



श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

trayodaśo'dhyāyaḥ - kṣetra-kṣetrajña vibhāga yogaḥ

Chapter 13

Volume 10

ज्ञेयं यत् तत् प्रवक्ष्यामि यत् ज्ञात्वा अमृतं अश्नुते ।
jñeyam yat tat pravakṣyāmi yat jñātvā amṛtaṁ aśnute ।
अनादिमत् परं ब्रह्म न सत् तत् न असत् उच्यते ॥ 13-12
anādimat paraṁ brahma na sat tat na asat ucyate ॥

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखं ।
sarvataḥ pāṇipādaṁ tat sarvato'kṣiśiromukhaṁ ।
सर्वतः श्रुतिमल्लोके सर्वम् आवृत्य तिष्ठति ॥ 13-13
sarvataḥ śrutimalloke sarvam āvṛtya tiṣṭhati ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
sarvendriya guṇābhāsaṁ sarvendriya vivarjitam ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ 13-14
asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhokṭṛ ca ॥

बहिरन्तश्च भूतानां अचरं चरमेव च ।
bahirantaśca bhūtānāṁ acaraṁ carameva ca ।
सूक्ष्मत्वात् तत् अविज्ञेयं दूरस्थं च अन्तिके च तत् ॥ 13-15
sūkṣmatvāt tat avijñeyam dūrasthaṁ ca antike ca tat ॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
avibhaktaṁ ca bhūteṣu vibhaktamiva ca sthitam ।
भूतभर्तृ च तत् ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ 13-16
bhūtabhartṛ ca tat jñeyam grasiṣṇu prabhaviṣṇu ca ॥

ज्योतिषामपि तत् ज्योतिः तमसः परमुच्यते ।
jyotiṣāmapi tat jyotiḥ tamaśaḥ paramucyate ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्टितम् ॥ 13-17
jñānaṁ jñeyam jñānagamyam hṛdi sarvasya viṣṭitam ॥



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jñānaṁ jñeyam jñānagamyam hṛdi sarvasya viṣṭhitam ॥

Sri Krishna is providing us here some sound pointers for Self-recognition. When one's अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* becomes fit for gaining आत्मज्ञानं *ātma jñānaṁ* – Self-knowledge, how can one recognize That क्षेत्रज्ञ *kṣetrajña*, The आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar*, already in oneself, that is what Sri Krishna is telling here. Using appropriate Upanishad words as sound pointers, भगवान् *bhagavān* shows here how one can recognize That आत्मा *ātmā* - The Self I in oneself, and indeed in every self, beyond any doubt whatsoever. Therefore, these Upanishad words, used here as sound pointers, must be understood properly and clearly, so that one can get a firm hold on these pointers leading to one's Self-discovery, discovery of आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar* already in oneself.

Directing one's mind and बुद्धि *buddhi* towards That आत्मा *ātmā*, The Self I, भगवान् *bhagavān* says:

अनादिमत् परं ब्रह्म न सत् तत् न असत् उच्यते

anādimat paraṁ brahma na sat tat na asat ucyate

We saw this line in detail last time. The क्षेत्रज्ञ *kṣetrajña*, The आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar* already in oneself, is अनादिमत् *anādimat* by its very nature, beginningless, ever-existent, and hence endless.

परं *paraṁ* – It is limitless, causeless, indefinable by words or thoughts and hence not available for comparison

ब्रह्म *brahma* – It has ब्रह्म लक्षणं *brahma lakṣaṇam*. It is ब्रह्मन् *brahman* Itself, as revealed by the Upanishad pointer expression सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyam-jñānaṁ-anantaṁ brahma*, and consequently,

तत् न सत् तत् न असत् उच्यते *tat na sat tat na asat ucyate* - It is said to be, which means it can be described by words only as

न सत् न असत् *na sat na asat* – neither existence nor non-existence, which simply means that आत्मा *ātmā* - The Self I, is not an object of one's awareness. It is Pure Awareness Itself, already in oneself, and indeed in every self, as ONESELF Itself.

