I is both outside and inside of one's शरीर - one's body, with no division or any discontinuity whatsoever. And this शरीर and everything in this शरीर always remain inseparable from That आत्मा - The Self I, The परमेश्वर.

Indeed, anything and everything in this creation always remain inseparable from that आत्मा. That आत्मा is not any given object, but no object in this creation is separate from



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ब्रह्मविद्या **Brahma Vidya**

That आत्मा. That is the ज्ञेयं ज्ञानं - the knowledge to be understood, appreciated, realized and recognized.

The Veda mantras communicate that knowledge in these words:

यच्च किञ्चित् जगत् सर्वम् दृश्यते श्रूयतेऽपि वा
अन्तर्बहिश्च तत्सर्वम् व्याप्य नारायणः स्थितः ॥

Sri Narayana, the परमेश्वर stands still, which means, exists at all times in fullness, permeating, indwelling and enveloping inside and outside of everything that is seen or heard or perceived in any form in this entire universe. So is the nature of आत्मा - The Self I.

As we may recall, the कठोपनिषत् also unfolds the nature of आत्मा - The Self I in such terms

अग्निः यथैको भुवनं प्रतिष्ठः रूपं रूपं प्रति रूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रति रूपो बहिश्च ॥ (कठ 5 - 9)

Just as ONE प्रकाश रूप अग्नि - the effulgent fire, having entered into this creation, abides in all the different looking effulgent beings, and also in all the potentially combustible materials of different forms and names in this creation, and thus has become ONE fire of many forms, without itself undergoing any change in its nature, similarly, The ONE अतिसूक्ष्म अन्तरात्मा - the ONE utmost subtle all-pervasive Innermost self, The आत्मा, The Self I, having entered into this creation, abides in all the different looking beings in this creation, and thus, without itself undergoing any change whatsoever in its nature, has become ONE आत्मा of many forms, including and transcending the form of the formless space outside of every form and name in this creation, together with the creation itself as a whole. That is the nature of The आत्मा - The Self I, the परमेश्वर already in oneself. That is also the essential content of the eloquent Upanishad declaration

ईशावास्यं इदं सर्वम् ॥

From all this, it is clear that The परमेश्वर is not only within every one of us, every one of us is also within परमेश्वर itself. Still, if That परमेश्वर is not recognizable for most of us, the reason is:



ब्रह्मविद्या **Brahma Vidya**

सूक्ष्मत्वात् तत् अविज्ञेयं - Being the most subtle existence itself, and not being an object of one's perception in existence, That आत्मा, The Self I, The परमेश्वर remains unrecognized and unrecognizable for people who do not have आत्मज्ञानं - realized Self-knowledge.

But for ज्ञानीs - the wise people who have realized Self-knowledge, The आत्मा is always known as आत्मा एव इदं सर्वम् - everything in this creation is only आत्मा . One can never be away from आत्मा - The Self I, at any time. आत्मा, The Self I is never out of sight because It is the very sight because of which all sights are possible. Therefore, even though The आत्मा, The Self I, The परमेश्वर is ever present everywhere in everything in this creation, for those who do not have realized Self-knowledge, It remains unknown, unrecognized and unrecognizable, because of Its utmost subtlety. Further,

दूरस्थं च अन्तिके च तत् - That आत्मा, The Self I, The परमेश्वर is (दूरस्थं) too far away, and at the same time, It is also (अन्तिके च) the nearest. It is too far away for those who do not have आत्म ज्ञानं - Self-knowledge, and the nearest for those who do have realized Self-knowledge. As we may recall, unfolding the nature of आत्मा, the ईशावास्य Upanishad says:

तदेजति, तन्नैजति, तत् दूरे तद्वन्तिके
तदन्तः अस्य सर्वस्य तदु सर्वस्य अस्य बाह्यतः ॥ (ईश - 5)

That आत्मा, The Self I, The परमेश्वर moves, and at the same time, It does not move. With reference to thought, time, air, etc., It moves, and at the same time, from Its own standpoint, It does not move, because It is fullness Itself, all-pervading, all inclusive and ever existent.

