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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

trayodaśo'dhyāyaḥ - kṣetra-kṣetrajñā vibhāga yogaḥ

Chapter 13

Volume 11

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 ।
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sūkṣmatvāt tat avijñeyaṁ 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 jñeyaṁ grasiṣṇu prabhaviṣṇu ca ॥

ज्योतिषामपि तत् ज्योतिः तमसः परमुच्यते ।
jyotiṣāmapi tat jyotiḥ tamaśaḥ parmucyate ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ 13-17
jñānaṁ jñeyaṁ jñānagamyāṁ hṛdi sarvasya viṣṭhitam ॥



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

अनादिमत् परं ब्रह्म न सत् तत् न असत् उच्यते ॥ 13-12
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asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhokṭṛ ca ॥

The क्षेत्रज्ञ *kṣetrajñā*, The आत्मा *ātmā* The Self I, The परमेश्वर *parameśvar* 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 *brahman* Itself, as revealed by the Upanishad expression सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*. 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 इन्द्रिय *indriyas* - any organs whatsoever, It shines through all organs of perception and action and their various गुण *guṇas* - 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 धर्म *kṣetra dharmas* in all beings in this creation at all times.



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

बहिरन्तश्च भूतानां अचरं चरमेव च ।

bahirantaśca bhūtānām acaram carameva ca ।

सूक्ष्मत्वात् तत् अविज्ञेयं दूरस्थं च अन्तिके च तत् ॥

13-15

sūkṣmatvāt tat avijñeyam dūrasthaṁ ca antike ca tat ॥

भूतानां बहिः अन्तः च अचरं चरं एव च *bhūtānām bahih antah ca acaram caram eva ca*

That आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* 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 *ātmā*, The Self I, The परमेश्वर *parameśvar* 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 *ātmā*, The Self I is both outside and inside of one's शरीर *śarīra* – one's body, with no division or any discontinuity whatsoever. And this शरीर *śarīra* and everything in this शरीर *śarīra* always remain inseparable from That आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar*.

Indeed, anything and everything in this creation always remain inseparable from that आत्मा *ātmā*. That आत्मा *ātmā* is not any given object, but no object in this creation is separate from That आत्मा *ātmā*. That is the ज्ञेयं ज्ञानं *jñeyam jñānam* – the knowledge to be understood, appreciated, realized and recognized.

The Veda mantras communicate that knowledge in these words:

यच्च किञ्चित् जगत् सर्वम् दृश्यते श्रूयतेऽपिवा

yacca kiñcat jagat sarvam dṛśyate śrūyate'pivā

अन्तर्बहिश्च तत्सर्वम् व्याप्य नारायणः स्थितः ॥

antarbiḥśca tatsarvam vyāpya nārāyaṇaḥ sthitaḥ ॥

Sri Narayana, the परमेश्वर *parameśvar* 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 *ātmā* – The Self I.



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As we may recall, the कठोपनिषत् *kāthopaniṣat* also unfolds the nature of आत्मा *ātmā* – The Self I in such terms

अग्निः यथैको भुवनं प्रतिष्ठः रूपं रूपं प्रति रूपो बभूव ।
agniḥ yathaiko bhuvanam pratiṣṭhaḥ rūpam rūpam prati rūpo babhūva ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रति रूपो बहिश्च ॥ (कठ 5 - 9)
ekastatha sarvabhūtāntarātmā rūpam rūpam prati rūpo bahiṣca ॥ (kaṭha 5- 9)

Just as ONE प्रकाश रूप अग्नि *prakāśa rūpa agni* – 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 *atisūkṣma antarātmā* – the ONE utmost subtle all-pervasive Innermost self, The आत्मा *ātmā*, 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 *ātmā* 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 *ātmā* – The Self I, the परमेश्वर *parameśvar* already in oneself. That is also the essential content of the eloquent Upanishad declaration

ईशावास्यं इदं सर्वम् ॥ *īśāvāsyam idaṁ sarvam ॥*

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

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

But for ज्ञानीs *jñānīs* – the wise people who have realized Self-knowledge, The आत्मा *ātmā* is always known as आत्मा एव इदं सर्वम् *ātmā eva idaṁ sarvam* – everything in this creation is only आत्मा *ātmā*. One can never be away from आत्मा *ātmā* – The



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Self I, at any time. आत्मा *ātmā*, 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 *ātmā*, The Self I, The परमेश्वर *parameśvar* 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 *dūrasthaṁ ca antike ca tat* - That आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* is (दूरस्थं *dūrasthaṁ*) too far away, and at the same time, It is also (अन्तिके च *antike ca*) the nearest. It is too far away for those who do not have आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge, and the nearest for those who do have realized Self-knowledge. As we may recall, unfolding the nature of आत्मा *ātmā*, the ईशावास्य *īśāvāsya* Upanishad says:

