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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता  
क्षेत्र-क्षेत्रज्ञ विभाग योगः  
**Chapter 13**  
**Volume 16**

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ 13-24

अन्ये तु एवं अजानन्तः श्रुत्वा अन्येभ्यः उपासते ।

तेऽपि च अतितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ 13-25

This chapter started with Sri Krishna's declaration of Eternal Truth, the महावाक्य namely:

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥

In all objectifiable entities, the knower of such entity is Myself, The परमेश्वर, which means, The Self in every self is Myself, The परमेश्वर. This महावाक्य has now been lighted up in this chapter by भगवान's discourses on क्षेत्रं, ज्ञानसाधन ज्ञानं, क्षेत्रज्ञ ज्ञानं (which is आत्मज्ञानं – Self-knowledge) and क्षेत्र-क्षेत्रज्ञ लक्षणं (which is प्रकृति-पुरुष् संयोगं).

We have been listening to these discourses for the past several sessions now. The central message in all these discussions is:

" Discover परमेश्वर in yourself, by yourself, as The Self I in yourself itself."

How do I do that? One cannot discover परमेश्वर in oneself simply by some book-knowledge on Vedanta. One has to uplift oneself, by oneself, to That परमेश्वर already in oneself, through the means of सांख्य योग (ज्ञान योग), कर्मयोग, ध्यानयोग and भक्तियोग, unfolded by Sri Krishna already in all the earlier chapters. Since all the above means, both individually and collectively, are effective for self-upliftment, Sri Krishna again calls attention to all of them, briefly, in these words:



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Please see the words here:

आत्मनि आत्मना आत्मानं पश्यन्ति

आत्मनि – in ONESELF

आत्मना – by ONESELF

आत्मानं पश्यन्ति – Those who SEE ONESELF.

Different ईश्वर भक्तs - devotees of परमेश्वर, see परमेश्वर in ONESELF, each in one's own way, depending on one's state of spiritual maturity. भगवान् points out here the four commonly known techniques by which an ईश्वर भक्त sees परमेश्वर in ONESELF.

"Seeing परमेश्वर " means what? As we know, परमेश्वर is not an object of one's sight. परमेश्वर is the स्वरूप of ONESELF – The आत्मा, The Self I, The परमात्मा in oneself. Seeing परमेश्वर is gaining अपरोक्ष ज्ञानं – gaining direct and immediate recognition of परमेश्वर, reaching परमेश्वर in oneself, in one's own body, through Self-knowledge, by one's own बुद्धि, which means, discovering परमेश्वर in oneself as ONESELF Itself, identical with oneself itself.

For an ईश्वर भक्त, such discovery of परमेश्वर in oneself takes place in successive steps of self upliftment - spiritual development. The Brhadaranyaka Upanishad points out these successive steps in this manner (2-4-5):

आत्मा वा, अरे, द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः

आत्मा द्रष्टव्यः – आत्मा has to be seen, which means, आत्मा has to be recognized clearly as if It is seen directly and immediately. What can one do to recognize आत्मा in that manner?

श्रोतव्यः – आत्मज्ञानं – The Upanishad knowledge on आत्मा has to be first heard and listened to, and enquired into, with the help of an appropriate teacher. That is exactly what we have been doing in our scripture readings. Our teacher here is Sri Krishna



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Himself, and That Sri Krishna is already in every one of us. We are listening only to the words of Sri Krishna even at this very moment. After listening to Sri Krishna's teachings, doubts may arise, either from one's own बुद्धि or from external sources. How does one overcome such doubts?

मन्तव्यः – The Upanishad knowledge on आत्मा must be reflected upon. How? As भगवान् said earlier:

तत् विद्धि प्रणिपातेन परिप्रश्नेन सेवया (4-34)

By seeking clarity of आत्मज्ञानं from the teacher, by repeatedly questioning oneself on one's own understanding of what is heard from the teacher, and by being totally committed to knowledge and service at the highest level, at all times, That is मन्तव्यः – reflection on Upanishad teachings on Self-knowledge.

Even if all that is learned through the words of the Upanishads on आत्मज्ञानं – Self-knowledge are clearly understood at the intellectual level, the orientation of one's identification with one's body continues to exist. Because such identification with one's body has been there for so long in countless births, that identification does not go away easily, even though one may understand very well that "I am not my body, my स्वरूप is not my शरीर". That state of one's Self-knowledge is called स प्रतिबन्धक ज्ञानं – knowledge about the आत्मा, together with obstructions to the realization of that knowledge, internal obstruction to one's actual recognition of oneself as ब्रह्मन् Itself. Most of us have already such स प्रतिबन्धक ज्ञानं. Then what can one do?