Our Upanishads use different techniques to release ordinary words from their literary meanings to transform them as sound pointers (शब्द प्रमाणं *śabda pramāṇam*) to project one's mind and बुद्धि *buddhi* towards the indefinable ब्रह्मन् *brahman*, The



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आत्मा *ātmā* – The Self I. One technique is by negating all descriptions objectifying ब्रह्मन् *brahman*, as is done here

न सत् *na sat*, तत् *tat*, न असत् उच्यते *na asat ucyate* – Another example of such description of आत्मा *ātmā*, through negative words, is the famous one given by माण्डूक्य उपनिषत् *māṇḍūkya upaniṣat*. Please listen to this:

After declaring the महावाक्य *mahāvākya* of Atarva Veda, namely

अयं आत्मा ब्रह्म *ayaṁ ātmā brahma* – This आत्मा *ātmā* is ब्रह्मन् *brahman* the Upanishad points out That आत्मा *ātmā* as follows:

नान्तः प्रज्ञं न बहिः प्रज्ञं नोभयतः प्रज्ञं, न प्रज्ञानघनं, न प्रज्ञं, नाप्रज्ञं ।

nāntaḥ prajñam na bahiḥ prajñam nobhayataḥ prajñam, na prajñāna ghanam, na prajñam, nāprajñam ।

अदृष्टं अव्यवहार्यम् अग्राह्यम् अलक्षणं अचिन्त्यं

adṛṣṭam avyavahāryam agrāhyam alakṣaṇam acintyaṁ

अव्यपदेश्यं एकात्मप्रत्ययसारं प्रपञ्च उपशमम् शान्तं शिवं अद्वैतं

avyapadeśyaṁ ekātmapratyayasāraṁ prapañca upaśamam śāntam śivaṁ advaitam

चतुर्थम् मन्यन्ते, स आत्मा स विज्ञेयः ॥

caturtham manyante, sa ātmā sa vijñeyaḥ ॥

Briefly, the Upanishad points out आत्मा *ātmā* – The Self I as

नान्तः प्रज्ञं *nāntaḥ prajñam* – It is not what you are aware of in your dream state

न बहिः प्रज्ञं *na bahiḥ prajñam* – It is not what you are aware of in your wakeful state

नोभयतः प्रज्ञं *nobhayataḥ prajñam* – It is not what you are aware of in your in-between dream and wakeful states

न प्रज्ञानघनं *na prajñāna ghanam* – It is not the bundle of all your objects of awareness, even if it is all withdrawn, as in your deep sleep state

न प्रज्ञं *na prajñam*, नाप्रज्ञं *nāprajñam* – It is not awareness at one time and non-awareness at another time

अदृष्टं *adṛṣṭam* – It has no form for you to see



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अव्यवहार्यम् *avyavahāryam* – It is not involved in any worldly transaction

अग्राह्यम् *agrāhyam* – It is not reachable by your organs of perception - ears, skin, eyes, tongue, and nose

अलक्षणं *alakṣaṇam* – It has no distinguishing marks to isolate it from anything in this creation

अचिन्त्यं *acintyam* – It is beyond the reach of your mind

अव्यपदेश्यं *avyapadeśyam* – It is not definable by words

एकात्मप्रत्ययसारं *ekātmapratyayasāram* – It is ONE Pure Knowledge, Pure Awareness, not any other

प्रपञ्च उपशमम् *prapañca upaśamam* – It is by Itself, not bound to anything in this entire creation

शान्तं *śāntam* – It is Absolute Peace, not any other

शिवं *śivam* – It is Absolute Auspiciousness, not any other

अद्वैतं *advaitam* – It is one without a second

It is पूर्णम् *pūrṇam* – all-inclusive

चतुर्थम् मन्यन्ते, स आत्मा स विज्ञेयः ॥

caturtham manyante, sa ātmā sa vijñeyaḥ ॥

स आत्मा स विज्ञेयः *sa ātmā sa vijñeyaḥ* – It is that आत्मा *ātmā* – that Self I that has to be understood, appreciated, realized and recognized

Through all this language of negation, what we understand is this. Everything that can be objectified in this creation by thought, word or deed is only क्षेत्र *kṣetra* – an object of one's awareness, and The क्षेत्रज्ञं *kṣetrajñam*, The आत्मा *ātmā* – The Self I that exists inseparably in every क्षेत्र *kṣetra* is distinctly other than the क्षेत्र *kṣetra* itself.