तदेजति, तन्नैजति, तत् द्वरे तद्वन्तिके

tadejati, tannaijati, tat dvare tadvantike

तदन्तः अस्य सर्वस्य तद् सर्वस्य अस्य बाह्यतः ॥ (ईश - 5)

tadantaḥ asya sarvasya tadu sarvasya asya bāhyataḥ ॥ īśa

That आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* 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 *ātmā*, The Self I, the परमेश्वर *parameśvar* 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 *ātmā*, The Self I, The परमेश्वर *parameśvar* will be elusive.

Again, That आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* 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.



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Again, That आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* 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 ।

avibhaktam ca bhūteṣu vibhaktamiva ca sthitam ।

भूतभर्तृ च तत् ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥

13-16

bhūtabhartṛ ca tat jñeyam grasiṣṇu prabhaviṣṇu ca ॥

तत् ज्ञेयं *tat jñeyam*

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

अविभक्तं च भूतेषु *avibhaktam ca bhūteṣu* – 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 *ātmā* is एकं पूर्णम् *ekam pūrṇam* – It is ONE without a second, even though

भूतेषु विभक्तं इव च स्थितम् *bhūteṣu vibhaktam iva ca sthitam* – That आत्मा *ātmā* appears as if divided among all beings, and among all individual bodies. There is no one आत्मा *ātmā* for one person, and another आत्मा *ātmā* for another person. There is only ONE आत्मा *ātmā* for all.

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

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



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भूतभर्तृ *bhūtabharṭṛ*, ग्रसिष्णु *grasiṣṇu*, प्रभविष्णु च *prabhaviṣṇu ca* विष्णु *viṣṇu*, शिव *śiva* and ब्रह्माजी *brahmājī* (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.

When the creation is ON, That परमेश्वर *parameśvar* appears as भूतभर्तृ *bhūtabharṭṛ*, as विष्णु *viṣṇu*, sustaining everything in this creation. When the time for प्रलय *pralaya* – the dissolution of this creation comes, That same परमेश्वर *parameśvar* appears as ग्रसिष्णु शिव *grasiṣṇu śiva* – the abode of peace and auspiciousness, where all the जीव *jīvas*, giving up their forms and names return to rest in peace until the time comes for them to re-manifest themselves again. And, when the time comes, for their re-manifestation, That same परमेश्वर *parameśvar* appears as प्रभविष्णु *prabhaviṣṇu* - ब्रह्माजी *brahmājī* 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 *ātmā*, one ब्रह्मन् *brahman*, one परमेश्वर *parameśvar*, all as ONE, at all times. Further

ज्योतिषामपि तत् ज्योतिः तमसः परमुच्यते ।

jyotiṣāmapi tat jyotiḥ tamaśaḥ paramucyate ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥

13-17

jñānaṁ jñeyaṁ jñānagamyāṁ hṛdi sarvasya viṣṭhitam ॥

ज्योतिषामपि तत् ज्योतिः *jyotiṣāmapi tat jyotiḥ* – That आत्मा *ātmā*, the Self I, the परमेश्वर *parameśvar* 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 *ātmā* only that the sun, the moon, the stars, the fire, etc., are what they are. That आत्मा *ātmā* is ज्योति स्वरूप *jyoti svarūp*. By that ज्योति स्वरूप आत्मा *jyoti svarūp ātmā*, all our organs, mind and बुद्धि shine as they do, gaining the capacity to do what they are naturally endowed to do.

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



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Let us understand clearly that आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar*, 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 *ātmā*. Please understand That आत्मा ज्ञानं *ātmā ajñānam* is opposed to आत्मा अज्ञानं *ātmā ajñānam* – Self - knowledge is opposed to Self-ignorance. But आत्म चैतन्यं *ātma caitanyaṁ* – The Self I as Pure Consciousness is not opposed to Self-ignorance. Then, what is आत्म ज्ञानं *ātmā jñānam* - Self-knowledge?

आत्मचैतन्य स्वरूपोऽहं *ātma caitanya svarūpo'ham* – इति ज्ञानं *iti jñānam*- My true nature is आत्म चैतन्यं *ātma caitanyaṁ* – Pure Consciousness, Pure Awareness; that realization and recognition is आत्म ज्ञानं *ātmā jñānam* – Self-knowledge. That आत्म ज्ञानं *ātma jñānam* - Self-knowledge, has to take place in one's बुद्धि *buddhi*. When that happens, whatever one sees anywhere at any time, one sees only that आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar*.