Again, It is remote; It is far away from one who is ignorant of It. For the one who seeks It, It is remote. The one who seeks something is always away from what one is seeking. The आत्मा, The Self I, the परमेश्वर is remote for that person. The one who is seeking is the one who is sought after. Therefore, so long one is seeking, the sought after seems hidden. That does not mean that one will get it if one gives up seeking. Until one discovers that one is indeed That, which one is seeking, the realization and recognition of That आत्मा, The Self I, The परमेश्वर will be elusive.



ब्रह्मविद्या **Brahma Vidya**

Again, That आत्मा, The Self I, The परमेश्वर is indeed very near. It is surprisingly near. It is the nearest, there is nothing nearer. There is, in fact, no distance between oneself and The Self I in oneself. Between the creation and the creator there is no distance.

Again, That आत्मा, The Self I, The परमेश्वर being Itself the all-pervading, all-inclusive, ever-existent Pure Consciousness, Pure Awareness, It is both inside and outside of every objectifiable entity in this creation, including the creation as a whole. Further,

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तत् ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥

13-16

तत् ज्ञेयं – That आत्मा, The Self I, The परमेश्वर already in oneself, must be understood, appreciated and recognized as

अविभक्तं च भूतेषु – ONE that remains undivided, both with respect to beings in this creation, and also with respect to the components of one's own शरीर – one's own body, because That आत्मा is एकं पूर्णम् – It is ONE without a second, even though भूतेषु विभक्तं इव च स्थितं – That आत्मा appears as if divided among all beings, and among all individual bodies. There is no one आत्मा for one person, and another आत्मा for another person. There is only ONE आत्मा for all.

We are all different, only in terms of our उपाधि – body vehicles, which are expressions of माया, conditioned by our own past कर्म's and गुण's, our own past actions and personal qualities. In terms of आत्मा, all of us are ONE and the SAME.

Again, That आत्मा, The Self I, The परमेश्वर must be understood, appreciated and recognized as सदा मायासमेत ब्रह्मन् – ब्रह्मन् ever associated with its inherent माया power, and it is That ब्रह्मन् whom we call परमेश्वर. Being so, That आत्मा, That Self I, The परमेश्वर manifests itself, meaning, appears to our mind and बुद्धि as:

भूतभर्तृ, ग्रसिष्णु, प्रभविष्णु च

विष्णु, शिव and ब्रह्माजि (the creator) - all at the same time, with reference to every happening in this creation, including the creation, sustenance and dissolution of the creation itself as a whole.



ब्रह्मविद्या **Brahma Vidya**

When the creation is ON, That परमेश्वर appears as भूतभर्तृ, as विष्णु, sustaining everything in this creation. When the time for प्रलय – the dissolution of this creation comes, That same परमेश्वर appears as ग्रसिष्णु शिव – the abode of peace and auspiciousness, where all the जीवs, giving up their forms and names return to rest in peace until the time comes for them to remanifest themselves again. And, when the time comes, for their remanifestation, That same परमेश्वर appears as प्रभविष्णु - ब्रह्माजि the creator, for this entire universe.

So is also the case with respect to sustenance and creation, taking place at all times in daily life, even while the creation is ON in each cycle. Thus, there is only ONE आत्मा, one ब्रह्मन्, one परमेश्वर, all as ONE , at all times. Further

ज्योतिषामपि तत् ज्योतिः तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥

13-17

ज्योतिषामपि तत् ज्योतिः – That आत्मा, the Self I, the परमेश्वर is The Light of all lights. It is the ONE Light because of which alone all other lights are lights. It is because of That आत्मा only that the sun, the moon, the stars, the fire, etc., are what they are. That आत्मा is ज्योति स्वरूप. By that ज्योति स्वरूप आत्मा, all our organs, mind and बुद्धि shine as they do, gaining the capacity to do what they are naturally endowed to do.

तमसः परमुच्यते – That आत्मा is beyond any darkness, ignorance of any kind. That आत्मा is not opposed to either knowledge or ignorance of any kind. All knowledge and all ignorance are themselves lighted up by That आत्मा only.

Let us understand clearly that आत्मा – The Self I, The परमेश्वर, already in oneself, is not opposed to ignorance of any kind. If I realize that I am ignorant of something, it is only by the blessings of That आत्मा. Please understand That आत्मा ज्ञानं is opposed to आत्मा अज्ञानं – Self -knowledge is opposed to Self-ignorance. But आत्म चैतन्यं – The Self I as Pure Consciousness is not opposed to Self-ignorance. Then, what is आत्मा ज्ञानं - Self-knowledge?