Further, since all गुण *guṇas* – all qualities and attributes which are subject to change belong to only the क्षेत्र *kṣetra*, आत्मा *ātmā* is निर्गुण आत्मा *nirguṇa ātmā*, which means no quality or attribute that is subject to change is intrinsic to the very nature of आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar*. This is a very important understanding. If all गुण *guṇas* are intrinsic to the very nature of आत्मा *ātmā*, one can



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never dissociate oneself from one's गुणs *guṇas*, whether they are good or bad, and मोक्ष *mokṣa* – total liberation will never be possible. Therefore, the Upanishad says

स आत्मा स विज्ञेयः *sa ātmā sa vijñeyah* – It is That निर्गुण आत्मा *nirguṇa ātmā*, That Self I, totally free from all attributes, already in oneself, that has to be understood, appreciated and recognized. Does That निर्गुण आत्मा *nirguṇa ātmā*, That अनादिमत् परं ब्रह्म आत्मा *anādimat paraṁ brahma ātmā*, does That आत्मा *ātmā* really exist as the Self I? The कठोपनिषत् *kāthopanīṣat* says (6-13)

अस्तीत्येव उपलब्धव्यः तत्त्वभावेन च उभयौ ।

astītyeva upalabdavyah tatvabhāvena ca ubhayauḥ ।

अस्तीत्येव उपलब्धस्य तत्त्वभावः प्रसीदति ॥

astītyeva upalabdhasya tatvabhāvaḥ prasīdati ॥

For the person who comprehends that आत्मा *ātmā* as आत्मा अस्ति *ātmā asti*, That आत्मा *ātmā*, That Self I does exist, only for that person, the स्वरूप *svarūpa* of आत्मा *ātmā*, the true nature of आत्मा *ātmā* reveals Itself. In other words, first you must convince yourself that आत्मा अस्ति *ātmā asti* – आत्मा *ātmā* does exist. Then follow the Gita Upanishad teachings in every detail. Finally, you will naturally discover That आत्मा *ātmā* – I am indeed That आत्मा *ātmā* – That आत्मा *ātmā* is indeed The Self I in myself, in my body itself.

If That आत्मा *ātmā* – The Self I in my body is distinctly different from all my गुणs *guṇas*, all the qualities and attributes my body has, then how can I convince myself That आत्मा does exist in my body itself, as myself Itself? The Kenopanishad teaches how one can convince oneself about the certainty of existence of आत्मा *ātmā* already in oneself.

Using a different set of words as sound pointers for आत्मा *ātmā*, the Kenopanishad points out that if only one clearly understands that आत्मा *ātmā* – The Self I already exists inseparably from one's body, then one's body vehicle itself becomes the means for recognition of That आत्मा *ātmā* – The Self I in oneself. This is how the Upanishad communicates that knowledge. Let us briefly recall those verses, which we have seen



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already in detail. The Upanishad opens with this question from a disciple, an interested student seeking आत्मज्ञानं ātmajñānam – Self-knowledge. The question is:

केनेषितं पतति प्रेषितं मनः, केन प्राणः प्रथमः प्रैति युक्तः ।

keneṣitaṁ patati preṣitaṁ manaḥ, kena prāṇaḥ prathamah praiti yuktaḥ ।

केनेषितां वाचमिमां वदन्ति, चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ केन 1-1

keneṣitāṁ vācamimāṁ vadanti, cakṣuḥ śrotraṁ ka u devo yunikti ॥

kena

- Wished by whom, willed by whom, mind entertains thoughts?
- Directed by whom, controlled by whom, breathing takes place naturally?
- By whose wish, by whose orders my organ of speech is able to speak words?
- Which divine being makes it possible for my eyes to see, ears to hear, and indeed, all my organs of perception to function naturally as they do?

This live body functions naturally as it does. The question is केन *kena*? By whom are these functions ordered?

कः देवः *kaḥ devaḥ* – Which Supreme Being is the power behind all these functions?

These questions themselves indicate the answer being sought. To this question the teacher answers as follows:

श्रोत्रस्य श्रोत्रं मनसो मनो यत्, वाचो ह वाचम् स उ प्राणस्य प्राणः ।

śrotrasya śrotraṁ manaso mano yat, vāco ha vācam sa u prāṇasya prāṇaḥ ।

चक्षुषः चक्षुः अतिमुच्य धीराः प्रेत्य अस्माल्लोकात् अमृता भवन्ति ॥ केन 1-2

cakṣuṣaḥ cakṣuḥ atimucya dhīrāḥ pretya asmāllokat amṛtā bhavanti ॥ kena

यत्सः *yat ..saḥ* meaning यत्, त्वया पृष्टः *yat, tvayā pṛṣṭaḥ*, सः अस्ति *saḥ*

asti – The one about whom you are asking, That IS (what That is, the teacher is going to say). By saying "That IS" the teacher confirms that the student's natural intuition about the existence of That Supreme Being, as the overriding cause of all causes, That Supreme Being does exist. Then, what can one say about That Supreme Being? The teacher says "That Supreme Being IS" (not has, but is)