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

tameva bhāntaṁ anu bhāti sarvam tasya bhāsā sarvamidam vibhāti kaṭho

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

ज्ञानं ज्ञेयं ज्ञानगम्यं *jñānam jñeyaṁ jñānagamyam*, हृदि सर्वस्य विष्ठितं *hr̥di sarvasya viṣṭhitam*

- ज्ञानं *jñānam* here is ज्ञान साधन ज्ञानं *jñāna sādhana jñānam* – all the 20 personal qualities indicated earlier as अमानित्वं *amānitvam*, अदंभित्वं *adambhitvam*, अहिंसा *ahimsā*, etc. up to and including अध्यात्मज्ञान नित्यत्वं *adhyātma jñāna nityatvam* and तत्त्व ज्ञान अर्थ दर्शनं *tatva jñāna artha darśanam* – all that is helpful for gaining अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* – purity of mind and बुद्धि *buddhi*, and for making oneself fit for gaining आत्मज्ञानं *ātmā jñānam* – Self-knowledge.



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- ज्ञेयं *jñeyam* is that which is to be known, understood, appreciated, realized and recognized, namely आत्म ज्ञानं *ātmā jñānam* Itself, Self-knowledge itself, and
- ज्ञानगम्यं *jñāna gamyam* is आत्म ज्ञानं फलं *ātmā jñānam phalam* what one gets out of Self-knowledge, and that is मोक्ष *mokṣa* – gaining absolute freedom, absolute happiness, absolute peace, gaining जीव ब्रह्म ऐक्यं *jīva brahma eikyam* – ऐक्यं *eikyam*, gaining ONENESS with परमेश्वर *parameśvar* Itself, already in Oneself.

Thus ज्ञानं *jñānam*, ज्ञेयं *jñeyam* and ज्ञानगम्यं *jñāna gamyam*, all the three हृदि सर्वस्य विष्टितं *hr̥di sarvasya viṣṭhitam* (विशेषण स्थितं *viśeṣeṇa sthitam*) – they already exist, extraordinarily and naturally together, without any distinction in the heart and बुद्धि *buddhi* of every person, which means that आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar*, 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 *yat jñātvā amṛtam aśnute* one reaches one's innermost Self वैष्णवं परमं पद *vaiṣṇavam paramam pad* – one's ब्रह्मानन्द स्वरूपं *brahmānand svarūpam*, one's fullness of existence and happiness, and gains मोक्ष *mokṣa* – one's inherent Immortality. Having reached that state of existence, one naturally recognizes oneself as परमेश्वर *parameśvar* Itself, exactly as what Sri Krishna says about Himself in Chapter 15.

सर्वस्य चाहं हृदि संनिविष्टो मतः स्मृतिर्ज्ञानमपोहनं च ।

sarvasya cāham hr̥di saṁniviṣṭo mataḥ smṛtirjñānamapohanaṁ ca ।

वेदैश्च सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेवचाहं ॥ (15 -1)

vedaiśca sarvaiḥ ahameva vedyo vedāntakṛt vedavidevacāham ॥

- The ONE who is to be known, understood, appreciated, realized and recognized is Myself, the परमेश्वर *parameśvar*
- The ONE who is the author of all the Vedas and Upanishads is Myself, the परमेश्वर *parameśvar*
- The ONE who knows the content of all the Vedas and Upanishads is Myself, the परमेश्वर *parameśvar*



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ब्रह्मविद्या **Brahma Vidya**

- The ONE who is the original teacher of the Vedas and the Upanishads is Myself, the परमेश्वर *parameśvar*
- The ONE who gains the knowledge of the Vedas and Upanishads is Myself, the परमेश्वर *parameśvar*

That Myself, That आत्मा *ātmā*, That Self I, That परमेश्वर *parameśvar* is already in the heart and बुद्धि *buddhi* of every person, as ONESELF Itself, together with all of one's own क्षेत्र धर्मस *kṣetra dharmas* – 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 ।
om pūrṇamadaḥ pūrṇamidaṁ pūrṇāt pūrṇam udacyate ।
पूर्णस्य पूर्णम् अदाय पूर्णम् एव अवशिष्यते ॥
pūrṇasya pūrṇam ādaya pūrṇam eva avaśiṣyate ॥
ॐ शान्तिः शान्तिः शान्तिः
om śāntiḥ śāntiḥ śāntiḥ

Such is the लक्षण *lakṣaṇa* – the true unchanging ever existent nature of क्षेत्रज्ञ *kṣetrajña* – The आत्मा *ātmā* The Self I, The परमेश्वर *parameśvar* 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.