ब्रह्मविद्या **Brahma Vidya**

आत्मचैतन्यस्वरूपोऽहं – इति ज्ञानं - My true nature is आत्मचैतन्यं – Pure Consciousness, Pure Awareness; that realization and recognition is आत्मज्ञानं – Self-knowledge. That आत्मज्ञानं - Self-knowledge, has to take place in one's बुद्धि. When that happens, whatever one sees anywhere at any time, one sees only that आत्मा, The Self I, The परमेश्वर.

तमेव भान्तं अनु भाति सर्वम्
तस्य भासा सर्वमिदं विभाति (कठ 5-15)

That चैतन्य स्वरूप आत्मा – The Self I, The परमेश्वर shines by Itself and also shines as everything everywhere at all times. Further

ज्ञानं ज्ञेयं ज्ञानगम्यं, हृदि सर्वस्य विष्टितं

- ज्ञानं here is ज्ञान साधन ज्ञानं – all the 20 personal qualities indicated earlier as अमानित्वं, अदंभित्वं, अहिंसा , etc. up to and including अध्यात्मज्ञान नित्यत्वं and तत्त्व ज्ञान अर्थ दर्शनं – all that is helpful for gaining अन्तः करण शुद्धि – purity of mind and बुद्धि, and for making oneself fit for gaining आत्मज्ञानं – Self-knowledge.
- ज्ञेयं is that which is to be known, understood, appreciated, realized and recognized, namely आत्मज्ञानं Itself, Self-knowledge itself, and
- ज्ञानगम्यं is आत्मज्ञान फलं – what one gets out of Self-knowledge, and that is मोक्ष – gaining absolute freedom, absolute happiness, absolute peace, gaining जीव ब्रह्म ऐक्यं, gaining ONENESS with परमेश्वर Itself, already in Oneself.

Thus ज्ञानं, ज्ञेयं and ज्ञानगम्यं, all the three हृदि सर्वस्य विष्टितं (विशेषेण स्थितं) – they already exist , extraordinarily and naturally together, without any distinction in the heart and बुद्धि of every person, which means that आत्मा, The Self I, The परमेश्वर, with all its Glories is naturally available to every person for appreciation and recognition at all times, by means of the natural powers of the instruments of one's own body-vehicle. On such self recognition

यत् ज्ञात्वा अमृतं अश्नुते 13-13 - one reaches one's innermost Self



वैष्णवं परमं पदं – one's ब्रह्मानन्द स्वरूपं, one's fullness of existence and happiness, and gains मोक्ष – one's inherent Immortality. Having reached that state of existence, one naturally recognizes oneself as परमेश्वर Itself, exactly as what Sri Krishna says about Himself in Chapter 15.

सर्वस्य चाहं हृदि संनिविष्टो ,
मतः स्मृतिज्ञानमपोहनं च ।
वेदैश्च सर्वैः अहमेव वेद्यो ,
वेदान्तकृत् वेदविदेव चाहम् ॥ (15 -1)

- The ONE who is to be known, understood, appreciated, realized and recognized is Myself, the परमेश्वर.
- The ONE who is the author of all the Vedas and Upanishads is Myself, the परमेश्वर
- The ONE who knows the content of all the Vedas and Upanishads is Myself, the परमेश्वर
- The ONE who is the original teacher of the Vedas and the Upanishads is Myself, the परमेश्वर.
- The ONE who gains the knowledge of the Vedas and Upanishads is Myself, the परमेश्वर.

That Myself, That आत्मा, That Self I, That परमेश्वर is already in the heart and बुद्धि of every person, as ONESELF Itself, together with all of one's own क्षेत्र धर्म's – transient qualities and attributes, so says Sri Krishna, and so one recognizes the true nature of oneself itself. That is also the content of the Upanishad declaration

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णम् उदच्यते ।
पूर्णस्य पूर्णम् आदाय पूर्णम् एव अवशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः

Such is the लक्षण – the true unchanging ever existent nature of क्षेत्रज्ञ – The आत्मा The Self I, The परमेश्वर already in oneself, and indeed in every self.

Thus concludes Sri Krishna's short exposition on Upanishad sound pointers for self-recognition. We will continue next time.