The ear of the ear, the mind of the mind, indeed, the word of the word, the organ of speech of the organ of speech, the प्राण *prāṇa* of the प्राण *prāṇa*, the breathing of breathing, the vital air of the vital air, the eye of the eye, which means That Supreme Being IS The ONE which is All. That Supreme Being about which we are talking about, That is unlike any organ of perception or action. That is not an ear, That is not a mind,



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that is not an organ of speech, That is not प्राण *prāṇa*, That is not an eye, and That is not an इन्द्रिय *indriya* – an organ of any kind.

At the same time, That is all ears, all minds, all प्राणs *prāṇas*, all eyes, and indeed all इन्द्रियs *indriyas* - all organs in ONE. That is the ONE source from which all इन्द्रियs *indriyas* - all organs of perception and action derive power to function as they do.

That इन्द्रिय *indriya* of all इन्द्रियs *indriyas* is not an इन्द्रिय *indriya* at all. It has no form. It is not an object possessed by the Supreme Being.

That is the Supreme Being Itself. That is the subject Itself. That is The आत्मा *ātmā* – the Self I Itself. That is the परमेश्वर *parameśvar* already in oneself. That is indeed The क्षेत्रज्ञ *kṣetrajña* – The ब्रह्मन् *brahman* – The आत्मा *ātmā* already in oneself. That आत्मा *ātmā*, The Self I, has none of the limitations of any or all of the इन्द्रियs *indriyas* - organs of perception and action, including the mind. That is limitlessness Itself. Consequently, That is formlessness Itself. That is all powerfulness Itself. Such is the स्वरूप *svarūpa*, the लक्षण *lakṣaṇa* of ब्रह्मन् *brahman*, The आत्मा *ātmā* – The Self I, the परमेश्वर *parameśvar* already in oneself, so says the Upanishad.

That is what exactly Sri Krishna says in the next two verses on the nature of क्षेत्रज्ञ *kṣetrajña* pointed out earlier as अनादिमत् परं ब्रह्म, न सत्, तत्, न असत्, उच्यते. भगवान् says:

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखं ।

sarvataḥ pāṇipādaṁ tat sarvato'kṣiśiromukhaṁ ।

सर्वतः श्रुतिमल्लोके सर्वम् आवृत्य तिष्ठति ॥

13-13

sarvataḥ śrutimalloke sarvam āvṛtya tiṣṭhati ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

sarvendriya guṇābhāsaṁ sarvendriya vivarjitam ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥

13-14

asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhokṭṛ ca ॥



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तत् तिष्ठति *tat tiṣṭhati* - तत् *tat* That क्षेत्रज्ञ *kṣetrajñā*, The Supreme Being, The परमेश्वर *parameśvar*, The आत्मा *ātmā*, The Self I

तिष्ठति *tiṣṭhati* - exists at all times, unmoving and immovable. How?

सर्वम् आवृत्य तिष्ठति *sarvam āvṛtya tiṣṭhati* - indwelling, permeating, enveloping all beings in this creation, because of its all-pervading nature

सर्वतः पाणिपादं *sarvataḥ pāṇipādaṁ* - That आत्मा *ātmā*, The Self I, is all hands and all feet in all beings in this creation.

सर्वतः अक्षिशिरोमुखं *sarvataḥ akṣi śiromukhaṁ* - That आत्मा *ātmā*, The Self I, is all eyes, all heads, all mouths in all beings in this creation

सर्वतः श्रुतिमत् लोके *sarvataḥ śrutimat loke* - That आत्मा *ātmā*, The Self I, is all ears in all beings in this creation

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् *sarvendriya guṇābhāsaṁ sarvendriya vivarjitam* - Without any इन्द्रिय *indriya* whatsoever, That आत्मा *ātmā*, The Self I, shines through all the इन्द्रिय *indriyas* and all their गुण *guṇas* in all beings in this creation

असक्तं सर्वं भृक् च एव *asaktaṁ sarva bhṛk ca eva* - That आत्मा *ātmā*, The Self I, while remaining uninvolved, unbound and independent, sustains every being in this creation.