निदिध्यासितव्यः – At this stage of one's self-upliftment one must resort to ज्ञाननिष्ठा – a continuous and orderly process of contemplation on परमेश्वर for the elimination of all internal obstructions to self-recognition, recognition of oneself as ब्रह्मन् Itself. ज्ञाननिष्ठा is an orderly and continuous process of self-upliftment involving a series of 14 distinct steps, about which Sri Krishna talks about in Chapter 18 (18 - 51 to 55), which we will see a little later.



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Through such ज्ञाननिष्ठा, one gains freedom from all internal obstructions, gains पूर्ण ईश्वर ज्ञानं, and gains identity with The आत्मा, The Self I, The परमेश्वर already in oneself. When that happens,

आत्मनि आत्मना आत्मानं पश्यन्ति – devotees of परमेश्वर see परमेश्वर, gain direct and immediate recognition of परमेश्वर in oneself, in one's own body, by themselves, as ONESELF Itself.

It is that process of discovering परमेश्वर in oneself, by oneself, as ONESELF Itself, that भगवान् points out here, in terms of सांख्य योग (ज्ञान योग), कर्मयोग, ध्यानयोग and भक्तियोग. With this understanding, let us read today's verses again

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अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ 13-24

केचित्, ध्यानेन आत्मनि आत्मना आत्मानं पश्यन्ति

केचित् पश्यन्ति – Some ईश्वर भक्त's discover  
आत्मानं – The आत्मा, The Self I, The परमेश्वर  
आत्मनि – in oneself, in one's own शरीर (body)  
आत्मना – by oneself, by one's own बुद्धि  
ध्यानेन – through ध्यानयोग

भगवान् has described ध्यानयोग in detail in Chapter 6. In light of भगवान् 's teachings on ध्यानयोग, awaken your बुद्धि to the fact of The आत्मा – The परमेश्वर already in yourself, in the temple of your heart, with whatever name and form of that परमेश्वर you are comfortable with, and then,

आत्मसंस्थं मनः कृत्वा न किञ्चित् अपि चिन्तयेत् 6 – 25

With absolute love, and devotion, fix your mind and बुद्धि firmly on that परमेश्वर in your heart, and do not think of anything else. Contemplate steadily and continuously on that



परमेश्वर, with the firm knowledge that there is indeed nothing else other than परमेश्वर. That is ध्यानयोग.

In terms of ज्ञानदीपं that we talked about earlier in Chapter 10, the state of one's mind and बुद्धि during ध्यानयोग is compared to तैलधारवत् – flow of oil from one vessel to another – consistent, continuous with no break whatsoever. As we may recall, ज्ञानदीपं is the divine oil lamp that gives the light of आत्मज्ञानं – Self-knowledge. One's entire अन्तःकरण – mind and बुद्धि is one's ज्ञानदीपं. The oil for this ज्ञानदीपं is ईश्वर भक्ति

परम प्रेम स्वरूप ज्ञानलक्षण ईश्वर भक्ति – Absolute enlightened love and devotion to परमेश्वर. It is this ईश्वर भक्ति that sustains ध्यानयोग pointed out here. Further,

अन्ये, सांख्येन योगेन, आत्मनि आत्मना आत्मानं पश्यन्ति – There are other ईश्वर भक्तः who discover the आत्मा – The Self I, The परमेश्वर in oneself (in one's own body) by oneself (by one's own बुद्धि) through सांख्य योग which is ज्ञानयोग.

भगवान् has described सांख्य योग briefly in Chapter 2 and in various details in all subsequent chapters that we have seen already. सांख्य योग is essentially Self-realization, Self-recognition, through sustained spiritual enquiry on the nature of oneself, which is more commonly called ज्ञानयोग. Through such enquiry, one gains the ability to understand, appreciate, and directly and immediately recognize what भगवान् said earlier, namely,

मया ततं इदं सर्वम् – The entire universe is pervaded by परमेश्वर. There is परमेश्वर behind everything that exists

मत्स्थानि सर्वभूतानि – all beings in this creation are in परमेश्वर only

न च मत्स्थानि भूतानि – all beings in this creation are in fact manifestations of परमेश्वर. There is nothing other than परमेश्वर.



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The स्वरूप, the inherent nature of oneself, and indeed every self, is only परमेश्वर. Even while being active in life, the स्वरूप of oneself remains totally actionless, remaining only a witness to all activities that take place in one's body. भगवान् has already talked about all this in various details. That is सांख्य योग. Further,

अपरे कर्मयोगेन, आत्मनि आत्मना आत्मानं पश्यन्ति – there are still other ईश्वर भक्तः who discover The आत्मा, The Self I, The परमेश्वर, in oneself ((in one's own body) by oneself (by one's own बुद्धि) through कर्मयोग. भगवान् has talked about कर्मयोग extensively. At the end of Chapter 11, भगवान् describes the all-inclusive कर्मयोग in these words

मत्कर्मकृत् मत्परमो मद्भक्तः सङ्गवर्जितः ।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ (11-55)

मत्कर्मकृत् – totally dedicating every कर्म to परमेश्वर

मत्परमः – being one for whom परमेश्वर is the only destination to be reached in life, and nothing less

मद्भक्तः – being one totally committed to gaining पूर्ण ईश्वर ज्ञानं, including ईश्वर प्रवेशनं – entry into परमेश्वर, already within oneself

सङ्गवर्जितः – being one totally free from any kind of bondages in life, and

सर्वभूतेषु निर्वैरः – being one totally free from any feeling of enmity towards any being in this creation.

Being so, at all times and under all circumstances of life, is कर्मयोग. The person who is an embodiment of such कर्मयोग ultimately reaches Me, becomes one with Me, The परमेश्वर, so says Sri Krishna. Further

अन्ये तु एवं अजानन्तः श्रुत्वा अन्येभ्यः उपासते ।  
तेऽपि च अतितरन्ति एव मृत्युं श्रुतिपरायणाः ॥

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अन्ये तु – whereas, there are other ईश्वर भक्तः

एवं अज्ञानन्तः – they neither have knowledge, nor the capability to understand, appreciate and pursue ध्यानयोग, सांख्ययोग or कर्मयोग, as indicated above. But they have unqualified श्रद्धा, a natural love, interest, a spontaneous urge in the pursuit of ईश्वर भक्ति and ईश्वर ज्ञानं, because of their पूर्व कर्मः, past पुण्यकर्मः. Therefore, what do they do?

श्रुत्वा अन्येभ्यः – They listen to others, which means they have their own chosen गुरुः, आचार्यः - teachers, to tell them what to do in the pursuit of their ईश्वर भक्ति. Receiving instructions from them

उपासते – they do ईश्वर उपासन. They worship परमेश्वर as advised by their गुरुः - teachers. Such ईश्वर भक्तः are called श्रुति परायणाः. They are committed to what they have heard from their गुरुः. They are committed to follow the advice of their teachers.

श्रुति ordinarily means Upanishads. The श्रुति for those people is only the teachings of their chosen गुरुः. परायणाः means आचार्य उपदेशं एव पर अयनं – मोक्ष मार्ग साधनं – the words of the teacher alone constitute the authoritative means for gaining मोक्ष for them. Therefore श्रुति परायणाः means, for them, the advice of their teachers is the authoritative means for reaching परमेश्वर. Therefore,

उपासते – they worship परमेश्वर as they are advised to do by their teachers. About such ईश्वर भक्तः, भगवान् says:

ते अपि च मृत्युं अतितरन्ति एव – Even they also, certainly, cross the ocean of संसार, which means, even they also are uplifted and released from their bondages and experiences in the world of changes, and even they also ultimately gain मोक्ष.

Sri Krishna is telling here something very significant. By saying that even they also ultimately gain मोक्ष, भगवान् is pointing out that their gaining मोक्ष, has essentially nothing to do, either with their teachers or their teachings. They ultimately gain मोक्ष, only because of their own innate, inborn, natural self-discipline and श्रद्धा in ईश्वर भक्ति and ईश्वर ज्ञानं. That is why they are committed to their गुरुः.



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As we may recall Sri Krishna's words earlier:

श्रद्धावान् लभते ज्ञानं, तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिम्, अचिरेण अधिगच्छति ॥ 4-39

We have seen this verse in detail in Chapter 4. Absolute श्रद्धा in ईश्वर भक्ति and ईश्वर ज्ञानं, together with total self-discipline in thought, word and deed at all times, manifested as total commitment to knowledge and service at the highest level, is indeed the highest form of भक्तियोग that leads one surely and naturally to Self-recognition, recognition of The आत्मा, The Self I, The परमेश्वर already in oneself.

That is indeed the message of today's verses. We will continue next time.