निर्गुणं गुणभोक्तृ च *nirguṇaṁ guṇabhoktr ca* - That आत्मा *ātmā*, The Self I, while being totally free from all qualities and attributes, totally free from all क्षेत्र गुण *kṣetra guṇas*, indwells, permeates, envelopes and sustains all qualities and attributes, all क्षेत्र गुण *kṣetra guṇas* in all beings in this creation.

Such is the nature of That आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* already in oneself, and indeed, in all beings in this creation. That Universal आत्मा *ātmā*, The Universal Self I, is indeed the subject I for all objects, which exist in this creation.

All our bodies and all our इन्द्रिय *indriyas* - organs of perception and action, are only objects, and there is no distance between these objects and The आत्मा *ātmā* - The Self I. There is no distance between The आत्मा *ātmā*, The Self I, and the ears, eyes, minds, etc. of not only oneself, but also those of all other beings in this creation. Hearing, seeing, thinking, etc. are conscious functions of the respective इन्द्रिय *indriyas* - organs of the body. In all conscious functions, that which is common is Pure



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Consciousness Itself, which is The आत्मा *ātmā*, The Self I. Pure Consciousness - The आत्मा *ātmā*, The Self I is ONE for all functions of all organs of perception and action, in all beings. Pure Consciousness is all-inclusive Pure Knowledge, and That is ONE - The आत्मा *ātmā*, The Self I, in all beings. Such Absolute Pure Consciousness, Pure Knowledge is the चित्त स्वरूप *citta svarūpa* of The आत्मा *ātmā* - The Self I, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar* already in oneself and every self.

प्राण *prāṇa* sustains life, and प्राण *prāṇa* itself is sustained by Pure Consciousness. The आत्मा *ātmā*, The Self I, as the प्राण *prāṇa* of all प्राणसु *prāṇas*, is the सत् स्वरूप *sat svarūpa* of आत्मा *ātmā*, The परमेश्वर *parameśvar* already in oneself. Pure Consciousness is not away from hearing, thinking, seeing, etc.

The overriding question, "Who am I" on reflection, can be resolved only in Pure Consciousness - The आत्मा *ātmā*, The Self I. The first person "I" is not my body, nor my इन्द्रियसु *indriyas*, nor my ever-changing situations in life. The first person "I" is That unchanging, ever existent आत्मा *ātmā*, The Self I, because of whose presence alone, my body and all my organs of perception and action function naturally as they do.

It is That आत्मा *ātmā*, The Self I, the Upanishads call Sri Narayana.

सहस्र शीर्षम् देवं विश्वाक्षं विश्वशंभुवम् ।
sahasra śīrṣam devaṁ viśvākṣaṁ viśvaśaṁbhuvam ।
विश्वं नारायणं देवं अक्षरं परमं पदं ॥
viśvaṁ nārāyaṇaṁ devaṁ akṣaraṁ paramaṁ padaṁ ॥

As a जीव *jīva*, as a living person, I am non-separate and inseparable from that Sri Narayana at all times. That is the स्वरूप *svarūpa* of आत्मा *ātmā*, The Self I. That is why the Upanishad verse quoted earlier says

एतिमुच्य धीराः *etimucya dhīrāḥ* – The wise people who recognize the truth of That आत्मा *ātmā* - The Self I,
प्रेत्य अस्मात् लोकात् *pretya asmāt lokāt* – uplifting themselves from their notions of their identity with संसार *saṁsār* – the world of transient experiences



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अमृताः भवन्ति *amṛtāḥ bhavanti* – they become immortal, meaning, they enjoy fullness of life, recognizing the inherent Immortality of आत्मा *ātmā* – The Self I, already in themselves, which means they gain मोक्ष *mokṣa* – total freedom from the hold of all transient realities of worldly existence.

As we may recall, भगवान् *bhagavān* also says the same thing at the very beginning

ज्ञेयं यत् तत् प्रवक्ष्यामि *jñeyam yat tat pravakṣyāmi*, यत् ज्ञात्वा अमृतं अश्नुते *yat jñātvā amṛtam aśnute* – I will tell you now that knowledge about क्षेत्रज्ञ *kṣetrajñā*, the आत्मा *ātmā* – the Self I, That Self-knowledge, which is the knowledge that needs to be known, understood, appreciated and realized, knowing which knowledge, one gains मोक्ष *mokṣa*, one enjoys fullness of life, totally free from the hold of the transient realities of worldly existence, recognizing the inherent Immortality of आत्मा *ātmā*, The Self I, already in oneself.

More about The आत्मा *ātmā*, The Self I, the परमेश्वर *parameśvar* already in oneself, we will see next time.